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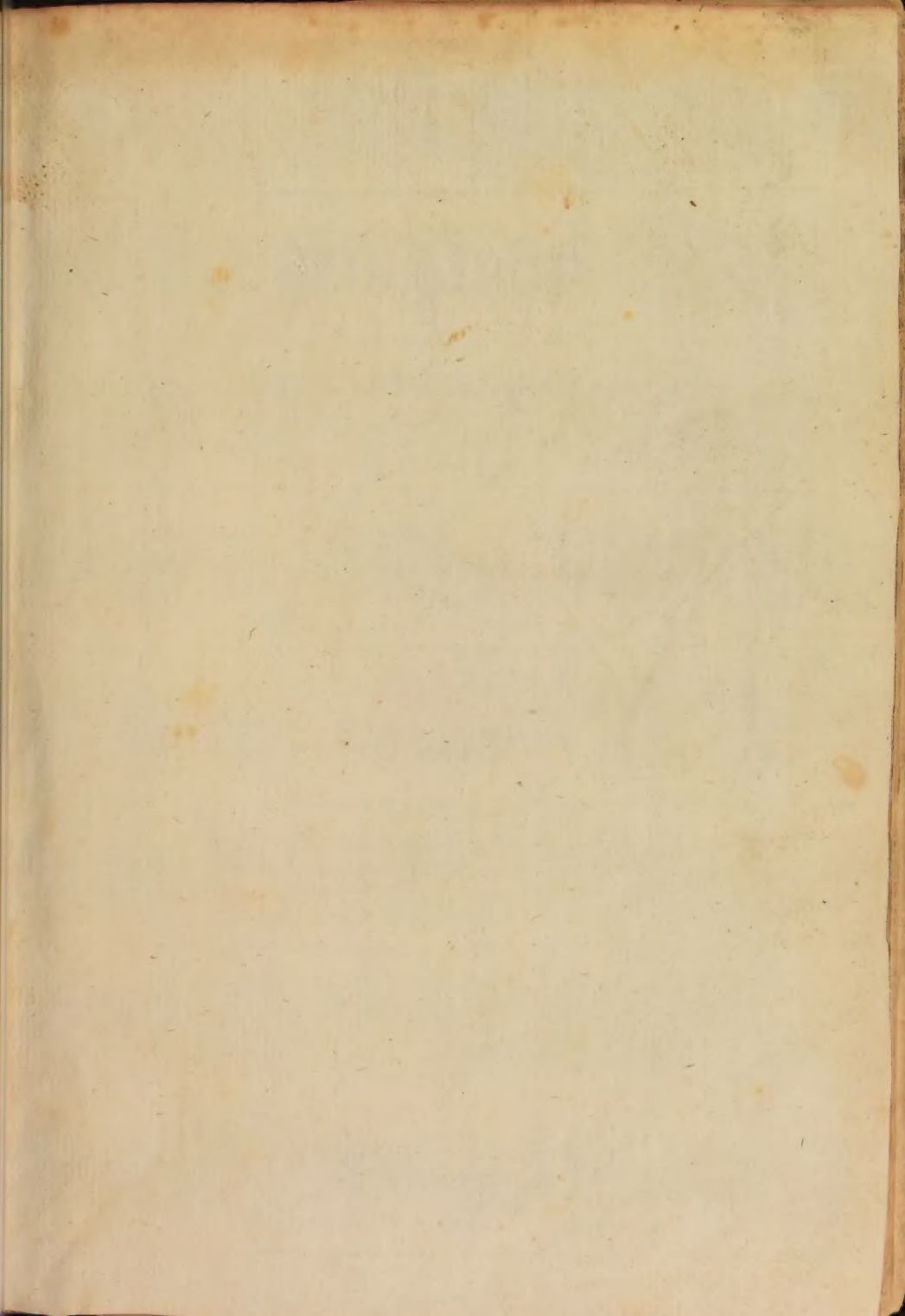
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Recon

See beginning of Preface

The Recon, was Prebendary of  
Canterbury & Chaplain to  
Abp. Cranmer







*Ex Libris Johannis ...*

1783

*Thomas Harthe*  
**A new Postil**

Conteinyng most Godly and  
learned sermons vpon  
all the Soday Gospelles,  
that be redde in the  
Church thorowout  
the yeare:

Lately set forth vnto the great profite  
not onely of al Curates, and spiri-  
tuall Ministers, but also of all  
other godly and fayth-  
full Readers.

Perused and allowed accordyng to the  
Quenes Maiesties Inuincions.

Imprinted at London in flete-  
street nere to S. Dunstons church,  
by Thomas Harthe.

M. D. LXVI.

TR



De hys drie munt

$$\begin{array}{r} 4-6 \\ 9-9 \\ 3-9 \\ \hline 18-0 \end{array}$$




✠ Certayne Sentences of holy  
Scripture.

Esai. lii. Rom. x.

**O** howe beautiful are the secte of them, which bring the  
gladde tydynges of peace, and shewe the good and ioye-  
full newes of our saluation.

Esai. lv.

**L**ike as the rayne and snowe commeth downe from hea-  
uen, and returneth not thither agayn, but watereth the  
earth, maketh it fruitfull and greene, that it may geue corne  
to the sower, and bread to the eater: so the worde also that  
commeth out of my mouth, shall not turne agayn voyde  
vnto me, but shall accomplishe my wille, and prosper in  
them, vnto whome I sende it.

Hieremie. xxlii.

**W**hat hath chaffe and wheate to doo together, sayth the  
Lord: Is not my worde, like a fyre, sayth the Lord: And  
like an hammer, that breaketh the harde stone?

Psalm. Cvii.

**H**e sent his worde, and healed them: and they weresal-  
ued from theyr destruction.

Sapien. xvi.

**I**t is nether herbe nor playster, that restored them to  
health, but thy worde (O Lord) which healeth all things.

Iohn. xv.

**N**ow are ye cleane throughte the worde, that I haue spo-  
ken vnto you.

Rom. i.

**I** Am not ashamed of the gospel of Christe, because it is the  
power of God vnto saluation to euery one that beleueth.

Heb. 4.

**T**he worde of God is quicke and myghtie in operation  
and sharper then any two edged sword: and entreth thro-  
rough euery one vnto the deuiding asunder of the soule and the  
spirite, and of the ioyntes and the marke.

Full notice of our labours.  
I have not written of the hope of glory, which is the  
chief end of our labours, and which is the goal and prize  
of the Christian's journey.

1 The as the rays and the sunbeams come from the  
sun, and the waters from the fountain, so the  
grace of God is the source of all our mercies.  
To the Father, and to the Son, and to the Holy Spirit,  
be all glory and praise, now and forever, Amen.  
I have not written of the hope of glory, which is the  
chief end of our labours, and which is the goal and prize  
of the Christian's journey.

Phil. iii. 20.  
I have not written of the hope of glory, which is the  
chief end of our labours, and which is the goal and prize  
of the Christian's journey.

Psalm. Cvi.  
I have not written of the hope of glory, which is the  
chief end of our labours, and which is the goal and prize  
of the Christian's journey.

1 It is neither riches nor power, that comfort them in  
death, but the word of God, which beareth all things.  
John. xv.

I have not written of the hope of glory, which is the  
chief end of our labours, and which is the goal and prize  
of the Christian's journey.

Rom. i.  
I have not written of the hope of glory, which is the  
chief end of our labours, and which is the goal and prize  
of the Christian's journey.

1 The word of God is quick and mighty in operation,  
it pierces even unto the dividing asunder of the soul and the  
spirit, and of the joints and the marrow.



# TO HIS FAITHFULL FELLOW

Labourers in the Lordes haruest, the Ministers  
and Preachers of Gods most holy word, THO-  
MAS BECON wisheth the spirite of know-  
ledge, of strength, and of constancie vnto the end,  
from God the Father, throzowe IESVS CHRIST our  
Lorde.



ALBEIT (Moste deare Brethren) <sup>Psal. 3.</sup>  
GOD hath aboue all other mortall creatur- <sup>Heb. 2.</sup>  
res greatly garnished mankynde with di-  
uers and manifold benefites: yet I knowe  
not (his sonne CHRIST onely excepted) if  
he hath bestowed vpon vs Christians, a <sup>Psal. 148.</sup>  
more noble and more excellent gyfte, then

the gift of his most blessed and holy worde. For as concerning <sup>The worde of</sup>  
the gyftes of Nature, and the treasures of this worlde, the <sup>god excelleth</sup>  
Turke, the Sarazen, the Jewe, the Infidell haue them com- <sup>all other gyfts</sup>  
mon with the Christians, yea for the mosse parte the godlesse <sup>of god.</sup>  
and wicked haue them more abundantly, then the good and  
faythfull, as not only examplis in all ages both of diuine and  
profane wyfters do euidently shewe, but very experience  
so in these our dayes proueth it most certain and true. While  
dome, eloquence, strength, beautie, fauour, riches, hono-  
r, fame, promotions, dignities, welth, luynges, and what so-  
euer besydes the madde, dotyng, foolyshe, and wicked world-  
lynges haue in mosse hygh admiration, are transitorie and not  
long endure, more bayne then smoke, more brittle then glasse,  
more inconstant then wynde, more flitting then shadow. But  
the worde of God abyedeth for euer and euer, euen from gene-  
ration to generation, and neuer leaueth the embracers therof,  
vntil it hath safely brought them vnto the heauenly hauen of  
most fortunate felicitie, and ioyfully placed them in that most  
ioyfull and celestiaall Hierusalem, the citie of the luyng God,  
where IESVS the mediator of the new Testament, where also  
an innumerable syght of angels, a great congregation of the  
best bozne sonnes, and the spirites of iuste and perfect men,  
rule,

Of wordlye  
thynges the  
wycked haue  
more aboute  
than the  
good.

1. Io. 1.  
Esa. 40.  
1. Cor. 7.  
Baruc. 4.  
3. Esa. 4.  
Eccle. 40.  
1. Pet. 1.  
Psal. 11.  
Heb. 12.



# The Preface.

Howe profitable  
the word  
of god is.

Deut. 8.

Math. 4.

Luc. 4.

Prouerb. 19.

Sap. 13.

Iohn. 17.

Sap. 15.

Iere. 9.

Paule.

Act. 2.

1. Cor. 14.

1. Cor. 15.

Tit. 1.

2. Cor. 2.

rule, reigne, and triumph in all ioy, pleasure, and glory. And in the meane season, while we liue in this worlde, who is able to expresse, howe noble and notable comodities the word of god bringeth vnto vs: Heauen and earthe yelde not suche multitudes of necessary fruides for the sustentation and safegard of this our vile, wretched, mortall, and corruptible bodye, as the word of God bringeth forth for the health and saluation, for the righteous making and glorification of our soul. Is not the word of God the same to the soule, that meat is to the body: Is not the knowledge of Gods word to the mynde, that the syght of the eye is to the outward man: Can the body endure, the life beyng taken away: No more can the soule continue in saulfe estate, if the worde of God be drawen from it. Where there is no knowledge of Gods worde (saith the wyle man) there is no goodnesse for the soule. Agayn: Wayn and thynges of nought are all those men, in whome there is no knowledge of GOD. This is enerlastyng lyfe (sayth Christ vnto his heauenly Father, euen to knowe thee the only true God, and Iesus Christ whom thou haste sent. To knowe thee (O our God) is perfect righteousness (saith the wyle man) yea to knowe thy ryghteousnes and power, is the roote of immortallitie. Are not these thy wordes of God by the Prophete Jeremye: Lette not the wyle man reioyce in his wysedome, nor the strong man in his strength, nor the riche man in his ryches: but who soeuer wyl reioyce, lette hym reioyce in this, that he vnderstandeth & knoweth me: for I am the Lorde, whiche doo mercy, equitie, and righteousness vpon the earth. The blessed apostle S. Paule before his conuersion vnto the Christen sayth was a great clerk and excellently learned not onely in the law of Moses, and in the booke of the Prophetes, but also in all kynd of liberall sciences, so that in knowledge he farre excelled the residue of the apostels: yet wytyng to the Corinthians he boasteth not hym selfe of this his vniuersall knowledge, but he onely glorieth in this, that he knoweth Christ. Thys was his delyghte, his comfort, his plesure, his ioy. I brethren (saith he) when I came vnto you, came not in gloriosnes of wordes, or of wysedom. Shewing vnto you the testimonie of God. Neither shewed I



## The Preface.

my self, that I knew any thyng among you, saue Iesus Christ Phil. 3.  
 euen the same that was crucified. And in his epistle to the Phi-  
 lippians, he counteth al things in comparison of the knowledge Coloss. 1.  
 of Christ, vile, base, and nothyng worth. Howe oftentymes in  
 his epistles wytheth he, that suche as he writeth vnto, may be  
 fulfilled with the knowledge of God in all wysedome and spi-  
 ritual vnderstanding, & that they may increase in the same dai-  
 ly more & more: Let the word of Christ (saith he) dwell in you Coloss. 3.  
 plentifully with al wysedom. This knowledge of God, and of  
 his sonne Christ Iesu abundantly sufficeth vnto the sanctifica-  
 tion & saluation of all faithfull christians, as God saith by the  
 Prophet: By the knowledge of him, which is my righteous ser-  
 uant, he shal iustify the multitude. And without this knowledge  
 al other knowledges & sciences are nothing worth, & not onely  
 not profitable, but also wicked & damnable, as it is writtē: The  
 wysedom of this world is foolishnes before God. Again: The  
 wisdom, that descendeth not from aboue, is earthy, naturall, &  
 deuyllish. For this cause the holy apostle termed the great lear-  
 ned wise Gentiles, which stode much in their owne conceits, &  
 thought them selues to knowe all things, fooles and vnwise.  
 Their foolish heart (saith he) was blynded, in so much that whē  
 they counted themselues wise, they became fooles. In conside-  
 ration wherof, it was wel said of that great lerned philosopher  
 Socrates, which notwithstanding by the oracle of Apollo was  
 iudged of all men the wisest and best lerned. This one thing I  
 know (saith he) that I knowe nothyng. Verily although a  
 man know all naturall & morall thynges with the documentes  
 therof, and whatsoeuer other doctrine, science, or knowledge  
 can be reckned vpon besides, so that in his one brest, there is con-  
 tained, whatsoeuer knowledge hath ben found in the brestes  
 of all naturall men from the begynnyng of the worlde vnto  
 this day, or shalbe vnto the end of the same: yet yf he knowe  
 not Christ, he knoweth nothyng. Notable is this Distinction, and  
 worthy for euer to be remembred.

Esā. 53.

1. Cor. 3.  
 Luc. 3.

Rom. 1.

Socrates.

All knowledg  
 without the  
 knowledge of  
 God is vaine  
 and unprofita-  
 ble.

*Hoc est nescire, sine Christo plurima scire.  
 Si Christum bene scis, satis est. si cætera nescis.*

a. y.

Which

## The Preface.

Whiche is thus englisshed.

This is doubtlesse, to know nothyng at all,  
Without Christ, many thyngs to know and see:  
If thou know Christ well, as it thee befall,  
Thou needest no more, it is inough for thee.

The know-  
ledge of god is  
only gotten by  
the worde.

1 Ioh. 1.

Luc. 16.

Iohn. 1.

Psal. 1.

Iohn. 6.

Psal. 119.

Psal. 119.

Psal. 12.

Math. 13.

But this knowledge of God and of his sonne Christ can we  
by no meanes obteyn, but by the word of God only, as our Sa-  
uioz Christ saith: Serche the Scriptures, for in them ye think  
that ye haue eternal life: and they are they, which testifie of me.  
And as Abraham sayd to the riche man beyng in the tormen-  
tes of hell fyre. They haue Moses and the prophets, let them  
hear them. Agayn, as the Euangelist S. John writeth. No mā  
hath sene God at any tyme. The only begotten sonne, whiche  
is in the bosome of the Father, he hath declared hym.

This word therfore is diligently bothe day and nyght to be  
read, heard, considered, weighed and pondered. Yea our whole  
delight and pleasure is to be reposed in it, that we may truely  
vnsaynedly, and from the very bottome of the heart say with  
the disciples vnto our Sauioz Christ: Lord, to whom shall we  
go: Thou hast the wordes of euerlastyng lyfe. And we beleue  
& are sure, y thou art Christ the son of the liuing God. And also  
with the Psalmograph on this maner: I haue had A Lorde, as  
great dellyght in the waie of thy testimonies, as in all maner  
of rycheesse. For thy testimonies are my delight and my coun-  
cellers. The lawe of thy mouthe is dorer vnto me, then thou-  
sandes of golde and siluer. For I loue thy commandementes  
aboue gold and precious stone. And I am as glad of thy word,  
as one that syndeth great spoyles. O how swete are thy wor-  
des vnto my throte: They are sweeter then honye vnto my  
mouth. They are more to be desyred then gold, yea then much  
fyne golde: sweter also then the hony combe. The wordes of  
the Lord are pure wordes, euen as the syluer, whiche frome  
earth is tried and purifyed seuen tymes in the fyre. &c.

Preouer thys worde of God is that hydde treasure in the  
fielde, whycher wherne a manne hathe founde, euen for be-  
rye ioye thereof, he goeth and selleth all that he hathe, and  
buyeth



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bieth the field. Yea it is that precious pearle, whiche when a merchant man by long sekynge hath ones found, he selleth all that euer he hath, and byeth it. It is that swearde, for byenge wherof, Christe commandeth vs to sell our very cote: signifieng hereby, that aboue all thynges the worde of God, and the knowledge therof is to be gotten, as he saith in an other place, Seke fyrst of all the kyngdome of God, and the ryghteousnes therof. And as he said to Martha, which was busily occupied about houtholde businesse, and preparynge for meate for the body, her sister Mary sittynge at Christes feete, hearynge his worde and doctrine: Martha, Martha, sayd he, Thou art carefull and troubled about many thynges. Verily one is nedefull. Mary hath chosyn the good part, whiche shall not be taken away from her. It is that meate, which perissheth not, but abyedeth vnto euerlastynge lyfe. Yea it is that heavenly Manna, whych that princelike Prophete and mosse counnyng musitian Dauid the Psalmograph calleth the bread of Angels, and the wyse man termeth it not only the foode of Angels, but also suche a meate as was very pleasant and of good taste. It is that rock and fountayn of liuyng water, wherof who soeuer drinketh, shall neuer be moze a thirst: but the water that he shall drinke shall be in hym a well of water, springynge vp into euerlastynge life. It is that pillar of fyre, which geueth lighte to them that walke in darknes, and lye in the shadow of death, to guyde theyr sette into the way of peace, as Dauid saith: Thy worde, O Lorde, is a lanterne to my feete, and a lyght to my pathwaies. And Salomon saith: The commandement is a lanterne, and the lawe a light, yea it is the waye of life. Likewise saith S. Peter. We haue a right sure word of prophecie, wher vnto if ye take heede, as vnto a lighte that shyneth in a darke place, ye do well, vntill the day dawne, and the day starre aryse in your heartes. To ende: it is the power of God vnto saluation for so many as beleue.

Furthermore, who is able to expresse, what a ioyfull iewell, precious pearle, incomparable onche, and mosse noble tresure the worde of God shall be founde, if we in fewe wordes consider the commodities, fructes, and profites that come thereof:

a. iij.

At tunc

The excellen-  
ce of gods  
worde.

Ephe. 4.

Heb. 4.

Luc. 22.

Math. 6.

Luc. 10.

Iohn. 6.

Exod. 16.

Psal. 73.

Sap. 15.

Exod. 17.

Iohn. 4.

Exod. 14.

Psal. 78.

Luc. 1.

Psal. 119.

Prouer. 6.

2. Pet. 1.

Rom. 1.

The frutes of  
the worde of  
god.

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- It turneth soules (saith Dauid.) It maketh of an unfaithfull  
 I. man, a faithfull beleuer, as the Apostle saith: Faith cometh  
 Rom. 10. by hearyng, and hearing cometh by the word of God. It ma-  
 II. keth of an Idolater, a true worshipper of God, as the Psalmo-  
 Psal. 10. graph saith: The people, whome I knewe not, hath serued  
 me: in the hearing of the eare they haue ben obedient vnto me.  
 III. It maketh of a sinner a righteous person, as we reade of Aha-  
 Gen. 9. 19. Noth, Moyses, Dauid, Manasses, Zachee, Peter, the thiefe,  
 Exod. 2. Mary Magdalene. &c. It conuerteth synners, and maketh them  
 II II. to be soze for theyr former wycked lyfe, and to become newe  
 2. Reg. 12. creatures (as God saith by the Prophete Ieremie: Loke that  
 2. Par. 3. thou kepe not the worde backe, if peradventure they will hea-  
 Luc. 9. ren, and turne euery man from his wicked way. Likewise said  
 Math. 26. the Angell of Iohn Baptist to his father Zacharie the priest,  
 Luc. 23. concernyng his preachyng: He shall turne many of the son-  
 Luc. 7. nes of Israell vnto the Lorde their God. And he shall go before  
 Iere. 25. him in the spirit and power of Elias, to turne the herts of the  
 Luc. 1. fathers to the childe, & the unbeleuers to the wisdom of the  
 iust me, to make redy a perfect people for the Lorde. What Iohn  
 Math. 3. turned many by the preachyng of Gods word vnto the Lorde, it  
 Luc. 3. is manifest in the Euangelical history. What great multitudes  
 Act. 2. 3. 4. of people S. Peter (as I may speake nothing of the other apo-  
 stels) turned vnto Christ by preaching the word, blessed Luke  
 in his Chronicle of the Apostles acts doth partly declare. Was  
 not the holle world in a maner turned vnto the faith of Christ  
 thow the preaching of the word: As saint Paul saith: Faith  
 Rom. 10. cometh by hearing, and hearing cometh by the worde of God.  
 Psal. 19. But I aske: Haue they not heard? No doubt their sound went  
 oute into all landes, and their woordes into the endes of the  
 worlde. In matters of controuersie concernyng religion, it  
 In matters of controuersie  
 we must haue  
 recours vnto  
 the worde of  
 God.  
 V. Psal. 19. declareth and sheweth, who maintaineth truthe, and who ap-  
 proueth falthode. It is the true touchestone, wherby we easily  
 discerne the true doctrine of Christ, fro the fals & corrupte tea-  
 ching of Antichrist. And therefore it is called of the Psalmo-  
 graph, the faithfull testimonie or wytnes of the Lorde. And in  
 all matters of doubt the Prophet exhorteth vs to flee vnto this  
 word, & of that to learne the certaintie of al matters concering  
 faith.



## The Preface.

Faith and Doctrine. If any man (saith he) want lyght, lette hym looke vpon the lawe & the testimonie, whether they speake not after this meanyng. If he doo not this, he stumblēth and suffreth hunger. And if he suffer hunger, he is out of patience and blasphemeth his king & his God. So reade we of the noble men of Thessalonica, whiche when they herd Paul and Syllas preache, that Christ muste nedes suffer and rise agayn frome death for the saluation of the worlde, receaued the word wyth all diligence of mynde, and yet notwithstanding searched the scriptures dayly, whether those things were euen so, as Paul and Syllas preached. And therfore S. Paul after ward wryting vnto the, as one greatly allowing this their act, saith in his epistle: Quench not the spirite: despise not prophesyngs: Crampe all things: kepe that which is good. And S. John in his canon call Epistle saith: Derely beloued, beleue not euery spirite: but proue the spirites, whether they are of God or not. &c. It geueth wisdom to the simple, to the poore in spirit, to the humble to the meke, to the litle ones, to the babes. This wisdom is the true knowlege of god & of his blessed wil. This wisdom cā we not haue, but by the word, as God himself saith by the prophet: Vnto whom shall I haue respect, but vnto him that is poore, & of a lowly troubled spirit, and standeth in awe of my wordes? The fyne Phariseys, the lawcie Saduceis, the subtil Scribes, the lustye Lawyers, the biteshepe Bishoppes, the pattering Priestes, (as I maye speake nothyng of the eloquente Oratours, noble hystoriographers, learned Poetes, quickewitted Logicians, farre syghted Astronomers. &c.) were before the worlde great wyse learned men, and yet vnderstode they nothyng of God aright. The simple ideots and vnlearned men had more true knowlege of God, then all they, as oure squire Christ sayd vnto his heauenly Father, I thanke thee, O Father, Lord of heauen and earth, because thou hast hid these thynges from the wyse and prudent, & hast shewed them vnto babes. Verily Father, eue so was it thy good pleasure. Likewise sayth S. Paul: Not many wise men after the flesh, not many myghty, not many of highe degree, are called. But God hath chosen the foolish thynges of the worlde to confound the wise.

Esa. 66.

Act. 17.

1. Thess. 5.

1. Iohn. 4.

Psal. 19.

V l.

Esa. 66.

Matth. 11.

1. Cor. 1.

## The Preface.

And God hath chosen the weake thynges of the worlde to confounde thynges, whiche are mightie: and vile thinges of the worlde, and thynges whiche are despised, hath God chosen: yea and thinges of no reputation, for to bring to naught thinges of reputation, that no flesh should reioyce in his presence. S. James also saith: Hath not God chosen the poore of this worlde, suche as are riche in Faith, and heires of the kyngdom, which he promised to them that loue hym?

1ac. 2.

VII.

Psal. 9.

Ierc. 15.

Ezech. 30.

Luc. 24.

Gen. 3.

2 Reg. 12.

Luc. 7.

Luc. 22.

It reioyareth and maketh the heart mery, as the Prophet Ieremie saith: When I had found thy wordes, I dyd eate them vp greedily. They haue made my heart ioyfull & glad. For thy name was called vpon me, O Lord God of Hostes. The Prophet Ezechiel saith also: I dyd eate the boke, and it was in my mouth sweter then hony. Were not these the wordes of the two disciples, that went vnto Emmaus, after that Christ had interpreted vnto them the scriptures, which wer wyten of him? Did not our heartes (say they) burne within vs, while he talked with vs by the way, and opened to vs the scriptures? Who is able to expresse, what ioy, what mirth, what solace, what comfort, Adam and Heua receaued after their transgression; when they heard out of the mouth of God, that the sede of the woman should treade downe the serpentes head? Who can sufficiently declare, how greatly king Dauid being rebuked of the prophet Nathan for his whoredome and manslaughter, was comforted, and replenished with all true & perfect gladnes, when he heard out of the prophetes mouthe these most swete and comfortable wordes: The Lorde hath put away thy synne, thou shalte not dye. What ioye and comfort the synfull woman conceaued in her heart, which before was almost swallowed vp of sorowe for her wicked and synfull life past, as her teares and outward behauiour do manifestly declare, when she hearde these wordes out of the mouthe of Christ: Thy synnes are forgiven thee: Go in peace: no man is able to expresse. The these likewise hanging on the crosse, and hearyng these wordes spoken vnto him of Christ: Verily, verily I say vnto thee, This day shalte thou be with me in Paradise: conceaued in his heart an vnoutspearable ioye. Many suche examyles fonde we in the Scriptures.

both.



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bothe of the olde and newe Testament. The worde of God (I meane the Gospel of our Lord and Sauioꝝ Christ Iesu) apprehended and layde hande on with a sure and strong faith, byngeth to the heart and conscience of man, peace, rest, ioy, solace comfort. &c. For thys cause it is called the worde of reconciliation or attonement, of ioy, of peace, of comfort, of helth, of spirite, of lyfe. &c. It lyghtneth the eyes. It sheweth vnto men the ryght waie, howe they ought to walke to please God, and to doo those thynges which are acceptable vnto him. It deliuereth men from the cloudes of ignorancie, and from the darknes of mens traditions, and openeth vnto them the glorious God, that they may not stumble, and walke safely in that way that the Lord hath appointed, declining neither on the righte hande nor on the left hande, as the Psalmographe saith: Thy worde, O Lord, is a lanterne vnto my fete, and a lyghte to my pathewaies. For this cause it is termed of the holpe wyters, Light, in diuers places of the sacred Bible. Our Sauioꝝ Christ saith: This is condemnation, that the light is come into the world, and men haue loued darknes more then the lyght.

It is a myghty shielde and stronge defence agaynst Satan, and all his infernall army (as Salomon sayth:) The worde of God is a bucklar to such as beleue it. Therfore S. Paule in a certaine Epistle, where he appointeth, what armour we shold put on, that we may be able to stand against the assaults of the deuill, and to resist the gouernours of darknes in the euyl day, and to stande perfect in all thynges, exhorteth vs among other weapons, to put on the sword of the spirite, which (saith he) is the worde of God. With this spirituall sword dyd our sauioꝝ Christ in the wyldernes fight against Sathan, and mightily ouercame him: by this his conflict declaring vnto vs, what a noble weapon the word of God is to vanquish and to ouercome Satan, so that who soeuer putteth on this swearde, and with a myghty faith selleth in hand with this olde cankered enemy of mankind, he may be sure to haue the victory. For this word is that percypng stone, wherewith Dauid ouerthrew and kyllled that myghty great grant Goliath that proud Philistine and blasphemous rayler vpon God and his hoste.

2. Cor. 1.

Lue. 2.

Ephe. 1.

Iohn. 6.

VIII.

Psal. 19.

Esa. 30.

Psal. 119.

Prouerb. 6.

2 Pet. 1.

Ephe. 5.

Iohn. 3.

IX.

Prouerb. 30.

Ephe. 6.

Math. 4.

Luc. 4.

1. Re. 2. 17.

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- X. It ouercommeth and subueth Antichrist, and all the aduersaries of Gods pure and true doctrine, as S. Paul witnesseth, saying: That wycked, that synfull man, that sonne of perdition, whiche is an aduersarie (to Gods tructh) and is exalted aboue all that is called GOD, or that is worshipped, so that he dothe sitte in the Temple of God, boasting himself to be God, shall be disclosed, vttered, and broughte to lyghte, whome the Lorde shall consume with the spirite of his mouth. *xc.* Agayn,
2. Thess. 1. As James and Iambres withstode Moses, euen so do these also resyst the truth: men they are of corrupt myndes, and leude as concernyng the Faith: but they shall preuayle no longer. For their madnes shalbe vttered vnto all men, euen as theirs was. Of this thing (God be thanked) wee haue experience at this daye, wherein Antichrist is reueled, and all his wycked doctrine disclosed, so that the very blynde begynne to see hys iugglyng. And though there be, whyche after the manner of Atlas, susteyn, vnderprop and hold vp wyth theiir shoulers, that is to say, with their writynges and preachings, the kyngdom of Antichrist, so much as they can, with his Antichristian actes, deuillish decrees, croked constitutions, trifling traditions, drouse dreames, idle inuentions, vnwritten verities. *xc.* yet is the tyme of the iudgement of that great whoze of Babylon at hande, wherin she with her marked merchauntes, wyth that blasphemous beast, and false prophete shall bee caste into that lake, that burneth with fyre and brimstone. He whome John sawe sytting vpon a white horse, clothed with a vesturedipte in bloode, whose eies were as a flame of fyre, and whose name is the worde of God, and out of whose mouthe went a sharpe two edged sworde, shall smyte, kyll, and destroy them. Every plant (saith Christ) that my heauenly Father hath not plantyd, shalbe pluckt vp by the rootes. Agayn, The Gospell of the kyngdome shall be preached in all the world, for a wytnesse vnto all nations, and then shall the ende come.
- XI. It defendeth the louer and embracer therof frome all synne, wyckednesse, and leude behauiour, as the Psalmograph saith: Thy wordes haue I hydde within my heart, that I should not synne agaynst thee. Agayne, wherewithall shall a yonge man cleanse



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clense hys wyse : euen by rulyng hymselfe by thy word. Ones agayne : Order my steppes in thy worde : and so shall no wickednes haue dominion ouer me.

It comforteth the troubled in his tribulation, so that it suffereth not hym to saynt, or to be of a desperate mynde, as David sayth : If my delight had not bene in thy lawe, I should haue perished in my trouble. Agayne, I thinke vpon thy seruant, as concerninge the woorde, wherein thou haste caused me to put my trust. The same is my conforste in my trouble : For thy woorde hath quickened me. In an other place he also sayeth : Though I walke through the valley of the shadowe of death, I will feare no euill, for thou art with me. Thy rod and thy staffe conforst me.

It cureth and healeth all spiritual sicknesses and diseases, as the wyle man sayth : It is neyther herbe nor emplanture, that restored them to health, but thy woorde (O Lorde) which healeth al things. Likewise saith the Psalmograph : He sent hys word, and healed them, & they were saued fro their destruction.

It purifieth and clenseth the hearte of man, yea the whole man, as our Saviour Christ saith : Nowe are ye cleane thorough the worde, that I haue spoken vnto you. Hereto pertaineth the saying of thapostle : Christe loued the congregation, and gaue hymselfe for it, to sanctifie it, & clensed it in the fountayne of water thorough the worde. S. Peter also saith : We are borne a newe, not of mortall seede, but of immortall, by the worde of God, whiche lyueth and abideth for euer.

It bringeth peace, rest, quietnes, ioye, and conforste to mens consciences, as the Psalmograph saith : Great is the peace y they haue, which loue thy law, and they are not offended at it : Peace peace vnto the that are farre of, & to them that are nye, saith the Lord, and I make him whole. But the wicked are lyke the raging sea that can not rest : whole water someth with the myre and grauell. Euen so the wicked haue no peace, saith God.

It bringeth the holy Ghost to them y beleue, as we rede in the chronicle of the apostles acts : while Peter yet spake these wordes (saith the blessed historiograph S. Luke) the holy gost fell on al them, which heard the preaching. Likewise saith S. Paule :

In Christ

xli.

Psal. 119.

Psal. 22.

xlii.

Sap. 16.

Psal. 107.

xliii.

Iohn. 15.

Eph. 5.

1. Pet. 1.

xv.

Psal. 119.

xvi.

Esa. 57.

Act. 10.

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Ephē. 1.

Galat. 3.

XVii.

2. Timoth. 3.

XViii.

XIX.

Rom. 1.

Iac. 2.

XX.

3. timoth. 2.

Psa. 3.

Pro. 2.

In Christ also we beleue, forasmuch as we haue herd the word of truth, euen the Gospel of your saluation: wherein when ye had beleued, ye were sealed with the holve Spirit. &c. And in his Epistle to the Galathians, he saith: that they receyued the spirite by the preaching of the Faith.

It is able to make a man learned vnto saluation thorow the Faith, whiche is in Christ Iesu.

It teacheth al degrees, how they ought to behaue the selues euery one in theyr vocation and calling, that they may please God, and worke that whiche is acceptable before the eyes of hys diuine Maestie.

It byngeth health & lyfe, saluation & glorification to so many as beleue, accordyng to this testimonie of S. Paule: I am not ashamed of the Gospel of Christ, because it is the power of God vnto saluation to euery one y beleueth. Like wise saith saint James in his Epistle. Lay apart all filthynges and superfluitie of malicioulnes, and receaue with mekenes the worde that is grafted in you, which is able to saue your soules.

As I may ones make an ende, if an ende may be founde in an endlesse matter, All scripture geuen by inspiration of god, is profitable (as the Apostle saith) to teache, to improue, to amend, and to instruct in rightcousnes, that the man of God may be perfect and prepared vnto all good workes.

Thus haue we heard (most dere brethren) both what a precious pearle, topfull iewel, and noble treasure the worde of God is, and also what inestimable fruites, incomparable commodities, and vnontspeakable profites it byngeth vnto vs. Verily it is more worthe then precious stones: and all the thynges (as Salomon saith) that thou canst desyre, are not to be compared vnto it. For the getting of it is better then any marchandise of syluer, and the profite of it is better then gold. Upon her ryght hand is long lyfe, and vpon her left hande is riches and honour. Her waies are pleasant waies, and all her pathes are peaceable. She is a tree of lyfe to them that lay holde vpon her, and blessed is he that kepeth her saie. For her doctrine is better then syluer, and the knowledge thereof is more worthe then fyne gold and precious stones. A blessed is  
then



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the man, that heareth the word of God, watching dayly at her gates, and geuyng attendance at the postes of her doores. For who so synneth her, synneth lyfe, and shall obteyne fauoure of the LORDE. But who so offendeth agaynste her, hurteth his owne soule. But all they that hate her, are the louers of death.

Now what fruites, comodities, and profites we receue by the word of God, we haue tofore partly heard. Salomon addeth and saith: That the worde of God geueth long life, maketh ine to walke safely, to slepe swetely, deliuereth from sodain feare, pro. 3.  
preserueth such as embrace her, promoteth them, bringeth the Pro. 4.  
vnto honor, is lyfe vnto them, and health vnto al their bodies, Pro. 7.  
deliuereth from the straunge woman, and from the harlots, which geueth swete woozdes, enricheth her louers with wise, Pro. 8.  
dome, knowledge, vnderstanding, doctrine, learning, counsell, magnanimitie, strength, righteousness, iudgement, riches, wealth, prosperitie, honour, renoume, glorie, &c.

This incomparable treasure, I meane the woozde of God, with the fruites therof, hath God of his great mercy committed vnto you, by calling you vnto the ministerie of his moste glorious Gospell, and vnto the dispensation of his diuine ministeries, not that ye should become dumbe dogges not able to barke, not that ye should conceale, hyde, and kepe secreete these toyfull iewels and precious pearles, but that ye should publish sette foorth, declare, and make them to be knowen to other, as our Saviour Christe saith: A citie that is sette on an hyll, Esa. 60.  
can not be hyd: neither doo men lyght a candel, and put it vnder a bushell, but on a candell sticke, and it geueth lyght vnto all that are in the house. Agayn: What I tell you in darknes, that speake ye in lyghte. And what ye heare in the eare, that preache ye on the house tops. God wyl haue his mysteries, his lawes, his decrees, his statutes, his testimonies blased abroad, Math. 5.  
and made knowen to all creatures, and not be kept in houer moucker, as thynges not able to abyde the lyght, that all men may glorify & prayse his holy & blessed name, by hauyng knowledge of them. And that it may so come to passe accordyng to Math. 10.  
his godly wyl, he hath called you to an office, not to say masse  
not

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The office of  
a spirituall  
Pastore.

Math. 23.

Marc. 16.

Malach. 2.

Esa. 59.

Iohn. 16.

Iohn. 20.

Esa. 61.

Luc. 4.

Marc. 1.

Luc. 4.

Marc. 16.

not to mumble a great number of prayers in a strange tongue, not to exorcise or coniure water: salt, bread, candles, fyre, palmes, ashes. &c. not to offer sacrifices for the quicke and the dead not to hear auricular confession, not to absolve men from their synnes with a fewe latin wordes. &c. but to preach the gospell to declare the lawe of the Lorde to the people, to publyshe his holy testament, to reprove synne, to declare to the world their vices, synnes, and wickednes, to exhort al men to repentance, fawth, hope, loue, patience, long suffering, mercy, gentlenes, and such other fruides of the spirite: and to leade a lyfe agreeable to theyr profession in all godlynesse and honestie. As my Father hath sent me (saith Christ) so send I you.

Now who knoweth not, that Christ was sent to preach: as he hymselfe saith by the Prophete: He hath sent me to preach the Gospell to the poore. And in the Euangelicall hystorie he saith: Let vs go into the next townes, that I may preach there also: For therfore am I come. And he preached, sayeth the Euangelist in theyr synagoges, and in all Galilee. Again he sayth: I must preach also to other cities the Gospell of the kyngdome of God: for to that ende was I sent. If ye therfore be sent of Christ, and called vnto the ministerie, and haue not rather thruste in your selues for hope of worldly gayne and bodily ease, euen to the entent that ye maye lyue wealthylye and ydelly of the labour of other mennes handes, and of the sweate of other mennes browes (as it is to bee feared that a greate number doo at this present daye, rather seeking their owne, then the profyte of the flocke) so are ye sent to preach, not mennes traditions, but the Gospell of the kyngdome of God. And this was the commission that Christe gaue to his Apostles, and to all theyr successors: Goe (sayeth he) thorough out the worlde, and preach the Gospell to euery creature. If ye therefore bee the successors of Christes Apostles, so haue ye receaued an Iniunction from the hyghe shephearde and euerlastynge Bishoppe Iesus Christe, to preach the Gospelle. Further canne ye bee his Disciples, excepte ye earnestly studie to obeye and fulfill his Injunction. Christe woulde haue the loue of hys Apostles towarde hym



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hym none otherwyse knowen, but by feedynge his lambes  
and shepe. If thou louest me, (saith he) feede my lambes:  
feede my shepe, fede my shepe. If ye therefore wyll shewe  
your selues to loue Christ: so muste ye feede the flocke of  
Christ, as Sainct Peter saith: The Elders, whiche are a-  
mong you, I exhorte, whyrche am also an elder, and a wry-  
t-  
nesse of the afflictions of Christe, and also a partaker of the  
glorie that shall bee opened: Feede ye Christes flocke, as  
muche as lieth in you, takynge the ouersyght of theym, not  
as compelled thereto, but wyllynglye, not for the desyre of  
fylthy lucre, but of a good mynde, not as though ye were  
lordes ouer the paryshes, but that ye be an ensample to the  
flocke. And whenne the chiefe shepheard shall appeare, ye  
shall receaue an incorruptible crowne of glorie. Now yf ye  
feede not the flocke of Christe, but rather your selues: if ye  
eate by the fatte, if ye clothe your selues wth the wolle: if  
ye deuoure the mylke, and yet laboure not aboute the safe  
keepynge of the flocke, but rather churlyshly and cruelly reigne  
and rule ouer them, catchynge and snatchynge frome theym  
what ye can gette, so that they are scattered here and there,  
as shepe without a shepheard, and are deuoured of all the bea-  
stes of the fielde: howe can ye iustly saye that ye loue Christ?  
If thou louest me (saith he) fede my lambes, and fede my shepe.

Agayne: Ye are my frendes, if ye doo those thynges, that  
I commaunde you. Christe hath commaunded you to feede  
his flocke, and to preache the Gospell. If ye doo this, so are  
ye Christes frendes and louers: yf ye doo it not, so are ye his  
foes and ennemies. Christe saith: A good shepheard geueth  
his lyfe for hys shepe: signifyng hereby, that he whiche is a  
faithfull feder and trewe pastoz of the Lordes flocke, doth not  
only faithfully and truely feede the shepe, but he also (yf neede  
require) is redy to bestow his lyfe and al that euer he hath for  
the safegarde of the flocke. If these thynges be found in you,  
so are ye good shepheardes. But if ye doo not teache, but ra-  
ther reache after as muche as ye can get, bearyng no good af-  
fection towarde the flocke concernynge theyr saluation, seeking  
not y comoditie of the shepe, but your own priuat lucre & gain,

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John. 10.

Math. 23.  
Luc 12.

A spirituall  
pastore ought  
to be faythfull  
and wise.

1. Cor. 4.  
Faythefull.

Luc. 10.  
Math. 10.

Math. 23.

so are ye no shepheardes, but hyrel ynges : no pastors, but wolues, no heardmen and teachers, but theues and robbers: no keepers, but murderers. A theefe commeth not (saith oure Sauoure Christe) but for to steale, to kille, and to destroye. Agayne: An hirelyng seeth the wolfe commynge, and leaueth the shepe, and fleeth: and the wolfe catcheth and scattereth the shepe. Christe requireth, that suche as bee in the ministrye should be faithfull and wise seruants, enen such as in due time wil geue meate to the Lordes household. And Christ calleth that seruant blessed, whom his Lord when he commeth, shal fynd so doyng. He addeth more ouer, and saith, that the Lord wil make hym ruler ouer al his goodes. Here, heare you, that it is required of you, if ye be true seruantes, fyrst, that ye bee faithfull, as S. Paule sayth: It is required of the ministers of Christ, and stewards of the secretes of God, that a man be found faithfull. We shall shew your selues faithfull, if ye truly, faithfully, purely, sincerely, and diligently behaue your selues according to your commission, in executyng poure lordes and maisters commaundement. You may not display and sette abrode your owne will & fancie, nor yet the decrees and traditions of other, but ye must publish & set forth the good wyl and pleasure of your Lord with al sinceritie & purenes, & without all corruption or comixtion of mans doctrine, yea & that after such sort, as is conteyned in your commission, alwaies remembryng, that ye are the Legates and Embassadours of the moste myghty kyng, yea, that ye are the mouthe of the moste hygh God. He that heareth you, heareth me (saith Christ.) Agayne: It is not ye that speake, but the spirite of your father, whiche speaketh in you. For as he is a faythefull and true ambassadour, that simply and playnly without addition or diminution, expresseth his Lordes mynd, wyl, and pleasure to suche as he is sent vnto: enen so shall ye shewe your selues faithfull seruantes, if ye vtter vnto the people those thynges onely, which are conteyned in your commission, that is to say, in the sacred Bible, as our Sauoure Christ saith: teachyng them to obserue all thynges, what soeuer I haue commaunded you. Notable are these wordes of that most noble and eloquent Doctor S. John Chrys.



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Chrysostom: Nothing ought to be put vnto the wordes of god. *1 Rom.*  
 nor to be pluckt away from them. For the very proper and pe-  
 culiar worke and office of an Embassadour is, onely to carue  
 those thynges that are committed vnto hym. Therefore the  
 priest is called an Embassadour, because he declareth not hys *Malach. 2.*  
 owne matters, but the matters of hym that sent hym. Again,  
 he saith: The Apostles were sent vnto this ende, that they  
 should vtter, declare, and sette forth those thynges that they  
 had receaued, and not that they shoulde put any thyng ther-  
 vnto of theyr owne.

Secondly, it is required of you, that ye be not onely faith- *Wise or pruden-*  
 full, but also wise and prudent seruantes, wherby is signified *dent.*  
 that ye ought to haue, not onely a zeale to doo good (as many  
 vnlearned ministers pretende now a dayes) but also a wise-  
 dome, a knowledge, an vnderstandyng, how to do good, howe  
 to doo your duetie, howe to accomplishe that, which is entoy-  
 ned you in your commission, lest it be sayd of you, as it is writ  
 ten of the Iewes: They haue a feruent zeale and good mynde *Rom. 1.*  
 to Godwarde, but not accor dyng to knowlege. The ministers  
 and seruantes of the Lord may not be lyke hoyses and moyses *Psal. 32.*  
 that haue no vnderstandyng, but suche must be theyr know-  
 ledge, that they may be able (as thapostle saith) to exhort by  
 wholsome learnyng, and to improue them that speke against *Tit. 1.*  
 it. In the priests lips (saith the prophet) should be sure know-  
 ledge, that men may seke the law at his mouth: for he is a mes- *Malach. 2.*  
 senger of the Lord of hostes. The blessed Apostle S. Paule in  
 the description of a bishoppe or spirituall ouerseer requireth, *1. Timoth. 3.*  
 that such one shold be chosen to be a pastor or feeder of the Lords *Tit. 1.*  
 flocke, as is apte and able to teache, to distribute the worde of  
 truthe iustly, to infor me them that resist the fruthe, to doo the *2. Timoth. 2.*  
 worke throughly of an Euangelist, to fulfyll the office of a spi-  
 rituall minister vnto the vttermost, to preach the word, to be *2. Timoth. 4.*  
 feruent in season, & out of season, to improue, to rebuke, to ex-  
 hort with al long suffring & doctrine, to watche in all thinges,  
 to suffer afflictions, to rebuke sharply them that are enemies to *Tit. 1.*  
 the truth, that they may be found in the faith, to speake those *Tit. 2.*  
 things which becom hol some doctrine. &c. Christ, the Apostles  
 b. j. and

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To whom the  
ministerie of  
the worde  
was commit-  
ted in tymes  
past.

Act. 20.

Act. 21.

Ignorance or  
lacke of know-  
ledge,

Math. 18.

Math. 6.

Rom. 2.

Math. 11.

Esa. 56.

Psal. 31.

Phil. 3.

Act. 20.

Math. 7.

and the Fathers of the primatiue church committed the mi-  
nisterie of the worde, not to dumbe dogges that were not able  
to barke, not to horses and moyles that had no vnderstandyng  
not to Hammonistes and Epicures, whyche onely seke gayn  
and pleasure, lucre, and ease, but to suche as were myghtye  
in worde and doctrine, full of power, and of the holy Ghoste,  
and thzoughly furnyshed with wysdome, knowledge, and vnder-  
standyng of the holy scriptures, ready at all tymes to geue  
euen their very lyues (if nede so require) for the glory of God,  
for the confirmation of theyr doctrine, and for the healthe of  
the flock, which Christ purchased with his most precious blood,  
as the Apostle saith: The holy ghost witnesseth in euery citie,  
sayeng: that bandes and trouble abyde me. But none of these  
thynges moue me, neyther is my lyfe deare vnto me, so that  
I may fulfill my course with ioy, and the ministracion of the  
word, which I haue receued of the Lord Iesu, to testify the gos-  
pel of the grace of God. Agayn: I am redy not only to be bound  
but also to dy for the name of the Lorde Iesu.

Ignorancy is discommendable in common persones, but in  
them that ought to be teachers of other, it is not onely discom-  
mendable, but also intollerable, yea and abhominable. For as  
Christe sayth: If the blynde leade the blynde, bothe falle into  
the dyche. Agayn: The lyght of the body is the eye. Wherefore  
if the eie be single, all the body shalbe full of lyght. But and if  
thyne eye be wicked, all thy body shalbe full of darknes. Where-  
fore if the lyght that is in thee, be darknes, how great is that  
darknesse? It becommeth not them, that professe them selues  
to be guides of the blynde, lyghtes of them which are in dark-  
nesse, informers of them whiche lacke discretion, teachers of  
the vnlearned. &c. to be ignorant and vnlearned, boyde of the  
knowledge of Gods mysteries, and utterly estraunged frome  
the true and perfect vnderstanding of the holy Scriptures. All  
suche the worde of God calleth blynde guydes, dumbe dogges  
not able to barke, horses and moyles that haue no vnderstan-  
dyng, cypyl woorkemenne, whyte daubed walles, greuous  
and raueninge wolues, hyzelynges, theues, robbers, mur-  
therers, foolyshe shepheardes, Idolls. &c. Saint Hierome  
saith:



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saith: It is the office of Priestes, whenne they be deman ded<sup>John. 10.</sup> of the lawe, to answer. If he be a priest, let hym knowe the <sup>zach. 11.</sup> lawe of the Lorde. If he know not the lawe of the Lorde, he declareth euidently that he is no priest. For it pertaineth vnto<sup>In Agge. Prophet.</sup> the Lordes priest, to know the lawe, and when he is asked, to make answer of the lawe. Agayne he saythe: If after the mynde of the Apostle Paule, Christ be the power of God and the wysedome of God, it foloweth well, that he that knoweth<sup>In Esalam.</sup> not the Scriptures, knoweth not the power of God, and the wysedom of hym. For the ignorance of the Scriptures, is the ignorance of Christe. Leo the byshoppe saythe: If ignorance seemeth intollerable euen in laye men: howe muche moze is it worthe, neyther of excuse, nor of forgeuenes in them that beare rule? In <sup>Concilio Tolitano,</sup> wee reade on this manner: Ignoraunce the mother of all errours, is mozte of all to be<sup>Dist. 38.</sup> eschewed in the Priestes of GOD, whyche haue taken vpon<sup>Can. Si in Laicis.</sup> theym the office of teachyng amonge the people of god. Priestes are warned to reade the holye Scriptures, as Paule the Apostle sayeth vnto Timothe: Geue attendance vnto re-<sup>Dist. 33. Can.</sup> dyng and exhortation, and to learnynge, and continue al-<sup>Ignorantia.</sup> wayes in these. Lette priestes therfore knowe the holy scrip-<sup>1. Timoth. 4.</sup> tures and Canons, and lette all theyr worke, busynesse and trauayle consyste in preaching and doctrine: And let theym edifye all men so well with the knowledge of Faith, as with the good information of workes.

Thus see you (dere brethzen) that it is required of you, not onely that ye shold be faithfull, but also wyse seruantes, which<sup>Godlye wyse dome is onely lea: ned of gods word.</sup> wysedome ye can by no meanes obtayne, excepte ye gett vnto you the knowledge of the holy Scriptures, which alowe make the man of God, wyse, as the Psalmograph saith: The vnde-<sup>Ps. 19</sup> filed lawe of the Lord turneth soules: the faithfull wytnes of the Lorde geueth wysedom vnto Babes. Little can fidelitie pro-  
fite, where this wysedome wanteth.

Thyrdly, it is required of you, that ye geue meate to the Lordes household in due tyme, or in season. Thys household of the Lord is the congregation of God, whom the Lord Christe hath purchased and reedemed by his precious bloude.

b. iij.

This

Who are the Lordes hous-  
holde.  
Act. 20.

## The Preface.

What the Thys householde, thys Congregation, thys fello'wshyppe,  
 m:att is wher thys companie of the Lordes seruantes, muste ye feede.  
 wyth the Lor: To them muste ye geue meate. This meate is the worde of  
 d. s household must be fedde. God, that is to say, the lawe and the Gospell. With this fode  
 is the Christen mans soule fedde, as Christ saiet: Man shall  
 not liue with breade alone, but with euery worde that com-  
 meth out of the mouth of God. This meate is ministred vnto  
 to them by preachynge the lawe and the Gospell: the lawe to  
 this ende, that they may learne to knowe them selues, and the  
 heauy wyathe of God agaynste synne: the Gospell, that they  
 maye by the preachynge thereof, receaue consolation and con-  
 fort, loye and peace agaynst the accusation, curse, and con-  
 demnation of the lawe, agaynst the terroures of Gods iudge-  
 ment, agaynst the assautes of Sathan. &c. and so throughe faith  
 in Christ, be at peace with God. And this is it, that the Lorde  
 Christe speaketh in the Gospell: Euery Scribe which is taught  
 vnto the kyngdome of heauen, is lyke vnto a man, that is an  
 householder, whiche bryngeth forth out of his treasure thyn-  
 ges newe and olde. After his resurrection he also sayde to hys  
 disciples: Thus is it wrytten, and thus it behoued Christe to  
 suffer, and to ryle agayne from death the thyrde day, and that  
 repentance and remission of synnes should be preached in his  
 name amonge all nations. And this trade of teachynge vsed  
 CHRIST and his Apostles, and all other godly preachers, as  
 wee maye evidently see bothe in the diuine and ecclesiasticall  
 wyfters: and so frome tyme to tyme they fedde the Lordes  
 householde, not wyth the leauen of the Pharyseys, but wyth  
 the sweete breade of purenesse and truthe. And here see ye,  
 that ye are appoynted officers in the Lordes house vnto thys  
 ende, not that ye shoulde be loyterynge lubbers, marchant-  
 lyke Hammonistes, greedy gathergoodes, Ethnyke Epicu-  
 res, voluptuous worldynges, dumbe dogges, vnpreachynge  
 prelates, ydell Idols. &c. but that ye should geue them meate  
 in due tyme, that is, preache the lawe and the Gospell, and  
 so fede them not with the fleshe pottes of Egypte, but wyth  
 Manna that celestiaall fode, that came downe frome heauen.  
 The office of preachynge therfore is committed vnto you.

Loke



## The Preface.

Looke well vnto it, and take heede, that ye defraude not the  
Lords familie of theyr foode and sustenance, euer settinge  
besoꝛe your eyes this saying of the wise man: when the word  
of God is not preached, the people perishe. It is not the quar-  
ter sermon preachyng, that ought to suffice the Lords house:  
holde. The worde of God cughte continually to be ministred  
and sette besoze the Lords familie, as God hym selfe saith  
by the Prophet: Cry, cease not: lyft vp thy voyce as a trompe  
and shew vnto the people their wickednesses, and to the house  
of Iacob theyr synnes. Agayn: I haue sette watchmen vpon  
thy walles (O Hierusalem) whiche shall nerther cease  
daye nor nyght to preache. The godly inspired Apostle saint  
Paule saith, wrytyng vnto Byshop Timothe: Preach thou  
the worde: be seruent in season and out of season. Improue  
rebuke, exhort, with all long sufferynge and doctrine. For the  
tyme wyl come, when they shall not suffer wholsome doctrine,  
but after their owne lustes shall they (whose eares itche) gette  
them an heape of teachers, and shall withdraue theyr eares  
from the trueth, and shall be turned vnto fables. But watche  
thou in all thynges, suffer afflictions, do the worke throughe-  
ly of an Euangeliste, fulfill thyne office to the vttermoste.  
Blessed Luke in his Chronicle of the Apostles actes, wytnes-  
seth, that Saint Paule sendyng for the Elders of Gods con-  
gregation at Ephesus, to come to Mileton vnto hym, among  
other, spake these wordes vnto them: I take you to recorde  
this daye, that I am pure from the bloode of all menne. For I  
haue spared no labour, but haue shewed you all the counsaile  
of God. Take heede therefore vnto your selues, and to all the  
flocke, amonge whom the holy Ghost hath made you Ouer-  
seers to rule the congregation of God, whiche he hath purcha-  
sed with hys bloode. For I am sure of this, that after my de-  
partynge, shall greuous wolues enter in among you, not spa-  
ryng the flocke. Moreover, of your owne selues shall men a-  
ryse, speakyng peruerse thynges, to draue disciples after  
them. Therefore awake, and remember, that by the space of  
three yeares: I ceased not to warne euery one of you, night  
and daye wpyth teares. S. Peter speakyng of hym selfe, wytnes-  
seth

Proverb .29.

Esa. 58.

Esa. 62.

2. th. moth .4.

Act. 20.

2. Pet. 14

## The Preface.

Ezech. 33.

testy on this maner: I wyll not bee negligent to put you al-  
wayes in remembrance of suche thynges, though ye knowe  
them your selues, and be stablyshed in the present truth. But  
withstandyng I thinke it mete (as longe as I am in this ta-  
bernacle to sterte you vp, by puttyng you in remembrance. &c.  
Thus ye see, what diligence is required of you in feedyng  
the Lordes householde wyth the holy worde of God. This of-  
fice aboue all other, maye by no means be neglected. For here-  
in (as I maye so speake) consisteth either the saluation or dam-  
nation bothe of you, and of the Lordes householde, as God  
saythe by the Prophete: **O** thou sonne of man, I haue made  
thee a watchman vnto the house of Israell, that where as  
thou hearest any thyng out of my mouth, thou mayst warn  
them on my behalfe. If I saye vnto the wycked: Thou wic-  
ked, thou shalt surely dye, and thou geuest hym not warning,  
that he may beware of his vngodly way: the wicked shal die in  
his owne sinne, but his blood I will require of thy hande. Ne-  
uertheles, if thou warne the wicked of his way to turne fro it,  
where as he yet will not be turned from it: then shal he die, be-  
cause of his sinne, but thou hast deliuered thy soule. But if the  
wicked turne fro his sinnes, & do the thing, & is lafull & right:  
then shall he surely liue, & not dye. Peca the sinnes that he hath  
done, shall neuer be thought vpon. For in somuche as he doth  
now the thyng that is lafull and ryght, he shall lyue.

1. Timoth. 4.

Jacob. 5.

If ye be tongue tyed or playe <sup>placebo</sup> so that ye reprove not  
the wycked by the worde of God, of theyr wickednes, but suf-  
fer them to go forth in theyr wickednes, as though they were  
good, righteous, and faultlesse: so byrnyng ye damnation bothe  
vpon your selues, and vpon them. But yf ye sharply rebuke  
the wicked of theyr wyckednesse, so that by this meanes they  
turne from theyr lewdnes, and woork that, whyche is good  
and pleasant, before the eyes of Gods maiestie: so do ye that,  
which shall bring saluation to you bothe, as the Apostle sayth:  
Take hede to thy selfe, and vnto learnyng, and continue ther-  
in. For yf thou shalt so do, thou shalt saue thy self, & them that  
heare thee. Hereto agreeth the saying of S. James: Brethren,  
yf any of you dos erre from the truth, & an other conuert hym:  
lette



## The Preface.

let the same know that he, whiche conuerteth the synner from  
 goyng astray out of his way, shall saue a soule from deathe,  
 and shall hyde the multitude of synnes. As the Lord hath com-  
 mitted to you the meate, wherewith his houtholde shoulde be  
 fedde: so is it your ductie not to withdraue it from them, but  
 liberally to geue it vnto them, as good, faithfull, and wise ser-  
 uantes and stewardest. The distribution of the heavenly se-  
 de, sayeth a certayne man, is enioyned vs. **¶** Mo therfore be vnto  
 vs, if we doo not sprinkle it abroad. **¶** Mo be vnto vs, yf wee  
 holde oure peace, as the Apostle sayeth: **¶** Mo is vnto me,  
 yf I preache not the Gospelle. The verie titles and names,  
 whiche are appropriated vnto you by the holy Ghost in the sa-  
 cred scriptures, ought to moue you to doo youre ductie in this  
 behalfe, and by no meanes to be negligent herein. We are cal-  
 led priestes, elders, shepherdes, feders, ouerseers, apostles,  
 prophetes, salt, lyght, workmen, preachers, labourers, ser-  
 uantes, byshops, planters, waterers, fathers, angelles, em-  
 bassadours, Gods labourers, buylders, ministers of Christ,  
 stewardest of the secretes of God, schoolemasters, soluers of  
 spirituall thynges, Gospell preachers, ministers of the newe  
 testament, seruantes of the faithfull, preachers of the atton-  
 ement, Christes messengers, Christes seruantes, Catechistes,  
 doctours or teachers, Euangelistes, Christes witnesses, souldi-  
 ers of Iesus Christ, husbandmen, labourers, distributors of  
 the worde of truth, informers of them that respct the truthe,  
 watchers for the health of mens soules. &c. If your traunayles,  
 doyngs, lyfe, and conuersation agree with these titles and na-  
 mes, so are ye faithfull and wise seruantes, and great is your  
 reward in heauen. But contrarywyse, if ye vainly and with-  
 oute cause vsurpe these names, so that ye are not the same in  
 dede, that ye are called in name and worde: what other thing  
 are ye, then painted sepulchres, & white daubed walles, whose  
 portion is in that lake that burneth with fyre and byrmistone.

Moreover the salarie, stipende and wages, that ye receaue  
 of your parishoners, appointed for the true pastors of the Lords  
 flock, and for the faithful ministe: s of Gods word, ought to  
 bee no dulle spurre vnto you to pricke you forward to feede

Dist. 43.  
 Cap. dispensa-  
 tio.  
 1. Cor. 9.  
 James appo-  
 priates to spi-  
 ritual pastors.  
 Malach. 2.  
 1. timoth. 5.  
 Ephe. 4.  
 Act. 20.  
 1. Cor. 12.  
 Math. 5.  
 Math. 10.  
 1. Timoth. 2.  
 Luc. 10.  
 Math. 24.  
 Tit. 1.  
 1. Cor. 3.  
 1. Cor. 4.  
 Malach. 2.  
 1. Cor. 3.  
 1. Cor. 4.  
 1. Cor. 9.  
 1. Cor. 12.  
 1. Cor. 14.  
 2. Cor. 3.  
 2. Cor. 5.  
 2. Cor. 5.  
 Gal. 6.  
 Ephe. 4.  
 1. Pet. 5.  
 2. Timoth. 2.  
 Heb. 13.  
 Mal. 23.  
 Act. 2.  
 Apoc. 21.  
 The Stipend  
 appointed for  
 the spirituall  
 the pastors.

b. iiii.

## The Preface.

the Lordes householde. The luynges, whiche many of you enioye, are neyther small nor slender, but ryche and wealthy, great and many. They are not geuen you vnto thys ende, that ye shoulde lye of them lyke voluptuous Epicures and ydell bellygods, but for thys purpose, that ye beyng boyde of worldly care, & hauyng al necessary thynges prouided for you, shoulde the more frankely and freely geue your myndes to the study of the holy Scriptures, and to the preachyng of the same to the ministracion of the sacramentes, to prayer, to thankes geuyng, and to suche other spirituall exercyses. Our sauour Christ sayeth: The workeman is worthy of his meate. Hee saith not: The loyterynge lurden is worthy of his meate. If any man be in the mynisterie, and will liue of that, he muste labour fyrst, and afterwarde eate. If he labour not, so ought he not to eate, accordyng to this rule of S. Paule: He that laboureth not, ought not to eate. And his labour is not, to hunte and hauke, to kepe great horses, to fede many dogges, and a sorte of ydell lasye lubbers, to lye lurkyng in the court, in Byshoppes, and noble mens houses, in the vniuersities &c. but as I sayd, to geue meate to the Lordes householde, to preach the Gospell, to mynister the sacramentes, to pray vnto God for the people, to thank God for his benefites, to watch day and nyght aboute the health of the Lordes flocke. &c. The Apostle sayeth, that hee whyche soweth spirituall thynges, ought to reape temporall thynges. If ye therfore wyll reape temporall thynges, ye muste fyrst of all sowe spirituall thynges. If ye doo not sow, so oughte ye not to mowe. If ye doo mowe, where ye dyd not sow, so are ye not pastors, but rap-tors, no shepherdes, but hyzelynges, noo flockelouers, but flockelubbers, yea very playne theues (as CHRIST saith: A these commeth not, but to steale, to kille, and to destroye. Agayne he sayeth: Lette hym that is taught in the woorde, mynister vnto hym that teacheth hym in all good thynges. If ye wyll haue all good thynges mynistred vnto you, so muste ye teache the woorde of God to them of whom ye require suche thynges. If ye teache not, with what face heade aske ye that, whyche ye haue not deserued: Is any man so impudent as to  
ask

Math. 10.

2. thess. 3.

Heb. 13.

1. Cor. 9.

Note well ye  
spirituall shep-  
pardes.

Iohn. 10.

Galat. 6.



## The Preface.

aske wages of hym, to whome he hath doone no seruice? Is the rewarde of a labourer due to a loyterer? In an other place he also saith: The elders that rule well, are worthy of double honour, most specially they, which labour in the worde and teachynge. For the Scripture sayth: Thou shalt not mofell the mouth of the ore that treadeth out the corne. And: The labourer is worthy of his rewarde. Here is appoynted double honour, that is to saye, outward reuerence and prouision of all thynges necessarie to lyue withall. But to whome? To suche as rule euill, and are carelesse for the Lordes stocke?

As to suche as be ybell, not caryng for the shepe, so that they may haue the mylke and the wolle, that is, so that they maye eate of the fattest, and be clothed with the fynest? Pay verily: For God by the Prophet cryeth out vpon such, and threatheneth them euerlastyng damnation. To suche as rule well: to suche as labour in the worde and teachyng: to the ore that treadeth out the corne: to the labourer is this double honour due, and to none other. Ones agayn he sayth: The husband man that laboreth, muste fyrst receaue of the fruytes. If ye wyll reape the fruytes, ye muste fyrste of all playe the husbandmen, and labour. Wyl ye not labour? So ought ye to requyre no fruytes: For they belonge not vnto you. To the labourer, not to the loyterer is rewarde appoynted in the worde of God. Heare what the hygh shepheard sayeth: We are the salte of the earthe. But yf the salt haue lost the salt-nesse, what shalbe seasoned therewith? It is then selfe soth good for nothyng, but to be caste out, and to bee troden downe of menne. Heare also what S. Gregor sayeth: Consyder and weygh with youre selues, brethzen, howe great damnation it is, without labour to receaue the rewarde of labour: agayne, howe great an offence it is, to take the prices of synnes, and to speake nothyng agaynst synnes by preachyng. Agayne he saythe: Woe, whiche lyue of the oblations of the faithfull, which they haue offered for theyr synnes, yf we eate and hold our peace, without doubt we eate theyr synnes.

Not onely the names and titles therfore, whiche are attributed vnto you of the holy ghosse in the holy Scripture, but

1. timoth. 5.  
Deut. 24.  
1. Cor. 9.  
Math. 10.

What double honour is that is due to the spiritual pa-  
stor.

Ezech. 24.

2. Timoth. 2.

Math. 5.

In hom.  
Dignus est  
mercen. &c.

## A Prayer.

Math. 24.

The reward

1. Pet. 5.

Dan. 12.

Math. 13.

Math. 12.

Math. 24.

Luk. 2.

Esa. 56.

Apo. 21.

also the salarie, stipende, wages and rewarde, that is appoynted for such as trauaile in the ministerie, ought worthily and iustly to prouoke you, diligently to watche and to see, that the Lordes householde haue their meate in due tyme. Which thing ye faithfully doo accordyng to your vocation, the Lorde of the household wll not leaue you unrewarded, neither in this worlde, nor in the worlde to come. Yea (saith our Sanioure Christ:) Blessed is that seruant, whom his Lord, when he cometh, shall fynde so doyng. Verily I say vnto you, that he shal make hym ruler ouer all his goodes. When the chiefe shepheard shall appeare (sayth blessed Peter to all faythful pastors) ye shall receaue an incorruptible crowne of glozie. Are not these the wordes of the Prophete Daniel concernyng the rewarde of all true preachers: The wyse (suche as haue taught other) shall glyster, as the shynyng of heauen: and those that haue instructed the multitude vnto godlynes, shalbe as the starrs, worlde without ende: yea as it is written in the Gospel, they shal shyne as the sunne in the kyngdom of the heauensly Father, and shalbe as the Angels of God in heauen.

But contrarywyse, if ye be negligent, slothfull, euyl, and wycked seruantes, so that ye feede not the Lordes householde, but rather begyn to stryke and churlyshely to handle your fellow seruantes, yea to cate and drynke with the dronkardes: Your lord shall come in a daye, when ye looke not for hym, and in an hower that ye bee not ware of, and shall heue you in peeces, and geue you your portion with hypocrites, where wepyng and gnashyng of teethe shall be, where the worme that shall gnawe youre conscience shall neuer dye, and the fyre, wherewith ye shall be moste greuously tormented, shall neuer be quenched. yea the lake, whereinto ye shall be cast, shall burne with fyre and brimstone, worldes without ende.

These thynges I doubt not (moste dere brethren) but that ye dayly and diligently consider, and also labour to the vttermoste of your pouer to satisfie the good pleasure of God in framynge your selues to doo that, whiche your vocation and callynge requirerh, seekynge in the same not youre owne glozie, but the glozpe of God: not youre owne commoditie

and



## The Preface.

and profite temporally, but the commoditie and profit of Christes flocke eternally: not your owne bodily ease and quietnesse, but the euerlastyng ease and quietnesse of Goddes people: not the enrychement of you and yourres in this worlde, but the dignitie and aduancement of the Lordes house, <sup>1. Cor. 2.</sup> <sup>Esa. 54.</sup> bothe in this worlde, and in the worlde to come. So dyng, ye may be sure to be partakers in Goddes kyngdome of suche toyces, as eye neuer sawe the lyke, eare neuer hearde, the lyke, no tongue is able to expresse the lyke, no, nor no heart is able to conceaue and to thynke the lyke. And to helpe forwarde these your godly studies and christen trauayles in sedynge Christes flocke, I haue doone my endeuour to sette forth this Postill, conteynyng mooste godlye, learned, and fruitefull sermons vppon all the Sondaye Gospells that are redde in the Church thorow out the yere. This worke nedeth no commendation, beyng sufficiently commended, in that it is bothe learned, profitable, and necessarie, as it shall ryght well appere to the indifferent reader or hearer.

God graunt, that the voyce of this doctrine maye sounde in our churches vnto the ende. Fare ye well mooste deare brethren, and lette vs praye one for an other vnto our heauensly Father, that he maye synne the that good worke whiche he hath begonne in vs, vnto the glorie of his name, and vnto the profyte of his holpe Congregation. Amen.

The grace of our Lord Iesu Christ be with you all. Amen.

From my house at Cantorbury, the. xvi. of July. In the yere of our Lord. M.D. lvi.

✱ *A Prayer to be sayde before*

*the Sermon.*

**F**OR AS MVCHE AS we mooste louyng Lord and sweete Sauoure CHRIST IESVS Math. 2.  
are here assembled, and gathered together in thy house, Luke 6.  
lye, blessed, and glorious name, to heare the healthfulle wordes of Euerlastyng Lyfe, conteyned in thy pure

## A Prayer.

Rom. 7.  
Iac. 1.

Psal. 51.  
Iohn .3.  
1. Cor. 2.  
Ephe. 2.5  
Tit. 3.  
Luc. 24.  
Iohn. 16.  
Matth. 9.

pure and lyuely Gospel, whych is the power of God vnto saluation, to euery one that beleueth, whiche also is able thoroow the workyng of the holy Spirite to saue our soules: we with one heart and with one mynde approche at this present vnto the gracious throne of thy diuine maiestie, moste humbly besechyng thee, that forasmuche as we of our selues and of our owne nature are altogether corrupte, ignoraunt, blynde, and bitterly estranged from the selyng and perceauynge of thy diuine mysteries (suche is our ignorance and blyndnesse thoroow olde Adam) it may please thee of thy mercifull goodnesse by thy holy and blessed spirite, to open our senses, to leade vs in to all truthe, to purifie our heartes, and to make oure myndes mete vessels to receaue the swete wyne of thy most swete and glorious Gospel.

Psal. 119.

Open thou our eyes, that we may see the wondrous thynges of thy lawe. Hyde not thy commaundementes frome vs, but teache vs thy statutes, and make vs to vnderstand the way of thy commaundementes, that we may talke of thy mercurialous workes. Teache vs O Lord, the way of thy statutes, and make vs to go in the pathe of thy commaundementes. Encline our heartes vnto thy testimonies: quicken vs in thy wayes, and take not the worde of truthe oute of our mouth. O geue vs vnderstandyng acorдын to thy word, that we may learne thy commaundementes, and be occupied in thy lawes. Let oure heartes be sounde in thy statutes, that we be neuer ashamed. O shewe the lyght of thy countenance vpon vs thy seruantes: teache vs thy testimonies: and so order oure steppes in thy worde, that no wickednes may haue dominion ouer vs. Sanctifie vs thoroowe thy truthe: for thy woorde is the truthe.

Iohn. 17.

1. Cor. 4.  
Esa. 50.  
Esa. 54.

Geue to me thy Minister and Steward of the mysteries of God, a well learned tongue, that I may comfort them whiche are troubled, yea and that in due season, that I may shew good tydynges vnto the poore, that I maye bynde by the wounded heartes, that I may preache deliuerance to the captiues, and open the prison to them that are bound, that I may make ioyfull all them that are in heauynesse, and thoroowe thy worde geue to them that mourne, beautie in steede of ashes, ioyfull  
opnt



## A Praier before the Sermon.

oyntment for syghyng, and pleasant rapement for an heauye mynde: that I may hold vp the weake, that I maye heale the sycke, that I may bynd together the broken, that I may byyng agayne the outcastes, and seke vp them that are losse, so that thys people may be called trees of righteousnesse, and a plantynge of the Lorde for hym to reioyce in. Ezech. 34.  
 O geue me that mouthe, that spirite, that wisdome, agaynst the whiche all the aduersaries of thy truthe shall not be able to speake, nor resyst. Esa. 61.  
 Geue to me that preache, thy worde with great power, that I may be able to erhort by wholsome doctrine, and to im- Luc. 21.  
 proue them, that speake agaynst it. Act. 6.  
Ps. 1. 68.  
Tit. 1.

Geue me grace also, O Lorde, that I may not only be the salt of the earth, but also the lyghte of the worlde, namely that I may not onely truly and faithfully, sincerely and purely, reuerently and godly byyng foorth the oute of the treasure house of thy holy worde thynges newe and olde, that is to say, the doctrine bothe of the olde and newe testamente, euen the lawe and the Gospell, but also that in my lyfe and maners I may be an ensample to the faithfull in worde, in conuersation, in loue, in spirite, in fayth, in puritie, and in all pointes shew my selfe laudable vnto God, a workeman that nedeth not to be ashamed, distributynge the woorde of truthe iustly, so that I may be to the flocke an ensample of good workes in honestie and granitie, that he whiche withstandeth, maye be ashamed, hauyng no euill thyng to speake of me, lest by any meanes it come to passe, that when I haue preached to other, I my selfe should be a cast away, and so become a slander to the good doctrine that I professe and teache. Math. 13.  
2. Timoth. 2.  
Tit. 2.  
1. Cor. 9.

Geue also to the people, that are here gathered together to heare the worde of their saluation, a good spirite, that (al cloudes of ignorancie brought in by olde Adam vtterly dispelled & driuen away) they may learne to knowe thee to be theyr alone Saviour: which knowledge is perfect righteousnesse, and the roote of immortallitie, yea it is euerlastyng lyfe: and without the whiche knowledge, we all are but as moxles and horses, borne of all goodnes and grace, walkyng in the vanities of our owne imaginations, vtterly estranged from God and all godly.

*A Prayer.*

godlynesse. O mosse louynge Lorde, open theyr heartes, that they may vnderstand thorough the preaching of the word, thy holy and blessed wyll, and alwayes doo that, not whiche carnall reason, fleshly imagination, blynd zeale, good intent, and humayne wyse-dome iudgeth to be good and holy, but that only, whiche thou in thy blessed lawe commaundest to be doone, all strange woozhippynges vtterly excluded and banished. O swete sauour, make them that good earth, which receiuing the healthfull seede of thy mosse wholsom worde, may bying forth fruite plentuously: some an hundred folde, some sixty folde, some thirty folde. Geue them grace so to lyue, and so to be-haue them selues in all poyntes, as it becommeth them, that embrace thy Gospell. Lette them not bee of the number of those, whiche wyth theyr mouth professe God, and with their deedes denye hym, but make them not onely diligente hearers of thy wooorde, but also seruent and earnest doers of the same. Let them not be lyke the fyue foolish virgins, whiche hadde lampes and no oyle, but rather so woozke in them by thy holy spirite, that they maye warthly be resembled to the fyue wyse virgins, whiche had not onely lampes, but also oyle in their lampes, that is to saye, they dyd not onely beare the name of Chyistians, but theyr conuersation also was garnished wyth woozkes meete and seemely for Chyistians. Make them suche as no man can iustely complayne on, euen the vnfayned sonnes of God without rebuke, shynynge as greate lyghtes in the worlde, euen in the myddes of a croked and peruerse nation, holdyng faste the wooorde of lyfe, that they, whiche backbyte them as euyl doers, sernge theyr good wozkes, may cease to speake euyl, and glorie thee our Lord God in the day of visitation.

Finally, graunt bothe to me the Preacher, and to these the hearers, and to so manye as vnfaynably professe thy blessed name, grace and strength from aboue, that we maye soo handle and heare thy wooorde, that we beynge no forgetfull hearers, but diligent doers of the same, may thorowe Faith in thee, obteyne that blessing, whiche thou haste promysed to all them that heare the worde of God, and kepe it. Grant  
thys

Math. 13.

Phil. 16

Tit. 1.

Iac. 1.

Math. 25.

Phil. 2.

1. Pet. 2.

Iac. 1.

Luc. 11.



## *A Praier before the Sermon.*

thys O moste louyng lord and swete Sauour for thy greates  
mercy and goodnes sake. Amen.

## ✱ *A shorter prayer before the Sermon.*



Almyghty God and moste mercifull Father,  
the Authour and geuer of all wysedome, whych  
at the intercession of thy welbeloued sonne, Ie-  
sus Christ our Lorde and Sauour diddest sende  
downe accordyng to thy promyse, thy holy spirit  
to lyghten the heartes and senses of the apostles, befoze they  
could syncrely vnderstande the hygh mysteries of thy diuine  
wyll: we moste humbly beseeche thee, that all cloudes of igno-  
rancia and darknes dispelled and put away, we beyng here ga-  
thered together in thy name, may throw the same thy spirite,  
enioye the lyghte of thy eternall veritie, and so reuerently  
preache and mekely heare thy moste blessed worde at this pre-  
sent, that we vnderstandyng the samre, and beyng enflamed  
with the loue therof, may in all poyntes fashyon oure lyfe, ac-  
cordyng to thy holy wyll, and seriously prouide, that the light  
of our actes and maners maye so shyne befoze men, that they  
seyng our good workes, may glorifye thee our Father, which  
arte in heauen: to whom wyth thy derely beloued sonne Iesus  
Christe and the holy ghozt thre distinct persones in dritie, and  
yet one very true and perfect God in essence, bee all honoure,  
praysle and glozy for euermore. Amen.

Eccle .7.

Iac .1.

Iohn .14.

Luc .24.

Act .12.

Mat. 5.

## ✱ *A thankes geuyng after the Sermon.*



Praysle, honour, and glozye be vnto thee (O hea-  
uenlye Father) whiche at this tyme haite fedde  
vs wyth meate, not that perpertheth, but that aby-  
deth vnto euerlastyng life. Graunt we moste  
humbly beseech thee, that we haupyng the know-  
lege of thy word, may also practyse the same in our conuersatiō  
that

Iohn .6.

*A Prayer.*

that we bothe entlerly louyng and vntaynedly lyuyng, bothe  
heartily fauor yng and earnestly folow yng, both couragiously  
professyng and diligently practis yng thy holy and hea-  
uenly worde maye after this mortall lyfe, lyue with  
thee in that lyfe, whiche is immortal: thow we  
IESVS CHRIST our Lorde. Amen.

*Gene the glorie to God alone.*



**C***The Gospell of Mathew, xxi.*

**A**ND when they drew nygh to Ierusalem & were come to Bethphage, vnto mount Oliuet, then sent Iesus two of his disciples, saying vnto them: Go into the towne that lieth ouer against you, & anone you shall fynde an Ass bound, and her colte with her, louse them and bryng them vnto me. And if any man saye ought vnto you, saye ye, the Lord hath nede of them, and straight way he will let them go. All this was doone, that it might be fulfilled which was spoken by the Prophet, saying: Tell ye the daughter of Sion: Behold, thy kyng commeth vnto thee meke, sitting vpon an ass, & a colte, the foale of an ass vnto the yoke. The Disciples went and did as Iesus cōmaunded them, and brought the Ass and the colte, and put on them theyr clothes, and set him thereon. And many of the people spred theyr garments in the waye. Other cut downe branches from the trees, & strawed them in the waye. Moreouer, the people that went before, and they that came after, cryed, saying: Hosanna to the Sonne of Dauid: Blessed is he that commeth in the name of the Lord, Hosanna in the hyghest. And when he was come to Ierusalem, all the Cytie was moued, saying: Who is this? And the people sayd: This is Iesus, the prophete of Nazareth, a Citie of Galile. And Iesus went into the temple of God, & cast out all them that solde and bought in the Temple, and ouerthrewe the tables of the money changers, & the seates of them that solde Doves, and saide vnto them, It is written: My house shall be called the house of Prayer, but ye haue made it a denne of theues.

*The first Sonday of Aduent*

THE EXPOSITION.



HE PEOPLE of Israel had many notable and excellent promyses, as concerning Messias or Christ how he shoulde come into this lyfe, and set by an everlastyng kingdom, and deliuer his people from all euyl, and geue helpe for euer. As it appe-

reth by the wrytynges of the Prophetes, when they preache so magnificently of the kyngdom of Christ to come. And these promises were amongst the people.

*Of the kyng  
Christ and of  
his kyngdom.*

But they were greatly hindered by false prophets and teachers, whiche dyd so expounde these Promises, as though this kyng after the worldly maner shold come into his kyngdom, with great magnificence & pompe, and should aduaunce the people to hygh dignitie and power, that all of them might be made lordes and rulers of Prouinces. And to this tyme they can not be perswaded to haue any other opinion of Melsias kingdom, thā that as soone as he cometh, they shalbe as chiefe heades ouer all other, & that the Gentiles shalbe their bondmen. They vnderstand not, that they haue nede of Christes cōming, to this ende that they might be deliuered from synne and eternall death.

*Why Zacharie  
the prophete  
the why begre  
of Christ long  
before his cō-  
commynge.*

Wherefore that this lewde perswasion myghte not remaine with the people to their peryll, GOD longe before raised by Zacharie the prophete, to shew vnto them, that Christ shoulde not come after the facion of other kynges, with kyngly apparel, with lostynes and great pride of imperie and rule: but (as he saith) like a begger, as the hystorie of this gospell, that we nowe entreate



entreate of, declareth: Lest this people shold haue any excuse, to pretend that they would haue receaued this kyng, if they had not ben ignorant of this matter and mysterie. For that was opened vnto them many yeres before by the prophete. And this act of Christ was not done in a priue and solitarie place, but he came in the lyght daye tyme vnto his people, as a begger, rydyng on an other mans asse, which was nothyng prepared or redy to this purpose: in so muche that his disciples were fayne to helpe their poore kyng by casting on their clothes, that this pompe myght be somewhat likely. Wherefore the Jewes can excuse themselves no ways. For the prophecie is euident, that whē Christ shall come into his kyngdome at Ierusalem, he shall not come after the maner of other kyngs, with a gret shewe of horses and armie, but as the Gospell saith, meke: and after the Prophet, poore. As though the prophete spake it to admonysh them on this wise: Marke diligently the asse, and knowe that he is very Christe that sitteth thereon. Wherefore be wyse, and looke for no scepter, diademe, or kynges robes. For Christ shall come poore, meke, and humble, shewynge foorth hym selfe on an asse. This shall be all his magnificence and gloxie whiche he shall shewe before the worlde, in the poinpe of his comyng to Ierusalem.

And this is the cause, why Christe vsed thys pompe before he suffred: and the matter is done also with great circumspection, as Christ declareth hereby sufficiently, where as he committeth all thynges to be done with such diligence: and where as he cometh not in the night, or priuily, but openly in the daye, and entreteth into Ierusalem, not alone, but with a greate multitude of people, which goeth both before him and

A. ii. after

*The first Sonday of Aduent*

after him, and aduanceth him with praises, as the berry sonne of Dauid. And they wishe that this his king dome might be prosperous: And the matter is done so openly, that it must nedes be knowen in all the citie of his commyng. Let them behold the asse, the poore kyng, of the whiche Zacharie prophesied, and gaue warning to the Jewes, that they should not be offended with the poore shew, humble and lowly coming of Christ, but should rather condemne their own imaginations: where as they thought, that Christ shoulde come gloriously in the sight of the worlde. He shalbe a kyng (saith the Prophet) but yet with pouertie & miserie, & without al princely reputation, if the matter be consydered after the custom of the worlde, & of princes.

What is the  
power of this  
kyng and his  
righteousnes,  
and how it is  
tornd wpyth  
pouertie.

This Prophete also speaketh of an other power of this kyng: For he calleth hym righteous, and a sauour, and not riche, fortunate, or a glorious kyng before the worlde, but righteous and a sauour: whiche byngeth with hym iustice and saluation, and destroyeth synne and death, the enemy of synne and death, whiche shall delyuer all from synne and death that beleue in hym, and take hym for theyr kyng, and are not offeded with the borrowed asse. They that do this, haue geuen vnto them, remission of synne, and remedye agaynst deathe, to the attaynement of euerlastyng lyfe. And althoughe their body dye, and be buried, yet is it not to be called death, but rather a slepe. And this it is that Zacharie wyll teache vs of Christ, when he geueth him these two names, that is, of a righteous and Sauour, whiche may be the deathe of deathe, and destroy the power of the deuyll, and by this meanes delyuer vs that beleue in hym, from synne and death, and transpose vs into the kingdom of angels, wher is life and saluation.

He



He left for the kynges of the worlde their glorie, richesse, towers, palaces. Let them lyue in glorie neuer so muche, buyld they neuer so gorgeously, be they apparell neuer so costely: yet haue they not this power, whiche this poore kyng had. For there is no emperour, kyng, or pope so mighty, with all hys power, that can deliuer vs from the least synne that is, and that can heale a small disease with all the richesse that he hath. And what shall I say than, that they haue muche lesse any power agaynst euerlastyng deathe and hell. But this poore kyng onely helpeth therein: and that not onely agaynst one synne, but agaynst al synne: and not onely agaynst my synnes, but agaynst the synnes of the whole worlde. He came not onely to take awaye diseases, but also death: and not onely death, but also the deathe of all the world. Tell this (sayth the prophet) to the daughter of Syon, that she be not offended for his lowe behauiour, but that she shut vp her eies, and open her eares, and let her not consyder howe poore this kyng is in syght, but what the word doth teache of this kyng: The pouertie is open, forasmuche as he commeth on an asse, without ridyng apparell. But in that he forgaueth synne, deliuereth from death, geueth saluation and euerlastyng life to them that are sanctified, that is not sene: wherfore the word therof is only to be herd, and to be beleued. So saith Zacharie: Tell the daughter of Sion, that she may knowe, and not be moued nor offended, that he commeth so poore vnto his people, and dyeth so shamefull a deathe. For all these thynges be doone for thy sake, that thou by thyg Sauioz mightest be saued agaynst the denyll & death: his purpose is to sanctifie thee, and to deliuer the fro synne. All endeouours are in vayne, when we regarde

The kynges  
dome of the  
worlde is no  
suche power  
as Christs is

*The first Sonday of Aduent.*

not the sence of the eares, but loke to haue it allowed by the eies. For this kyng differeth very muche from other kyngs. What so euer they do, they do it in great magnificence and pompe. But in Christe it is not so, which fyrst in Baptisme gaue vs this strength, wher by we ar deliuered from sinne, & from death. Here the eies se nothing but cōmon water: which is included in the word and pronounciation therof. Here the eies see nothing then the breath of a man: but this we must beware that we folowe not the iudgement of the eyes. The eies ar to be shut vp, and the eares to be opened, and the worde to be heard, whiche teacheth that our Lord Iesu Christ shed his bloode for the remission of synnes and euerlastyng lyfe. These gyftes are founde for a suretie in the holpe Baptisme, in the Supper of the Lorde, in the preachynge of the Gospell. This is true. But because of the simplicitie therof, they ar not thought to haue so great efficacie by the lauer of water, & supper of the Lorde. But beware thy eies bring the not to this straite. It semeth an absurde thyng in the eies of the people, that he that came on a vile asse, and after was crucified, shoulde be thought to haue power agaynst synne, death and hell. No mans sight was so clere as to see that. But the prophet saith it. Therefore in this matter there is no nede of eies, but of faith and eares. Wherfore sayth the Euangelist: Tell the daughter of Syon. And the Prophete sayth: Reioyce Syon, be glad, daunce, and leape for ioye, O Ierusalem, beholde, thy kyng commeth. What maner of kyng? A righteous kyng and a sauior, which shall sanctifie thee, and saue thee. For he wyl communicate his righteousness and saluation with thee, that thou myghtest be free from synne: and he wyl dye for thee, that

The ryghte-  
ousnes & sal-  
uation of  
Christ in bap-  
tisme, in the  
supper of the  
Lorde, and in  
the Gospell.



that thou by his death mayst be deliuered frome eternall death. wherfore let not the great pouertie that is in hym offend thee, thy lyfe and saluation lyeth hydde in hym. Geue thanks for the benefyte, and vse it to thy comforte. For all these thynges are doone for thy saluation. wherfore this is our kyng Iesus Christ, and this is his kingdome and office. He handleth no taxes and tributes, he careth for no towers, nor for worldly magnificence. But when we are now come to the marke of death, so that we can lyue here no longer: Then is it the office of this kyng, that we by his passion and death may walke into Paradise, and say on this maner: I am sanctified through my kyng Iesus Christe, whiche for that cause came after a vile forme, and would be crucified, that he myghte sanctifie me, and that in me he might slea synne and death. He that beleueth this on this wise, as he heareth, and is preached in the Gospell, shalbe sure of saluation. For therefore was Baptisme ordeined of Christe, that by it he might put his iustice on the, and that his holynes and innocencie may become thynne by right. For al we are miserable synners. But in Baptisme Christ doth comfort vs, and saith: Geue me thy synnes, and take thou my rightousnes and holynes: Let thy death be taken from thee, and my lyfe put on thee.

The lyfe and saluation of the congregation lyeth hid in the poudertie of Christ.

Wherfore this doctrine ought gladly to be receiued and the godlynes therof, then also it ought to be declared in our lyfe, that God myght not seme to haue geuen this lyght in vayne vnto the earthe. But it chaunceth contrarywise, and the world is made oftentimes the worse for this doctrine. And here is the very diuel reigning with al his kingdom in the vnkynnd worldly man, for all this greate grace of God. The matter is playne,

The worlde is vnkynnd for this lyght.

*The first Sonday of Aduent.*

playne, that there is nowe more auarice, couetousnes,  
crueltie, impudent lechery, aduoutrie and wickednes,  
then was before vnder the popedome. What is the  
causi? Verily no other thing, then that mē do not glad-  
ly receiue this doctriu, as it behoueth them to do, but  
all set naught by it: They care more for golde and ri-  
ches, then this incomparable treasure, which Christ  
the sonne of GOD brought downe to vs from hea-  
uen. Wherfore this punishment is deserued, wher-  
with God plagueth these vnkynde persons. If thou  
(sayth he) thinkest thy self vnworthy to geue me thā-  
kes, for that I deliuer thee from great euyls, frome  
syn & from death: be it so truly. And I wil make that  
thou shalt greuously trauaile vnder sinne and death,  
seyng thou louest it so wel. And wher as before thou  
were in the danger but of one diuel: nowe shalt thou  
be vered of seuen worse. Wherfore I adhorste you, to  
here this doctrine with a godly feare, and to be thā-  
full for it, and to pray God with all your harts, that  
he may confirme you in this sayth, that ye may kepe  
suche doctrine. Wherby it shall come to passe, that we  
be made daily more sobre, more obedient, more gentle,  
more chaste, and better. For this is the nature of this  
doctrine, to make men more ful of modestie and soft-  
nes, of obedience and chastitie. But they that cast it  
from them, becom seuen tymes worse then they were  
when they were without this doctrine, as examples  
doo testifie euery where. Wherfore take ye hede: truly  
the tyme will come, it wil come without doubt, when  
God shall reuenge this vnkyndnes: and then shall it  
be seene what the world hath deserued by this vnkynd-  
nes. Wherfore marke wel the hystorie of this gospel  
For seyng that the Jewes would not here the voyce  
of

*LUC. II.*

An adhorta-  
tio to be ware  
of danger.

This is this  
spoken of the  
kingdome of  
Heuē.



of the prophete, this is sayd vnto vs, that our kynge  
 commeth meke and poore, that we shoulde not be of-  
 fended, neither haue respect to the pōpe & riches of the  
 worlde. But let vs consyder, that this our kinge is  
 righteous and a Sauour, whiche deliuereth vs from  
 sinne and from deathe. And when this is taught, re-  
 ceauē it gladly and louingely, and geue God thanks:  
 least after that ye be fayne to receiue the deuyl, with  
 howling, wailing, and gnashing of teeth. To the whi-  
 che thynge we are adhortēd also by the example of the  
 Apostles, and of other, which were in the trayn of this  
 kynge. For seyng that Christ is a kynge, he must nedes  
 haue a kyngedome and people, and this people muste  
 shewe their due seruice to their kynge. What seruice  
 this is the hystorie declareth. For here be found some,  
 that knowlege that the Lord Iesu the kynge is come,  
 and be not ashamēd to be amongst the waiting men  
 of this asse and poore kynge. Amongest these are the  
 Apostles first, which knowlege the Lord Iesu Christ  
 to be the true Melsias, that shall iustifie and become a  
 sauour agaynst synne and death. Wherefore they bring  
 vnto Christe an asse, that is, they counsell the Jewes  
 to go to Christ, whiche hytherto haue lyued vnder the  
 lawe, & haue borne the burden therof lyke asses. Then  
 with the asse they byng a colt also vnto Christ, that is  
 the Gentiles, & be not yet tamed, neither wer vnder any  
 lawe. For Christ is the Sauior of all men. Wherefore  
 al true Euangelists and teachers, ought to bring men  
 vnto Christ. And this is one seruice that is due to this  
 kynge, that he be knowen, receyued, and glorified of all  
 men for the rightuous Sauour.

The example  
 of 7 apostles.

The first ser-  
 uice of this  
 kinge halowed  
 be the name.

What the  
 Asse and the  
 colt signifyeth.

The second seruice is, that we sing Osanna to Christ  
 on the Asse, that is, that after we haue receaued this  
 B Sauioz

The seconde  
 worship, The  
 kingdō come.



*The firste Sonday of Aduent.*

Sauour and knowledge hym for our kyng, that men  
wylhe well to him and to his kyngdom, and that they  
do all thynges that belonge to the aduancynge of thys  
kyngdome, although it offend the Phariseis and chief  
priestes neuer so muche. For Osanna, signifieth, *Sauē*  
*O* lord, blesse Lord the sonne of David. As we say in  
the Lordes prayer: Thy kyngdome come. For the di-  
uell and his membes will not cease to go about to a-  
bolysh, or at the leaste corrupte this kyngdome. Here  
haue we nede of prayer, that it may please God to in-  
fringe and represse this enterpryse of the diuell.

*The third.  
Thy wylle bee  
fulfilled.*

The third is, that we do not only pray, but also put  
of our clothes, and sprede them to our Lord Christ in  
the way, that the pompe of his comynge may be more  
syghtfull, and not so beggarly. And this is then done  
when accordyng to our abilitie, we helpe the ministry  
of the worde, that there may be plentie of teachers &  
good men, which both by teachyng and luyng, maye  
be gouerners of the congregation. And also that they  
that nowe are ministers, may so be handled, that they  
may see to their duetie, and geue them selfe to studie,  
and not to fall away from their ministracion for lack  
of luyng, or to be busied with other thyngs, that they  
can not haue leasure to doo theyr duetie. To be short,  
what soeuer thyngs or riches is bestowed to this vse,  
that the ministracions in the cōgregation, may be wel  
ordred, and maie haue true pastors. It is to be vnder-  
standed by the clothes, which ar spread for Christ, that  
his comynge may be somewhat more kynglike.

*Who began  
the seruice of  
this kyng.*

Thus must this seruice be doone to this kyng, nei-  
ther care thou for the Priestes and Phariseys, whiche  
are moued for this sclender pompe, and do al that they  
can to let it. But Christ doth not suffer this. For where

as he is kynge, he came not be without a people, and he hath nede also to be serued like a kinge. And happy are they that serue this king. For he is such a king, that he will serue vs againe, not with riches and store (for that were to base a thyng for this king) but with righteousnes agaynst synne, with Redemcion against death and damnation. Wherefore it is expedient, that we should be redy and glad to doo this king seruice. Neither let vs be offended with the example of the Pope and bishops, and suche other, which kinge not the asse to Christ, as the Apostles did, to put him thereon: but that thei may ride vpon the asse themselves, and may kepe men vnder the danger of their doctrine as they list: but thei make Christ go on foote, neither can they suffer him to come through his Gospell, and to turne mens eies vnto hym. These false doctours haue their disciples also, whiche flatter with them, and strawe boughes of Palmes and Olives in their waye, but they cast stones at Christ. For they persecute hym, and his gospell, and all that profess it. These in that daye shall knowe with the Jewes, that they haue despised the righteous kyng and Saviour, and therefore shall suffer the wrathe of God for ever. Whereas contrary, they that haue receaued hym, and confessed hym, and hath become parteners with him in all that they haue, shall obtaine by hym iustice and everlasting lyfe. The whiche thyng as our truste and wishe is, might chauce vnto vs, through our Lorde Iesu Christe and Saviour. Amen.

*The seconde Sonday of Aduent.*

The seconde Sonday of Aduent.

¶ The Gospell of S. Luke. xxi.



Here shalbe signes in the Sonne and in the Moone,  
and in the Starres, & in the earth the people shalbe  
at their wittes ende thzough despaire. The sea and  
the water shal roare, and mens heartes shal sayle  
them for feare, and for loking after those things which shal  
come on the earthe. For the powers of heauen shal moue  
and than shal they see the Sonne of man come in a cloude,  
with power & great gloze. ¶ When these things begyn to come  
to passe, then loke vp, and lyft vp youre heades, for youre re-  
demption draweth nye. And he shewed them a similitude :  
Beholde the figge tree and al other trees, when they shoote  
foorth their buddes, ye see and knowe of youre owne selues  
that Sommer is nye at hand. So likewise ye also (when ye  
see these thynges come to passe) be sure that the kyngdome  
of God is nye. Verily I say vnto you this generation shal  
not passe, tyll all be fulfilled. Heauen and earth shal passe,  
but my wordes shal not passe.

THE EXPOSITION.

The signes of  
God goeth be-  
fore strange &  
new manifestati-  
ons.



HIS maner hath the Lord our GOD  
used alwayes from the beginnyng, when  
he is about to do any vnwonted thyng,  
he hath alwaies sent before, great and mer-  
uailous signes. As when he wold punishe  
the Egyptians, and deliuer his children, and make him  
a peculiar people: there were sette forth before, many  
great and wonderfull tokens of all kinde of plagues.  
For the frogges, locustes, botches, and suche lyke, dyd  
greatly hurt the Egyptians, vntill at length all their  
first borne were slayne in one nyght, and the remnant  
of the people drowned vp in the red sea. But amonge  
the Jewes, these thynges were good signes, where as  
he



he led them dry foote through the red sea, & drowned  
their enemies, and giueth Manna, and suche lyke thin-  
ges. This was a token that God would worke some  
new practise with this people, that it shold be a king-  
dome and comunon wealthe. This was it also when  
he woulde punishe the Jewes, and ordeyne a congre-  
gation. For when Christe honge vpon the Crosse, the  
graues wer opened, and the dead came out, and went  
into Ierusalem, a strange Eclipse of the Moone chan-  
ced, the bayle of the temple was rent. All this dydde  
signifie some straunge thynge to come, and an aboli-  
shing of the old, as experience proued after that, wher  
as the seruice of the Jewes banyshed away, & Christe  
sette vp a newe kyngdome. This had the Jewes ler-  
ned often to their owne peryll. wherfore the Apostles  
here come to Christe with a question: what sygnes  
should come before the destruction of Ierusalem, and  
the ende of the worlde, before the onely and eter-  
nall kyngdome of Christ commeth? Christ answe-  
reth as concernynge the destruction of Ierusalem:  
when ye shall see (sayth he) Ierusalem be sieged wyth  
an host, then know ye, that her deuolation is not farre  
of. And therefore he counsaileth them to flee vnto the  
mountains, for gods wyathe can not then be pacified.  
After lyke maner he teacheth also as concernynge the  
last day: when ye shal se signes in the sonne and moon  
in the starres, and in the sea, in the fluddes, in men, and  
in heauen: when these thynge (saythe he) begynne to  
come to passe (for we must not deferre it, but yll men  
thynke that all is paste, or make lycht of it, as though  
suche thynge had chaunced before) then take good  
hede, and thynk that there is no tyme to iest and laugh  
at these signes. For these signes are certayn, that the

The apostles  
saith of the  
destruction of  
Ierusalem, &  
also of the de-  
struction of  
the worlde.

*The second Sonday of Aduent.*

*Question.*

last day draweth nygh. And here is a question, what signes these shalbe? and whether they shall fall all to-  
g:ther? But this oughte not to bee demaunded. For  
Christ sayth hym selfe: when this begynneth to come  
to passe, than must ye looke vp. And therfore I beleue  
that certayn thyngs, and perchance the most part, shal  
then come to passe, when that day beginneth to be ope-  
ned. wherfore this is sufficient that Christe teacheth,  
where these signes must be marked and looked for, in  
heauen, in the sonne, moone, and starres, in men, and  
in the sea. When some of them shalbe sene, ye must not  
loke, that all shall come to passe. But we muste make  
vs redy in season, that we maye be prepared to the re-  
ceauyng of this day. Two maner of signes are sette  
foorth and shewed in the Sonne and Moone. fyrste  
when they haue Eclipse. And although this be of a na-  
turall motion (for by art may it wel be knowen before  
the signe chance.) yet it is a signe, as it is playnely ex-  
pressed in Mathew. But likewise also may there be si-  
gnes in the sonne that could not be knowen before, but  
chaunceth sodenly before they were perceyued of the  
prognosticators, or any thing thought vpon. As the E-  
clipse at y time when Christ was on the crosse. For the  
reason of the art is this, that the Eclipse of the Son is  
at the coniunction, or at the begynnyng of the Moone.  
But when it is in the opposition, as it was then, or in  
an other day of the moneth now it is not naturall.  
wherfore that eclipse was a great signe. And although  
we haue sene no such, yet it may chance sodenly before  
we loke for it. We also these .xx. yeares haue sene many  
strange things, which all ar counted strange & seldom  
As that a bough did copasse about the sonne of a great  
bignesse, that the sonne seemed so to come downe, that  
there

*Where the  
signes must  
be marked.*

*Signes in  
the Sonne &  
Moone.*



there were more sonnes then one, yet it is very lyke, that some such thing is signified hereby, which we neuer proued, nor saw before. Wherefore we haue signes sufficient in the sonne, that we nede not to be carelesse, but to looke for the true and healthfull comynge of our Lorde.

The other signes that Christ speaketh of, are great roynge and noises of the sea: whereas these thinges neuer chance commonly but with great destructiō. For euen as a mā, when naturall death approacheth, is first vered with sycknes, and beginneth to be diseased with y feuer, pestilence, or with some other disease. All these thynges are tokens that he must leaue this lyfe: so the world also, shal (as a man wold say) waxe sick, so that heauen, the sonne, the Moone, the starres, men, waters, and all thinges maye signify and geue warning by a notable infirmitie and sickenes, and by miserable affliction, before it vtterly perishe. As touching the signes in men, I thinke that they are fully declared in our tyme, that the most detestable pope, with his doctrine hath promoted and set forwarde these signes, because the fearefull consciences haue bene much vered, for as muche as they taughte this, that it was a greuous synne, not to go to Confession, not to pray, fast, and here Masse. &c. But in suche veration, no manne coulde learne howe to rydde hym selfe out therof. For the trewe comforte (that is) the remysion of synnes throughe Christe, was abolyshed. And there at laste was sette by a very place of tourment, nowe by thys Satisfaction, now by that. So that I may well beleue, that was the chiefest myserye in the earth. As in deede I sawe manye, the whiche coulde not byde this trembling and dreade, and dydde for very feare

*The signes  
in the sea and  
waters.*

*The signes  
in men.*



The second Sonday of Aduent.

and penſiuenes deſpaire, becauſe they myſtruſted that they wer not able to ſuſteyn gods iudgement. For the popes doctryn brought vs to this opinion, & we feared Chriſt as an horrible iudge. And many haue be in that caſe, that they thought there was no hope of ſaluatio to be looked for of Chriſt for them. And for that cauſe they prayed to the virgin Mary, that ſhe would bee theyr patronelle, and make interceſſion for theyr to ſuche a iudge. For no man knew any other thyng, but that Chriſt was cleane loſte. Wherefore there was no other thyng looked for, but that we dyd tremble and quake, when we thought of this Iudge.

Wherefore thynk this, that the greateſt part of this ſigne is paſt. And I iudge likewiſe of the celeftiall ſignes, that the leſt part of them remaineth. And if they be not all yet come to paſſe: yet it may chaunce dayely that they be done. But neuer the leſſe we muſt be nothing ſlacke in caryng therfore, that we may be redy to mete at that day, As Chriſt hereafter dothe exhort vs ſo to do. In the ende Chriſt ſpeaketh alſo of the other prodigious ſigne, and ſayth: When ſhal pyne away for feare, and for the dreadful expectation of theſe thinges that ſhall chance to the worlde. Here ſpeaketh he of an other confuſion, whiche is excedyng great. And thereof it chaunceth, that men feare the ſignes of the laſte day. But ſuche are not the wycked, & the vngodly, but the godly and timorous. Wherefore they ioyne with the ſignes the meaning therof, whiche the wicked doo fooliſhly deſpiſe, and thynke themſelſe wyſe in ſo doyng, becauſe many ſuche ſygnys hath chanced before, and yet the day came not. Wherefore they ſee theſe ſignes dayely, and are not an heare the better, neyther doo they thynke that the thyngs that chance

¶ Spectall con-  
fuſion to men.

on the last day, are shewed to make them to be ware  
and circumspect. Suche despisers dothe Christe caste  
frome hym. For seynge they are so dull harted, that  
they are nothyng moued with the signes, much lesse  
wyl they care for the woorde and doctrine. But the  
good, whiche marke these signes, and are moued with  
them, dothe Christe take to his cure, and comforter  
them sweetely after this sort: Forasmuch as they con-  
fesse Christ, and set by his woorde, and wyl not depart  
from it wyllyngly, or demy it, that they ought not to  
be afrayde or abashed at the syght of any signes, bee  
they neuer so horrible and dreedefull. Then shall  
they see (sayth Christ) the sonne of man commyng in  
a clowde with power and great gloire. This magni-  
ficence passeth all the triumphes of kynges and empe-  
rours. For then shall the ayre be full of angelles and  
Sainctes, whiche shall shyne more bryghter then the  
sunne, and Christe shall be in the myddest of them, and  
with his elect shal geue sentence agaynst the damned,  
whiche shall stande beneth in the earthe with the dy-  
uell tremblyng and quakyng. Wherefore (sayth Christ)  
when these thynges begyn to come to passe, loke vp,  
and lyft vp your heades, be of good chere, and see that  
ye be mery. For all these thynges must be done. If the  
woorde muste nedes fall, it must fyrste geue a cracke.  
For such a great buildyng can not fall, except all thin-  
ges therof be fyrst shake, & pluckt in pieces. As a man  
that is nowre at the poynt of death, he wasteth and  
rolleth his eyes, mouth, and all his membres, his face  
wareth pale, and all about hym is sene great deformati-  
e. Suche shall be the facion of the worlde, when it  
shall nowre perishe. But I say vnto you, be not dis-  
courage in your myndes. Lyfte vp youre heades: for to

The wyched  
despise the sy-  
gnes

The comyng  
of Christ af-  
ter the signes

These signes  
are not geuen  
to terrify the  
congregation



*The second Sonday of Aduent:*

*These signes  
are not giuen  
to terrifie the  
congregation*

*The cause of  
ioy by these  
signes.*

*The saintes  
also fear these  
signes, but  
not death.*

*The last daye  
the day of da-  
nation and re-  
demption.*

*Matth. 24.*

you it may be a pleasure to behold these thynges. And this occasion of ioy is not to be despised, your redemption (saith he) is at hande: yours I meane that beleue, But the other that do not beleue, shalbe condemned. Wherfore they ought to feare, but they do not so. For Christ shall bying with him both these things, that is, heauen for the beleuers and godly, and hell and damnation for the other. This speaketh Christ to the godly, whiche also shall be afrayde, when the Sonne and Moone shal change their countenances, and the world shall be full of signes. For the Saintes bee not so stronge, yea Peter and Paule would thynke these signes fearfull, if they were lyuyng. But be strong (saith Christe: there shall be an horrible syght, but it shall not hurt you, it shall hurt the dyuell and the vngodly: but there shall come therof saluation and moste ioyfull redemption to you, whiche ye haue desyred so greatly, and haue prayed, that my kingdom should come, your synnes forgiven, and you your selues deliuered from all euill. That thyng therfore that ye haue prayed for so longe and so hartly, shall now be geuen vnto you. For this is called the day of your redemption. wherfore this latter day may wel be called the day of damnation and redemption, the daye of sorowe and ioye, the daye of hell, and of the kyngedome of heauen. As Christ in the xxiiij. of Mathew sayth: Then shall all the tribes of the earth lament. We shall not by Gods grace be amongst them: but here wyl we leaue the Pope, the fantasticall spirites, the wrongfull extorcioners, the wicked citizens, the seditious people, & suche other, whiche leaueth no kynde of wronge vndoone, whiche persecute the Gospell, and are the beginners of all these euyls: then shall they smoke for this. But we



We that are now oppressed with thyr myghte, and dare not looke them on the face, whiche wepe and are bered, shall at that tyme laugh, and see before our faces howe they are dryuen with the dyuell into hell. wherfore although it shall seme dreadfull vnto you, be not afrayde, seeke no corners to hyde you in, whenne these thynges begynne to come to passe. But lyfte vp your heades meryly, and stryue agaynste youre temptation. Remembre that ye woulde haue me suche a one. For if ye woulde haue me your redemer, fyrste must I oppresse them that hold you captiue: Is it not so? If the robbers had taken thee, and put thee in a castell, and thou heardest that the castell were strongly besieged, thou woldest not care so muche for the cruelties of thy enemies; but woldest rather reioyce, if thou knewest that this were doone for thy sake, that thou myghtest be delyuered from thy enemies. So thinke ye here also, that it ought not to seme terrible, when the world shall plunge miserably, and greuously be tormented. For this punishment is not for you, but provided for them, on whome ye made complaynte. wherfore take this comynge, as the comynge of youre saluation. For I come not to condemne you to helle, but to delyuer you out of this wycked, frowarde, and corrupte worlde, and to separate you from the dyuell and his garde: and to put you amongst the angels, where ye shall suffer no euyl, but haue the fruition of euerlastyng lyfe.

Christes comynge is terrible, that the oppressed congregation myght be delyuered.

And to this comforte belongeth the goodly similitude of the trees. In the spring (sayth he) when wynter is at an ende, and all the earthe is renewed, when colde departeth, and heate approacheth, and the bare trees begynne to bee greene wyth newe bowghes:

Christes comynge is lyke the springe.

*The second Sonday of Aduent.*

no other thyng foloweth hereof: but that the trees  
brynge forth the buddes, and after that spreade abroad  
theyr leaues. Then it is the common saying: wynter  
is gone, and goodlye Sommer draweth nyghe: we  
gladly let wynter depart, and embrace pleasant Som  
mer at hys comynge.

Therefore in his similitude of the trees, may we haue  
evident reasons, declaring after what maner we ought  
to loke for this last day. For as after leaues cometh  
summer: so when the earth shalbe moued, and the hea  
uens shall tremble, and when the sonne and Moone  
shall appere mourneful: let these thyngs seme no more  
dreadfull vnto vs, then when the tender leaues crepe  
forth of the trees, when summer begynneth to come  
in. For these sygnes are to vs euen as the leaues and  
iuyce of the trees, that we may ioyfully looke for that  
euerlastyng summer. For this presente miserable lyfe,  
is very well compared to bareyn and euil fauored win  
ter. In the whiche all thyng dyz and wyther awaye.  
But these thynges shall then come to their ende, and  
euerlastyng summer shall come in theyr stede, that  
is, the kyngedome of GOD, whereby the kyngdome  
of the deuyl shall peryshe. Why are there so manye  
myseries geuen as a punishment in the earthe? be  
cause ye lyue amongst the couetous and wycked,  
that blaspheme and curse the Gospell, and stirre by all  
mischiefe in the worlde. This muste we see and here,  
and looke dailely for worse. Frome all these thynges  
will I deliuer you by my comynge, that ye may not  
be constrayned to behold any longer their wickednes.  
Wherefore this terrible state of the world doth not com  
for you, but for your enemies. They haue a good cause  
to be afrayde and sorowfull. But reioyce ye, as godly  
Loth



Loth dyd, whiche sayth Peter dwelt in Sodoma, and was constreigned with his innocent eyes and eares, to heare and se the detestable synnes, untill they grew to such fulnesse and ripenesse, that God coulde no longer restryne. There came two Angels, whiche ledde godly Loth out of the cite. Surely this thyng was not without a terrible sighte, when the element was horrible wpyth clowdes, when thunder was hard, and the clowde wente aparte with a great wydenesse, and byrmstone and fyre fell downe by rayne, and the gasyng of the ground ensued, and swalowed in all thynges. It is not other wise to be thought, but that Loth was greatly dismayd at these thyngs. But this comfort was at hande, that this horrible and dreadfull tempest dyd not strike hym, but the Sodomites, whiche beleued not the word of God, but gane themselues to all kynd of most abhominable lewdnesse, yea and that without al mesure. These must nedes be meruailously troubled at this fyry rayne. But godly Loth behelde this tempest as a pleasant tree in the spring tyme, that putteth forth his buddes, and beginneth to be grene. For he feeleth and receyueth helpe and mercyfull deliuerance against the wicked. So shall it chaunce to vs also in the latter daye, if it befall in oure lyfe tyme. It shall seeme a terrible thyng, when heauen and earthe shall burie: and we shalbe changed in a moment and dye. But a christian man must not here take his eyes for iudges, but marke howe Christe doeth expound it. That these flowers and boughes are mooste pleasant. So that albeit, that the greuous syght of the worlde shall terrifie and abashe reason, yet let the heart truste to the worde of God, that it may not feare that outeward syght, but say: Mystrust not, there is no hurte

The figure of the destructiō of Sodome compared to the destructiō of the worlde:

The same of the doctrine concerning the last daye.



The seconde Sonday of Aduent.

or damage. This dothe not signifie as Christe sayth any euill: but that my redemption and redemer is at hande. Hail my redemer Christe therfore, and come on as thou art wysshed for, as I haue desired oftentimes, and prayed for, whyle I lyued, that thy kyngdome myght com vnto me. He that can receyue Christ at his comyng after this maner, shall in a moimente be chaunged into that glory, that he may shyne with the sonne for ever. After this sort dooth Christ teache vs to knowledg truly the last day, that we may lerne how great succour we haue therin, and why also we ought to loke for, and seruenly to desire his comyng.

The Popes  
doctrine of  
Christes co-  
mynge.

The Pope preacheth of Christe, that he is a seuered Judge, and that we must haue helpe before hym by our good woorkes, and that the Intercession of saintes are to be hadde, yf any manne wyl be sure from damnation. For so hath he put it forth in picture, howe Christe cometh to iudgement, and howe he holdeth a swoorde and a rodde in his mouthe, whiche bothe are signes of wrath. And where as Mary and John standeth on bothe sydes, it shewethe, that the prayers and intercessions of them, and of other suche good Saintes, muste be soughte for and trusted in. As the good father Bernard perswaded hymself, that when the mother sheweth her pappes to the Sonne, that he can not denye her any thyng. Whiche was an euident prooffe, that Christe should come lyke a seuered Judge. But in this Gospell he teacheth vs otherwyse, that is, that he shall not come to iudge and condemn vs, but to deliuer & redeme vs, and that he wil graunt in dede that that we praied for, and bring vs to his kingdom. And as for other that beleue not in him and bere the Christians with raiyng and reuylng, he

wyl

will by his sharpe sentence punish the greuousslye. Thys (saith he) beleue ye onely, and looke for my comynge ioyfully: for it shalbe to your welthe, that ye may be saued by me for euer, from synne, deuyll, deathe, hell, and the worlde. This is a greate comforte. But in thys place one thyng remayneth, wherby the fearefull consciences are troubled. For Christ saith, that that daye shall come vnloked for. So that it shal chance likewise to men as it chanceth to byrdes, which flee in the morning hungry out of the woddes, to fynde meat somewhere, suspectyng no euyl, bycause they were not deceiued of their hope in that place before, and sodainly they are wrapped in the nettes, taken, and killed. But thei that feare God wil take hede therof. And because they proue by dayly exammples howe soone they that stande, fall: they are weake hearted, and soone ouerthrowen. For they thinke it vncertayne, what shall become of them to morowe. Perchance the houre wil come, when thou shalt be most vnready, and dydst not see it before: or els thou shalt be entangled with this or that sinne. Then art thou vndone, and this ioyfull day shalbe chaunged into mourninge.

The daye of Iudgemente shall come sodainly.

In this doubt Christ leaueth vs not comfortlesse, but teacheth christen men, howe they shall bee rydde from this pensifenes, and sayth: See that your heart be not overladen with surfet & dronkenness, and with the cares of this lyfe, least this daye oppresse you vnwares. But wathe at all tymes, and praye, that ye maye bee founde woorthye to escape these thynges, which shall chance, and stand before the sonne of man. This is an excellent and a necessary doctrine, whiche ought neuer to fall out of our myndes. Christ geueth here no imunction, to forbear meat and drinke wholly, neither

What is to be done, that the day of iudgemente be not sodayn vnto vs.



*The seconde Sonday of Aduent.*

neither as the Pope dothe, commandeth to cast away  
all thynges, to lyue oute of the worldes trouble. God  
doeth not disalow the vse of meate and drynke: ney-  
ther is it vngodly to provide thyngs necessary for our  
household. For God for this cause made vs to worke.  
But take hede of this, that your hartes be not opprest  
with these things so much, that ye forget my cōpyng.  
but watche, that is: loke that at all times ye wagt, and  
be armed with the feare of God, and with a good con-  
science. Do this fyrst: Then ioyn herewith prayer, that  
your temptations and hard combrances may be esca-  
ped, and that ye may stande before the sonne of man.  
As it is compysed in the two last petitiōs of the Lor-  
des prayer: Leade vs not into temptation, but deliuer  
vs from all yll. If ye do so, there wil be no peril, whe-  
ther this daye come when we be suppyng or sleaping:  
whether we be in the churche, or in the market place,  
it is all one: for it shall fynd vs in the feare and protec-  
tion of God.

Watche.

Prayer.

But in this place it is to be noted, that God can not  
well be prayde vnto, neyther can the prayer bee true,  
when a man careth not to leaue certayn vices, and to  
amende his lyfe. Wherefore to true prayer is required  
true repentance, and that no man sinne wittingly, & so  
hynder his conscience. After that let vs call vpon God  
for mercy, in the name of our Lorde Jesu Christ, that  
he will kepe vs in true feare of him: and by the holpe  
ghost helpe vs agaynst synne, and preserue vs in true  
fayth vnto the ende, that we may ioyfully looke after  
this helthfull daie, and that we receaue Jesu Christe  
as our Sauioꝝ with all confidence. Such prayer tho-  
rough Christ is heard without doubt. Wherefore let vs  
solowe this counsell and precepte, and on this wyse  
prepare

Repentance.



prepare oure selues to the expectation of this daye.  
The whiche thyrng our lord and redemer Iesu Christe  
graunt vs. Amen.

*The thirde Sonday in Aduent.*

¶ *The Gospell of Math. xi.*

**W**hen Iohn beyng in prison, hearde the woordes of  
Christ, he sent two of hys disciples, and sayd vnto  
him: Art thou he that shalt come, or doo we loke for  
an other: Iesus answered and sayd vnto them, Go and shew  
Iohn agayne, what ye haue heard and sene. The blynd re-  
ceyue theyr syght, the lame walk, the leproes are clensed, and  
the deafe heare, the deade are raised vpp, and the poore re-  
ceyue the glad tydynges of the gospell, and happy is he that  
is not offended by me. And as they departed, Iesus began to  
say vnto the people concernyng Iohn: What went ye out in  
to the wildernes to see: A reede that is shakē with the wynde:  
or what went ye out for to see: A man clothed in softe rai-  
ment: Behold, they that weare soft clothynge are in kynges  
houses. But what wente ye oute for to see: A Prophete:  
Merely I say vnto you, and moze than a prophete. For this  
is he, of whome it is wyritten: Beholde, I sende my messan-  
ger before thy face, whiche shall prepare thy way before the.

THE EXPOSITION.

**I**N THIS Gospell are sette foorth two  
doctrines: first that we should highly e-  
steme Christes worde, and set greate price  
therby. For it is a thyrng of great weighte.  
Then shalbe described the shamefull and  
wicked unkyndnes of them that here this word, and

The work of  
God is high-  
ly to be mag-  
nified.

## The thirde Sonday of Aduent.

for the signes, and yet regarde it not, neither beleue it :  
 whiche is a very horrible thyng. First therefore, that  
 the word of Christ ought diligently to be hearde, it is  
 taught hereby, in that John, whē he was now in ban-  
 des, as soone as he heard of the workes of Christ, sen-  
 deth his disciples vnto hym, commaundynge them to  
 aske hym, whether it were he that should come: as con-  
 cernynge whom so many thynges were written in the  
 old Testament & prophets: & afterward so many thin-  
 ges shold be spoken in y<sup>e</sup> new Testamēt: y<sup>e</sup> is, whether  
 he was that promysed Christe, of whom it was wit-  
 ten, that the kyngdome of the people, and the lawe of  
 Moyses shold endure vnto his cōming: and afterward  
 that he should be heard. For that was plainly spoken  
 of before in the Prophets, That Christe should haue  
 no corporall kyngdom, but that he should be a prophet  
 lyke vnto Moyses, and yet should come with an other  
 kynde of doctrine, then Moyses dyd. This deede the  
 Jewes wel know. wherfore when this chanced by &  
 by after the bandes of John, and Christe preached of  
 eternall lyfe, and of the kyngdome of God: it seemed  
 good to John to sende hys disciples vnto hym.

The question  
 of John by  
 his disciples.

Deuter. 18.

What John  
 mente by sen-  
 dyng his dis-  
 ciples vnto  
 Christ.

And he sent them not onely, to here the testimonies  
 of the Prophets, but to see with their eyes, that this  
 prophet was come at last, whome all looked for, accor-  
 ding to the prophecie of Moyses. wherfore such a mes-  
 sage is no other thyng, than as if John shold say this:  
 As for me, I knowe that this is very Christ, but men  
 do not beleue it. wherfore nowe go ye vnto hym, and  
 learne of hym, that ye may depart from me, and from  
 the tradition of the Jewes, and become his Disciples,  
 in whome are all thynges, that are necessary for your  
 saluation, and for the Saluation of all the worlde.

This

This is the chiefe cause of this messlage vnto Christe, that Iohns disciples myght see hym before their eyes, and here, and begyn to be acquainted with hym, and so beleue in hym, and be saued.

But what dooth Christe answere the messengers? he nether denyeth neither affirmeth: but answereth simply by his workes, and sayth: ye se, heare, and fele that I am he. For as Elsie and other prophetes shewed before, that by Christe the lame should goe, the blynde shoulde see. &c. that now we see ye wyth youre eyes. ye haue nede of no further declaration or answer if ye wil behaue your selues vprightly in this matter.

Thys aunswere of Christe is wounderfull, and it compyleth very proprely what oughte to be taughte of Christe. It settethe foorth the hys kyngdome, and what a magnificent thyng it is, that is called Christes kyngdome: That is, suche a kyngedome, to the

Esai. 35.

Of Christe & his kyngdome

which belongeth the lame, blynd, leaprous, the spechelesse, the deade, and especially the poore and miserable synners, and there are they sure to haue succoure. This ought to be taught. Thys doctrine shoulde be commonly proclapmed, that he is a kyng, which wold healpe the wretched, the vered in soule and body, the whiche coulde not be healped by all the good in the worlde. For there was neuer suche a prophete that coulde delyuer the blynde and the leapers frome theyr dysleases.

Christes doctrine.

As there was neuer also, suche a teacher, that coulde teache the Gospel to the poore, that is, promysse sure healpe in hymselfe to the contryte, vered and miserable consciences, and make their herts that were full of tremblyng, and overcome by dreade and feare, to be mery and ioyfull. Moyses is an high prophete, but this can he not doo. For all his sermons

Moyses doctrine.



*The thirde Sonday of Aduent.*

doo founde on this wise: Thou must obserue the lawe,  
orels perishe. This was a very torment to the Jewes  
The Phariseys dyd fast, payd tithes, and endeuoured  
with all their study to represent the lawe: and thought  
that they had no nede of any gospel, of any Christ, but  
that all other thynges were without peryll: and that  
god coulde not but receaue them into heauen, for their  
fastes, prayers, almes. &c. These be riche and perfect  
sprited men, which haue no nede of god and his grace,  
and this is very true, that this doctrine of Moyses is  
necessarie, and that men ought to be indued with this  
discipline and instruction: euen as in an Empire or  
kyngdome there must nedes be had somners, & hang-  
men, to execute corporall punyshement on theim, that  
wyl not obey the lawe, that steale, that commytte ad-  
uoutrie and slaughter. But when the agonie of death  
is at hand, this doctrine of Moyses by all mē iudge-  
ment is to no purpose, although thou hast obserued it  
neuer so muche. Thou must nedes saye and confesse:  
Although I haue not ben an aduoutrer, a thefe, a rob-  
ber, yet doo I onely flee to thy mercy. If this be not,  
all workes be they neuer so great, preuaile not against  
desperation. As there is an historie in the lynes of the  
fathers, of a certayne man, that stode styll thre whole  
dayes in one place, and continually lyfted vp his eyes  
into heauen with mournyng and waylyng. And whē  
his Disciples asked of hym, why he was so greatly  
troubled: he answered: I feare death. Then euery man  
endeuored to comfort hym, and thought it the best for  
that purpose to put hym in remembrance of his straight  
kynde of luyng, and of his keepinge of Goddes pre-  
ceptes. But he testified playnly befoze them, that this  
made nothing against the fear of death. For although

(saicth)

Moyses doc-  
trine can doo  
nothyng a-  
gainst death.

In hystorie.

(sayeth he) I haue kept gods preceptes very straightly, yet I can not be without the feare of death: for I knowe that gods iudgement is not lyke vnto mans. This father proceded so farre, that he vnderstoode, that when these tourmentynge begynne, and dyue vs to God and to his iudgement: that Gods Iudgement is so greuous, seuer, and harde, that our holines and good workes can not withstande and susteyn it. wherfore although the lawe is to be taught, and the discipline of good woorkes is to bee put in execution, & the comandements to be done: yet when death cometh, let vs dispaire as concernyng all oure workes, and the rightuousnes therof. This is one of the poore that is mencioned in this place. But hee can not telle what he myght surely stycke vnto. for this was lacking to him, wherof Christ speketh in this place: The Gospell is preached to the poore. But the Gospell is suche a doctrine as touchyng Christe, that it comforteth a synner, and dothe adhort hym not to feare. for Christ commaunded it to be preached to the contrite, that he geueth his owne rightuousnes for thee, which is everlastinge. Thys Grace dooth hee procure to bee taught to thee by his worde: wherfore doubt not. It shall chance vnto thee as thou hearest, if thou beleue for the Gospell signifieth a faire and quiet doctrine, & ioyfull tidynge. If a riche man woulde promise to a begger a thousand nobles, that woulde be a gospell to the begger, and ioyfull tydynge, and pleasant to the eare. But what at all riches in comparison of this gospell, and good tidynge that Christe hath respect vnto the poore, and is suche a kynge, whiche maketh the dead, synners, and captiues of the lawe, parttakers of everlasting life & righteousnes? Suche is my king-

Workes can not quire the conscience of a synner.

The Gospell is a doctrine of comfort.

What the gospell is.

Difference betwene the kingdome of Christe and of woordes.



The third Sunday of Advent.

Dom saith he, muche vnlike the kingdom of y<sup>e</sup> worlde,  
 wher only this regard is had, to aduance y<sup>e</sup> mighty.  
 For he y<sup>e</sup> is moste of might there, doth moste oppresse  
 the poore. Ther y<sup>e</sup> potestate bleseth extremitie, which spa  
 reth no man, & can not suffer vice unpunished. wher it  
 hath his sergeants, his rods, y<sup>e</sup> sword, water, fier, that y<sup>e</sup>  
 euill-doers may be punished. But in the kingdom of  
 Christ, it wil be otherwise. wherfore as it is a miracle  
 to rayse the dead: so is this the chiefe miracle, y<sup>e</sup> God  
 hath sent vs such a kinge, that is kinge of sinners, and  
 sheweth his gospell to them. Moyses and his lawe kno-  
 weth of no such kinge. For there it is enacted, that he y<sup>e</sup>  
 is a sinner, is condemned to the diuell, and to death.  
 This now appereth hereby, that God is kinge of the  
 holy and rightuous, which hath farre perfecter holy-  
 nes then that, that the ciuill lawes requier. And it is  
 trew, that that doctrine of the lawe is Gods word,  
 and that Moyses ministracion by the lawe is Gods  
 ministracion. As lykwise the ciuill empires are well  
 called the empires of God, for as much as he comaun-  
 deth such to be had, & vs also to obei therto. But these  
 are only y<sup>e</sup> empires of Gods left had But y<sup>e</sup> kingdome  
 of his right hand is, wher he reigneth him self, nei-  
 ther doth he substitute any lieutenantes, parētes, ma-  
 gistrates & other officers, but he ruleth him self, & so  
 ordreth y<sup>e</sup> matter, y<sup>e</sup> y<sup>e</sup> gospel be preached to the poore.  
 In y<sup>e</sup> which thou learnest, y<sup>e</sup> whē thy rightuousnes cā  
 not abide the iudgement of God, to say thus: I haue  
 done lord y<sup>e</sup> I cold, I haue obeyed my parēts & masters  
 w<sup>th</sup> al diligence, I haue done no man any dishonestie, I  
 haue not ben a murmurer, I haue sene diligētli to my  
 household & them that were committed to my cure, I  
 haue done no wrong to my neighbour, I haue not  
 stolen,

The kingdō  
 of Christs  
 right hand.



Stollen, I haue not comitted aduoutery. &c. But what is this to y purpose, whē the matter is tried before thy Judgemēt? This is nothing to thy kingdō. Wherfore whē I know y thing in thy gospel, y thy sonne & our Lord Iesu Christ, shewed diuers signes, amōgest the which this is also, y thi sonne preached to y poore, y is, that he was sent frō the to this purpose, to cōfort the afflicted cōsciēces: to this entēt haue I now receaued the gospel. For I can not be without it, wheras I am bereed and poore, and there is no wher els any confort either in my goodes, either in all the worlde.

Thus saith also y prophet Esaias of Christ, as Christ saith here also, the lord hath geuē me a learned tounge, Est. 61. that is, God hath put this word in my tongue, that I may at due season speake with the weary, y is, confort y dreadfull cōsciēces. As y euāgelist doth expōūd Luc. 4. it in this place, & saith that y gospell is preached to the poore: for the king Christ was sent to preache good ty-

dings, & to cōfirme the trembling & fearful cōsciēces. And his kingdome is a kingdō of cōfort, wherein the dreadful, muste be strengthened & made ioyfull. And y is not done by y doctrine of the lawe, but only by y gospel. This is a chereful & happy tidinges that Christ hath satisfied for oure synnes. This belongeth to the poore, saith Christ: this is myne entent. For with the righteouse I haue no place, which wil not be rebuked as synners, which persecute the gospel, & condemne it as heresi, saying, that good workes are forbid therby, & y these words are blasphemous against Moses, & the lawe. Wherfore Christ saith after: blessed is he y is not offended by me: ye truly blessed. For al y worlde is offended w this king, & wiseth y he might sone be cōfounded. For they say y he turneth al by syde doune, Math. 9.

The doctrine of the gospell is wryth of-  
fence.

*The third Sunday of Aduent.*

that he condemneth the righteous, and suffreth them not to be in his kingdom, that he is redy to geue heuē to y sinners. What kind of doctrine is this (say they?) wherein is no respect of good woorkes, and wherein the wicked haue such an easy way to heauen. Christ could not be scotfree from this sclander amongst his owne neither can we be, where as we are so bachbited of our aduersaries, that we teache agaynste good woorkes, & make the way of saluation to easy. But in thys place is a sentence: Blessed is he that is not offended in me. For if thou consider Christes doctrine well, thou shalt perceauē, that this doctrine is not against good woorkes, as the Papisticall dothe falsely report this by vs. This we teache, that these thynges are necessary, and earnestly to be cared for, that nothing may be done agaynst the word and conscience. wherfore the gospell dothe not disamull the Ciuile power, it dothe not abrogate the offices of the Maiestrates. Why then doth it offende thee? and why dost thou imagine that it forbiddeth good woorkes? The Gospell dothe not disallowe neyther forbiddē good woorkes: But it forbiddeth thys, that when wee muste nowe dye and departe into an other lyfe, and when we are broughte to our straightes, that then we put no trust in oure own rightuousnes & woorkes, & that we haue no more succour remaynyng, but onely in Christe, and muste stycke to his merite and satisfaction only, that by him we obtayne grace and everlasting lyfe.

For God geueth suche a body vnto vs to this ende, that we should not be idle as long as we liue, that we walke on our fete, put our handes to woorkē, that we speake with the mouthe, and see with our eies. &c. And for this hath he put forth his worde, the tennē com-  
mande-

The doctrine  
of the Gospell  
forbyddeth  
not good woorkes,  
but the  
trust in them.



mandements, that we might compare all our workes  
 with them, and not do contrary to his glory, and the  
 profyte of our neighbour. This gospell doth not onely  
 permitt, but also commaunde vs to doo it diligently.  
 But now when a man is alone, and voyd of all these  
 thynges, and gothe out of the world to the iudgement  
 seate of God: then dothe the gospel teache the, to go an  
 other wayes about: wherfore if thou haste done that is  
 godly in thy life, thou couldest not maintayne other-  
 waies the name of godlynesse in this life, thou muste  
 thanke God for that giste. But in death, beware that  
 thou put no truste in this godlinesse, as though thou  
 hadst deserued heauen therby: but yeld thy self wholly  
 to this king Iesus Christ: whose office it is (as saith y  
 Euangelist) to help y blind, lame, leprose, the deafe, and  
 dead, to preach to the poore, y is to comfort y troubled  
 consciences. For he is sent from God the father, not to  
 punish vs for our sinnes, but to profite vs, to susteyn  
 and comfort vs. They that wil not vse hym after this  
 sort, but are offended rather with him, and despise him  
 as the Jewes and the hipocrites doo yet to this day:  
 Those shall he repressse at his tyme. And this is one of  
 the offences that ar to be auoyded. Then also is Christ  
 an offence, when men dare not cōfesse hym for fear of  
 the crosse, and fall from hym in temptation. Further-  
 more it is called an offēce, when we haue more respect  
 to our hart and conscience, & what is their entent than  
 to the gospel: That is, when the sorow of our worke &  
 syn is greater, then comfort for Christes mercies sake.  
 This is the cōmon offence, wherby al christen men ar  
 vered. So is Christ euery wher in y world an offence  
 ful teacher, as he wil shew more plainly after this gos-  
 pell, that men by this doctrine are offended, & begin to

Christ an of-  
 fenceful prea-  
 cher.

C. b.

Despise



*The thirde Sonday of Aduent.*

Despise and persecute it. And that the worlde shall be iudged for this, the sermon of the three cities, Capernaun, Corazim, & Bethsaida dothe declare. Likewise the greuous cōplainte of Christ against the Jewes, is this, where he declareth Iohn that rigorouse teacher of repētance, dyd eat only hony and iocustes, dronke water, & liued a hard life. But what preuailed he thereby? ye said, that he had a diuell. But J, saith he, eate, drink, & shewe my self mooste full of humanitie to all men, & they call me a drinker of wyne. The adders are so froward that no man can satisfie them. If a man lyue at libertie, he is blamed: yf he lyueth straightly, he can not please them. What shall we do then, to please the froward worlde? It wold be pleased very well, yf all that it doth were allowed, where as neuer the lesse it dothe nothing that good is. Suche offences must be patiently suffred.

Swiched world  
lings can not  
abpde & gos-  
pel, nor the  
preachers  
therof.

For if it wer in such a hard case, whē Christ taught him self, & al things were full of his miracles, that the blinde dyd see, the lame go, the dead rise, & it yet could nothing preuayle herby, but that the word was despised: Wea rather Christe the auctor of this doctrine, was mooste shamefully crucified, the Apostles driven out of Iurie, & no where safe in al the worlde for this words sake: what maruell is it then, if the worlde hateth the gospell without mercy, & resiste it, & handle it mooste vilainously? Such was the fortune of Christ & his apostles at that tyme, so that it may seme more maruelous in them, because they did not only preach, but also wrought many notable & famous miracles. Wherefore we must endeuoure oure self to beare this miserie of the worlde, and to take this rudenes wel a worth. For the fortune of the gospell shall neuer be

other

other wyse . It is a doctrine , where with men are al-  
wayes offended: and thei be not of the common sorte,  
but men very holy, righteous, wise, and mightie in the  
worlde as experience teacheth . Blessed are they, that  
knowledge , that this is the word of God , they are  
in good case , and haue both confort and helpe against  
these offences. But they y<sup>e</sup> knowe it not, are inflamed  
for their good workes sake , they fall from this word  
to their owne righteousness, and thinke that this doc-  
trine is full of offence and sedition . And this yt is to  
stumble and be offended , and yet it chaunceth to  
them , whiche before the worlde are counted moste  
holy.

Wherefore we haue a iuste cause to complaine with  
Christ of the obstinate blindness of the worlde : we  
haue songe vnto you , and ye wold not daunce , and  
at oure lamentable songes ye wold not lament . For  
neither cā the doctrine of the lawe, neither of the gos- Matth. 11.  
pell, further and moue men, either to lament, either to  
reioyce, that is, neither, will they suffer theyr sinnes to  
be rebuked, neither geue place to confort against their  
synnes, They will neither be blind nor yet see: As the  
examples of oure aduersaries the Papistes , are at  
hand to proue this . And now muste we learne the  
other thing also out of his gospell , that the gos-  
pell is suche a doctrine as is so vnkindly , and hor-  
ribly despised in the worlde : that all men be of-  
fended at it, seing Kinges , Princes , Pope , Cardi-  
nalls , Bishops, Priests , Monkes , citizens and ru-  
stikes , that is , all the mighty and excellentest in the  
worlde do not only not receaue it , but also scorne  
and

*The thirde Sonday of Aduent.*

and persecute it. Suche was the fortune of Christe for all his miracles. For what cause had he eis to say Blessed is he that is not offended with me? if it chaced so to thee O Christ, wheras thou mightest haue stoped all mens mouthes with diuine miracles, we maye wel refrayn from complaynyng, when we are despised for the Gospels sake, and laughed to scorne, and persecuted. This doctrine of offences is very necessary, and specially in this our tyme, wherin this offence is most greuous. The fyrst doctrine is also necessary. For therein consisteth our saluation and euerlastyng lyfe, that we knowe howe Crist is the kynge of comfort, which is gladde to shewe his bounteousnesse towarde oure troubled consciences, and to comforte them in synne, and healde vs to euerlastyng lyfe. For althoughe that the straghte kyngedome of the worlde is hys also, yet it is not his principall kyngdom, seying it shall not euer endure. This is the chief and euerlastyng kyngdome of Christe, when we falle acquainted with hys worde, which must be preached to the poore, that whā we dye, we may say: I beleue in Iesus Christ my lord whiche can restore and geue syght to the blynd, whole lymmes to the lame, clenstyng to the leapre, to the dōbe the vse of speache, to the dead lyfe. He wyll be my helper, he wyll not see me forsaken at my mooste nede. For this is the cause, that he became man, and descended into the earthe vnto me. He that beleueth this truely, departeth from this myserable lyfe, to the celestial and euerlastyng ioyes. The which thing that it may chance to vs, our Lord Iesu Christ myght graunt. Amen.



## The fourthe Souday of Aduent.

## The Gospell of S. Iohn. i.

**T**his is the recorde of Iohn, when the Iewes sente priestes and Leuites from Ierusalem, to aske hym What arte thou: And he confessed and denied not, and sayd playnly: I am not Christ. And they asked hym, what then, art thou Helias: And he saith: I am not. Art thou the Prophete: An: he aunswere, No. Then sayde they vnto hym, What art thou: that we may geue an aunswere vnto them that sent vs: What sayest thou of thy self: He sayd: I am the voyce of a cryer in the wyldernesse: make straigh: the waye of the Lorde, as saide the prophete Esaias. And they whiche were sent, were of the Pharisees, and they asked hym, and sayd vnto hym: Why baptisest thou then, if thou be not Christ, nor Helias, neyther that prophete: Iohn answered them, saying: I baptise with water; but there standeth one among you, whome ye knowe not: he it is, which though he came after me, was before me, whose shoe latchet I am not worthe to vnlose. These thynges were doone at Bethabara, beyonde Iordan where Iohn dgd baptise.

## THE EXPOSITION.

**T**HIS Gospell also is one of the especiallest gospells, that proueth a hygh article of our religion, which belongeth not to the tenne commaundementes or workes; but to a hygher matter, teachyng what is Christe, and what he hath done. Wherefore it is almost one with the gospell of the laste Souday, and conteyneth the same doctrine, excepte that the matter

## The fourth Sonday of Aduent.

Christe alone  
saueth.

John. 14.

The patriarches and  
Prophets were  
saued by faith  
in Christ.

Without  
Christe there  
is no saluatio

matter is sette forth with other wordes and other persones. For the laste Sonday ye heard, how all the matter consisteth in this poynte, that we haue chiefe respect vnto this person CHRIST, & that nothing besyde be had in so great estimatiō, that all our mynd and thought rest in this man. For he that swaruech not from hym, fyndeth remission of synnes, and deliuerance from deth and hel. For so is it wholly decreed with God, that in this man all thynges should be. He is the way, truth, and lyfe, and by hym onely the patriarches, prophetes, and Apostles be saued from the beginning of the worlde. This knoweth John, and sendeth his disciples for this cause vnto hym, that they should not lacke so great a trefure and goodnes. This doth God wel perceiue, that this is our fault, to be desyrous to serche out many ways. And one for y loue of monikerie becometh a monk, an other fasteth, an other slepeth on the ground, and so euery man foloweth his owne deuise, and goeth forth in his owne ways, that may byng him to heuen. Wherefore God talketh with vs by the gospell, and protesteth that he alloweth not that as seme good to vs: But that he putteth forth his word to shewe vs the true way (that is) his sonne Iesus Christe. Wherefore he that strayeth from hym, shall depart voyde of saluation, although he fast & pray neuer somuche. Contrary wyse he that cleaueth vnto him by faith, hath remission of sins and life euerlasting, neither can the diuel or synne, deceaue him of his trust.

This way did the Patriarkes and prophetes walk, & obtained saluation through Christ. For if any should be saued by workes, and by theyr owne rightuousnes, surely they must nedes be the prophetes and apostles, which out of mesure, wrought and suffred many thinges.



ges. But here they do all dispaire of their owne rightuouſnes, and take hold by that ſede with a firme faith that ſhould breake the ſerpentes head. But the Jewes will not walke in this way, they could not beleue, that ther was ſuch help in a carpenter, thinkyng this with them ſelues: we muſt ſo worke by faſt, almes, & praier that we may be with God, it is a ſoly to thynke that this craſtesman can ſaue. And for this cauſe, God took this order, that John ſhould come as a trompetter before Chriſte, and this is the meanyng of the trompet, that all at the ſound therof, ſhould haue their eies attent, and mark that mā well, that cometh after John as the true expectation of Iſraell. Wherefore when the Jewes ſende Legates, and demaunde whether he be Chriſt: Elias, or any Prophete? He aunſwereth, I am not. When they are inſtant, ſayenge: Who arte thou then, and what recorde geueſt thou of thy ſelfe? He aunſwereth: I am the voyce of a cryer in wyldernes, make readye the waie for the Lorde. That is, I am a trompetter before the kyng. Wherefore be attente to my worde: for he ſhall come after me incontinently, whiche was before me, and ſhall baptiſe you with the holy ghoſt, where as I do baptiſe but with water, as a miniſter. He ſtandeth in the myddelt of you, and ye know hym not. Wherefore this is my duetie, to be the voyce of a crier in wyldernes: that when ye heare the ſound of my trompet, ye may vnderſtande that he is come. For I am that ſoundyng voyce and crier, to whom ye ought to be attēt. He therfore that foloweth next after me, is he hym ſelfe, as Eſaie prophecieth in the. xl. Chapter: The voice of a cryer is in the deſert, make readye the way for the Lord, make ſtreight the pathes of our Lord in wyldernes. He am I (ſaith John)

Gen. 3.

The office of John.

Eſaie. 40.

and



*The fourth Sonday of Aduent.*

and this is my word. Wherefore be attent, he is now  
amongest you, but ye know hym not. And this is my  
office, to byng you into acquaintance with hym, that  
ye may receyue hym. For the next prophete that com-  
meth after me, is euen he hym selfe. As for me I am  
but one sent before: and this office doo I now execute  
and fulfill my duetie prophesped of before. He as yet  
is pimate and briknowen, but by and by after me shal  
he come abrode with his propheticall office of teaching.  
Wherefore take ye good heede, least ye be deceaued in  
markyng of hym, and haue him in hygh estimacion a-  
mong you. Neither was there truely any other end of  
this matter, then as Iohn prophesied before. For inco-  
ntinently after Baptisme, Christe began to work myra-  
cles in Galilee. He sent twelue apostles, and seuētie di-  
sciples, to preache that the kyngedome of God was at  
hande: that is, that Christ was come. Here he is (sayth  
Iohn) Ioyne your selfe to hym, receyue hym, and ye  
shall not be deceaued. He came after me, but he was  
before me. For Iohn was elder than Christ sit whole  
moneths, and yet he saith, he was before me. This a-  
mongest the Jewes had ben a blasphemous worde, if  
they had at that tyme vnderstande it: as it is playne  
in Iohns Gospell, where as he saith: Before Abrahā  
was, I am. And this is as much to say, as this man  
before he was borne in the earthe, he was in heauen.  
But yet the Jewes dyd not vnderstand it: neuer the  
lesse this saying of Iohn is trewe, and dothe notifie  
to vs a person of the Godhed. As he declareth plaine-  
ly hereby, when he saith: I am not worthy to lose the  
latchet of his shoes. Here should the Jewes haue dili-  
gently considered, what maner of man this was, in  
comparison of whom Iohn demeth and abaseth hym  
selfe

Iohn. 8.

self so muche, and saith him self vnworthy to serue hym in y<sup>e</sup> leaste thyng that is. The testimonie of John cometh frely from his hart, that he is not worthy: Although (saith he) I be neuer so much sett by of you, yet in comparison of this man, I am nothing. He is wel content to lay asyde all his glorie, & saith plainly that he will take yt for a great renoume, yf he might be thought necessarie to this man in the mooste bassest office of wiping his shoes.

wherefore leaste the Jewes should surmyse that he humbled him self to muche, wheras John the autho<sup>r</sup> of baptysme executed y<sup>e</sup> ministerie of a prophet: he doth expound the trew meaninge of his baptysme, saying: I haue a signe also, as hathe the other prophetes. Ieremie did weare a chaine of woode: Elai walked naked and barefooted, when he prophesied to the Aegyptians & Ethiopes, that they shold be a pray to ther enemies, & be spoyled of all they had. I am the auctor of a new word, and of a new signe. I preache that ye prepare the way for the lord. We had no nede of this worde, yf the way were prepared now alredie. After that I washe you for a signe, that ye are vnpure and filthie: and I am the beginner of this lauer. But he that followeth me, wil prouide a better baptysme, and baptise you with the holy spirit. All this was spoken, that they might not cou<sup>t</sup> Christe vnworthy of their sighte, but should haue for a remembrance the words of John: that because he had borne recorde of him, which should come foorthe so magnificetly, with teaching & signes, thei might not doubt in an euident matter. But what do they: thei hear John, but they thinke not his authoritie sufficient. For as they beheaded John: so they crucified Christe, as touching whome, Johns witnesse

Esai. 25.

John declar-  
eth his bap-  
tisme.

D

was



*The fourth Sonday of Aduent.*

*The Jewes  
regarde not  
Johns doc-  
trine.*

*Popishes can  
not abyde the  
word of God.*

was so faithfull. Suche regard of godlines had they, that they only despised not the word of God, but for that also killed the Prophetes, and nayled on the crosse, the Lord of all Prophetes. And so goeth the matter now also. For Christ is condemned to the crosse: not only at his beyng here in earth, but now also in his members. we labour all that we can with John, to bringe men into this way: for as muche as without Christe, ther is no remission of synnes, or lyfe euerlasting. But the more we go about to with- drawe mens trust from their owne workes as unpro- fitable to righteousness in the sight of God, and to leade them to Christe: so much the more greuously are we condemned as heretykes of our aduersaries. For that is not agreeable with their doctrine, as all do knowe. They sette forth the Mounkes rules and masses with ostentation, they offer by masses for the dead, they ordeyne seruice, they go a pilgrimage, they bye pardons. But what other thing is this, then to caste away Christe, and searche out new ways to heauen. And we can alow this by no meanes: and therfore can they not abstayne from rayling and slaundering of vs. The Bishops and highe Priests wold deale lykewyle with vs, as they did with the Jewes, yf they coulde. Only this is lacking vnto them, that they can not abuse vs at their pleasure. But what is the cause they are so greuously offen- ded with vs? surely no other, but that we teache with John to geue the glory to God, and to humble them selues before Christ, and iudge them selues vnworthy with all their seruice and good workes, to wipe such a great mannes shoes. For they can not chose but  
graunt



graunt this, that Iohn was more holy then all they can be : and yet he saith , I will caste away all this holynes , yf I might but be receaued only into the felowshippe of his grace , to haue the ouersight of his shoes , I wold thynke my selfe an honorable man. This do we therfore testifie and proteste before the worlde , the Pope , the Bishoppes , Priests , and Mounkes , that be their righteousnes and holynes neuer so much : yet in this poynte they are nothyng to be compared with Iohn . wherfore if ye do all that ye can by fastyng , and saying your prayers , only do this also : see that these things be caste at Christes feete , and lett them not looke to be iustified and saued therby . But say this humbly : I do not refuse to be to lowly and humble. This do we teache , that they suffer Christ to be holy only , but they can not be perswaded so to doo . They crie out vpon vs lyke madde men , saying :

Not only faith is sufficient , but we muste do good workes . And so they make not the holynes of Christ their ground and pillar , as Iohn dydde , which is gladde to forgo his owne holynes , and count it not so much worthy , as the cloutes wherewith durty shoes are made cleane . He testifieth plainly , that his holynes is not so muche worth as a vyle cloute , and how much lesse worthy dothe he iudge it to wipe CHRISTES nose , and to do any higher office . This doth the Pope and his Church refuse to doo . They extolle them self highly with their workes , and that they haue euerlastyng lyfe for them . And can not abyde that their workes and holynes should be couated as vyle cloutes.

Papistes see  
saluation by  
theyr owne  
workes.

*The fourth Sonday of Aduent.*

Yea rather they doubt, whether they may iudge  
Christe worthe to haue this holines geuen in steade  
of almes and sacrifice. This heard the Jewes, but they  
despised and persecuted it: and vnto this tyme is not  
this cōtempt and persecution leste. But as this mad-  
nes chaunced to the Jewes destruction, so shall it by  
Gods grace chaunce to the Papistes. Wherefore we  
muste diligently marke this example, where as John  
that moste holiest man, which (as Christ saith) hath  
none lyke him amōgest all that are borne of women,  
which passed all mounkes and priests farre: yet dothe  
he so demitte and humble him self, and saith that he is  
all his holines and workes is not worthy to be as a  
clout to wipe shooes. Truly this example is worthe  
to be folowed. Good workes muste be doone, and  
that with great diligence. For so hath God comman-  
ded in the ten preceptes. But when we come to that  
pointe, that we muste entreat of this man, as John  
doth: all is to be caste downe at his feete, & we muste  
confesse hartely with John, that it is not worthy  
to doo him the leste seruice that is. Before mānes iud-  
gemēt hereof is had chief respecte, that thou art no ad-  
uouterer, no theefe, no robber, that thou geuest almes,  
that thou seruest well in thy vocation. These thynges  
are boasted of amōgest men, and had in highe esti-  
mation.

But when the matter is tried in the sight and iud-  
gement of God, be not lothe to say this: O Lorde I  
know that before thee, the excellentest thinges in me  
are nothing worthe. Wherefore iudge me not accordig  
to my workes; I am willinge to byde & losse of them.  
And can wishe no better thinge, yf so be I might haue  
my desier therein, I may thinke my self well blessed.

So

Matth. 11.

Good workes.  
hcs.

So doth Paule also to the Philippi. I am (saith he)  
 an Israelite, after the profession of the lawe a Pha- Phil. 3.  
 rise, and as touchyng righteousness vnblameable, so  
 that no man can reprove me. It is not much sene, that  
 one should stande so in these thyngs, against the iud-  
 gement of men. Yet he saith: I thinke all this but  
 chyppes, and all my trust and confort resteth herein,  
 that I may be found not hauing my owne righteou-  
 nes, which is of the lawe, but the righteousness which  
 is by fayth in CHRISTE, whiche righteousness  
 belongeth to faith, as God saith. Wherefore that I  
 might take fruite of this man, I caste away all my  
 owne righteousness as chips. The saying of Paule is  
 more cōtumelious against good workes the Johns.  
 For he is cōtent to suffer them to be esteemed cloutes,  
 but Paule nameth them very chips, paryngs, or scra-  
 pyngs. Paule the Apostle nothing feareth the reproch  
 of vnciuilitie, wheras he vseth suche vnpure words.  
 Suche examples are very necessary to maintayn the  
 study of honesty and sobernes before the worlde, that  
 men might not haue any cause to reprove vs. This  
 righteousness is belonging to this lyfe, and hath his  
 ende with this lyfe, as it is knowen. Good men are  
 put into the graue as well as the euill, the matrones  
 as well as the harlots. But whē thou wilt make thee  
 a way to euerlasting lyfe, say this: Christ is my refuge,  
 and his righteousness, which he promisseth and geueth  
 in Baptisme by his worde, and in the supper by his  
 body and bloud. At last I shall stand by hym as a  
 poore worme. That so by this meanes there may be  
 put a difference betwene oure righteousness, whiche  
 consisteth in the functions of this common lyfe, and

The differēce  
 betwene the  
 righteousness  
 of faith and  
 good workes.



*The fourth Sonday of Aduent.*

betwene the righteousness whiche is before God. The Ethnykes also hath shewed honestly and sobernes in theyr lyuinge, and donne and suffered many thyngs for their natue countreie, for the which they haue their due renoume. But when death commeth, nothyng therof will steppe forth to take their part. For by suche righteousness and good workes, we can not attayne to the remission of synnes. But whyther must we then go for righteousness and such holynes, that is accepted before GOD, and allowed in the euerlasting lyfe? There then is this holy anker to be caste, this muste be oure refuge, that we come humbly after the precept of Iohn, and thynke vyle of oure self, or as Paule saith, shamefully. In the eyes of the worlde, this maye perchaunce seme excellent, but before God, it is but a cloute to wipe the shoes of the sonne of GOD. whose righteousness I wold gladly haue to be geuen to me, by the helpe wherof, I might be certayn of saluation, wheras for my owne righteousness I ought not to refuse damnation in hell. And this is the cause that we say surely, that Monkys, Priests, cooles, and all things of this sort, is destinate to damnation. For they applie not their workes, to the obedience of God, to honest lyuing, to the auoyding of offence: but that they might hereby obtayne saluation. wherfore they sell these thyngs also to other, and this it is to denie CHRIST, and to mocke and despise him, as the Jewes mocked and despised hym. Lett vs beware of such abomination, and here let vs learne, how to aunswer suche Juglers. woldest thou wretched mā be so mighty with thy workes and righteousness, that thou mightest purchase me  
salua

Popistes sell  
theyr workes.

saluation therby : The vertue of Iohn, Peter, nor of any other, was euer of suche power. If it had ben otherwyse, they would neuer haue thought so lightly of it, as their words shewe. If the vse of the Abbeis, were turned to the instruction of youth, & to the trayning by of them in scriptures, no man could reprove it, because it was done with great reason. But they can not be brought from their wicked order : They referre all to the obtayning of saluation.

Wherefore yt were better, that suche Abbeis were cleane put downe, than that men shoulde fall into offence thereby, and straye from CHRIST, and lose both body and soule. Learne therfore of this Gospell to lyue godly, righteously, and chasty, and to be diligent in good workes. For suche obedience doth God require by his lawe, and wold haue vs to do it. And when we do it not, let vs know that punishment is redy for vs; and if he seeth vs not to amende by bodyly paynes, he will punish vs euerlastyng. These things are to be done before me, but yet before God say on this wyse : Lord, for as much as belongeth to my workes and righteousnes, I haue no hope, only this I desier, that I may haue some lowe seruice about CHRISTES feete. For as much as belongeth to my liuing, I haue deserued to be cast in to hell, but I call vpon his holynes, that he will sanctifie me with a better and eternall lyfe, then shall I be sure to haue euerlastyng lyfe. But the Popes and Bishops heare not this. For yf they woulde, Priests, Colleges, Hounkeries, Masses, and suche other ceremonies and seruice, wold sone be ouerthrowen. Whiche things all they defende so stubboznelly,

Good workes  
ought diligent-  
ly to be done.

*The fourth Sonday of Aduent.*

because they truste to haue saluation therby. So  
doth not Iohn, nor Paule, which renounce their owne  
righteousnes. And a Christian man ought to say this  
with Paule: My righteousnes & iustice, is but rubble  
and rubbyshe. And also with Iohn: My holynes  
is an vnprofitable cloute, when I compare it with  
the workes and holynes of Christe. But the Papi-  
stes cā not abyde that such iudgement shold be geuen  
of their masses, bowes, fastings, prayers: thei murder  
vs, because we folow this doctrine, and teach not  
as they do, but shew men a better way of saluation.  
An euill mynd, an euill heart, neither can there euer be  
any hope of amendment in them. They seke euill,  
they shall fynde euill. Lett vs haue an eye to Iohns  
fynger, wherwith he poynteth vs whether to looke,  
leaste oure Lord and sauour Iesus CHRIST,  
that most necessary capitayn passe by vs vnseen and  
vnknowen, and so we wander and stray from him  
to oure destruction. And because it should not be

so, Iohn is sent to leade vs and shewe vs  
the way, that we might be saued.

The which thing G O D the fa-  
ther graunt vs through his  
sonne Iesus Christe.

A M E N.

*Christ.*



## Christmas day.

## The Gospell of S. Luke ij.

**A**nd it chaunced in those dayes, that there went out a commaundement from August the Emperour, that all the world should be tared. And this fyrst taring was made when Syzentus was lieftenaunt in Syria. And every man went vnto his owne Citie to be tared. And Ioseph also ascended from Galile, out of a Citie called Nazareth, into Iury: vnto the Citie of David, whiche is called Bethleem, because he was of the house and lynage of Dauid, to be tared with Mary his spoused wyfe which was with childe. And it fortuneth, that whyle they were there, her tyme was come that she shoulde be deliuered: and he brought forth her fyrste begotten sonne, & wrapped hym in swadlyng clothes, and layde him in a manger, because there was no rowme for them within the Inn.

Math. 1.

And there were in the same Regyon shepherdes, abydng in the fiede, and watchyng theyr flocke by nyght. And lo, the Aungell of the Lorde stode harde by them, and the brightnes of the Lorde shone rounde about them, and they were soze afrayde. But the Aungell sayde vnto them: Be not afrayde. For beholde, I bring you tydynges of great ioye, that shal come to all the people: For vnto you is bozne this daye in the Citie of David, a sauour, whiche is Christe the Lorde. And take this for a signe: ye shal fynde the chyld swadled and layde in a manger. And straght way there was with the Aungell, a multitude of heavenly soulours, lauding God, and saying: Glozve to God on hye, and peace on the earth, and vnto menne good will.

# Christmas day.

## THE EXPOSITION.



HE feast of Christes byrth was ordayned in þe congregation especially, that the hystory therof myght be taught and knowen perfectly of all men, that the youth and the other sort of people might haue it in remembrance, & pryncit it well in their

The cause of  
the feast.

1.  
The tyme of  
this byrth.

2.  
The place.

Miche. 5.

myndes. For although this matter be hādled yearly, yet can it neuer be sufficiently knowen. Wherefore we will make two partes of this Gospell. fyrste we will reherse the history. Then will we see, what the Angels dyd shewe, and what seruice they kept this day also. fyrst the history is this, that Christ was borne at that tyme, when the fyrste tare was made amongst the Jewes vnder Augustus Caesar. At this tyme dyd Christ begin his kingdō in the worlde, howbeit somewhat pryncly. Neither could the most valiant Emperour Augustus be free from the seruice of this king, so þe in this his cōmaundement he maketh a way for the prophecy, þe Mary with Ioseph might come to Bethleem, & þe there might be borne þe sauour of the world. If this had not bene, Ioseph and Mary would haue taried at home at their busines. But Bethleem was appointed to be þe place of Christes nativite. And therefore was Cesars commandemēt necessary þe Christes parents might come to Bethleem. Albeit neither the Emperour, neither the worlde did knowe any thing of this matter. For if the worlde had knowen (such is the malice therof) that it would rather hinder it alway then set it forth. But this is the marvellous providence of God, that he hath it unknowing obedient vnto

vnto him; and can obtayne nothyng of it wittyngly.

After they were come frō Galile in to Bethleem by  
 y cōmandemēt, Wharres tyme of bringyng forth was  
 come (saith y Euāgelist.) Ther was no prouision at al  
 made for her child bed. They be bothe in a strange  
 lād, farre frō their cōūtrey wher their dwellig was, &  
 had no part of their own stufte. And although it was  
 like, y they had kinsfolke there, yet were thei not regar  
 ded, because of their pouertie. Furthermore y to wone it  
 self was so full of men as it appeareth by the Euāge  
 list, y there was no rōume for thē in y Jūne. They are  
 content because they were of a lowe degree, to take  
 part of an ore stalle with beastes. Here was nothing  
 buylded, prepared, no bedclothes. They lye amongst  
 straw & hay, no better thā y beastes doth. In this place,  
 in the midst of y cold, in the night is borne y moste  
 excellent babe Iesus Chyist. And this is the hystory,  
 which y Euangelist putteth forth so plainly vnto vs;  
 which are so hard harted: if perchance he might moue  
 vs, to y consideratiō of this thing, y oure sauour was  
 borne into y worlde in such great scarcity of al things,  
 y we thereby should greatly abhorre from the madnes  
 of y worlde, which despiseth so disdainfully these holy  
 things & the kingdome of God. Who would not curse  
 Bethleem for the lytle humanity therof, which in such  
 comberance of straungers, fyndeth them not meane  
 thyngs. The fyrst swathyng clothes are the mothers  
 lappe, after that the, ore stalle. With these delicates is  
 thys babe cherished. The mother in her trauell, if she  
 feared cold, had no other besture but her clothes  
 that she wore. Here was no man here to lend any  
 thing to their necessitie. For what pourpose did the  
 Euan-

<sup>3.</sup>  
 The Empe  
 rour of Rome  
 helpeth kno-  
 wing not  
 what he doth.

<sup>4.</sup>  
 The maner of  
 the byrth.

Why this hy-  
 story is write.



*The fourth Sonday of Aduent.*

Euangelist describe so diligently the great pouertie of this byrthe?

Leaste thou shouldest forgett it at any tyme, and that these thynges myght make the sober, and amend thy naturall scarcenes, and that when thou haste heard yt done for thy self, thou mightest take confort therof, and geue thanks to GOD. And it was a long iorney from Nazareth of Galile vnto this towne Bethleem. They went further then it is from Saxon to Franconie. And herof a man may easely gather, that they caried not much stufte with them, and that their swathelyng clothes and suche other things wer not very costely, so that he put on her smocke on the child and laid it in the maunger. For she could not alwayes hold yt in her lappe, she must warme the clothes, and dresse their couche, and do such other things, that wer requisite for an infāt. And in the meane tyme must the babe reſte in the ore ſtalle. Neither could Ioseph be lackyng to this necessary busyness. And it is lyke that he went about to some of the maydens of the house to gett water, and to do such other busines. But this is not wrytten, that any mā came to proffer seruice vnto them in this trauaill. They regarded it not, whan it was tolde them, that the mayde was deliuered of a chylde in the stable. Wherefore this towne is worthy to be hated with his great barbarousnes. For although Mary because of her pouerty, was not thought so much worth, and yf she had bene vnhoneste, yet at this tyme had it ben the part of a man to shewe humanitie. But no man is greued therewith. The childe muste suffer patiently this great extreme pouertye, and looke for no better.

In

In this beggerie & sorowfull life this Lord is borne.  
 wheras other deuoure, riot awaie cōsume prodigal:  
 lie al things by costly apparell, & gorgeous buildig. &c.  
 This is the historie. Whiche is setforthe to vs, to the  
 entent, that we should graue this picture of Chrīstes  
 by the fāsle in oure hart: with how great miserie the  
 Lord Iesus was borne in this wordle, that we might  
 learne to geue God thankes for this so great benefit.  
 For we misers and wretched men and also damned,  
 came this day to high renoume. For on this day were  
 we made one fleshe and bloud with the sonne of God,  
 and he that made heauen and earth of nothing, is  
 borne a man lyke vnto vs: only this thing excepted,  
 that with this child all things are without synne.  
 Wherfore we may boſte magnificently, that God is  
 become oure brother, oure fleshe, and bloude. This re-  
 noum is not geuen to the angells, or diuels, but to vs  
 men. Wherfore although the angells are more excel-  
 lēt creatures then we, yet God geueth more renoume  
 to vs, then to all the angells. For he was not made  
 an angell but a mā. Wherfore yf we men could thinke  
 and beleue this. as the greatnes therof requireth:  
 our mynde wold be moſte redie to ſett moſte by God,  
 to thanke him, and to obey his will gladly. When  
 the Popes religion reigned, there was ſuche an hīſto-  
 rie read vnto vs: That vpon a tūne the diuell came  
 into the Church to maſſe: And when theſe wordes,  
 (and he was made man) were ſonge, and men made  
 no obbeifance by bowinge of their knees; he gaue one  
 of them a great blow, and rebukinge him ſaid: Thou  
 monſterous beaſte, art not aſhamed to be ſo litle mo-  
 ued? why ſelleſt thou not downe on thy face for ioy?  
 yf the ſonne of God had ben made oure brother, as he  
 was

We are made  
 on fleſhe and  
 bloud with  
 the ſonne of  
 God.  
 Hebr. 4.

(bristmas day.

The incarnati-  
on of Christ

Gen. 1. 2.

Heb. 4.

Phil. 2.

The humbly-  
nes of Christ.

was poures, surely we wold haue no measure in re-  
ioycing. And although this matter be not true, yet it  
seemeth to be fayned of a good man, which well dyd  
perceauē, the great renoume geuen vnto vs, when  
the sonne of God became man, and that not after  
the maner of Adam and Eue, which was made  
of the grounde, but he was made more conioyned  
vnto vs. For he was borne of the fleshe and bloud  
of the virgin Mary, as other men were, excepte this,  
that Mary the virgin was sole and alone, and he  
was conceaued without synne, by the holy Ghoste.  
Excepte this, that he is worthely named the naturall  
sonne of a woman. Adam and Eue were not borne  
but made. For God made man out of the earth, and  
a woman of his ribbe: But how much nigher is  
Christ to vs then Eue to Adam, because he is oure  
bloud and flesh. We ought to esteeme this renoume  
highly, and to haue great meditation therbypon, in  
that the sonne of God is made oure flesh, and that  
there is no difference betwene his flesh and ours, ex-  
cept only synne. For he was conceaued of the holy  
Goste, and God replenished bothe the body and soule  
of the virgin with the holy Ghoste, because she was  
without synne, when she conceaued Christe, and after-  
ward waxed great with child by hym. And this is the  
only difference: in all other things he is lyke other  
men, in that he vsed meate and drynke, felt hunger,  
thyrst and colde as other dyd. He was subiect to all  
suche naturall infirmities, as Paule sayth: in shape  
he was found lyke a man, he eate, he dronke, he  
was sorowfull and gladde. This is truely a profound  
humilitie and subiection. For he myght haue vsed  
an other sorte, when he became man, after what  
sort



fort he is nowe in heauen, where as he hath flesh and  
 bloud as we haue. But yet he is not subiecte to  
 naturall actions. He might haue done this at the  
 begynning, but he wold not, that he might declare  
 his singular loue toward vs, that we might haue  
 therby sure confort and ioy, when we knowe that we  
 haue a brother nowe in heauen, whose sure helpe we  
 may stycke vnto, & are bound so to deo. For cursed is  
 euery man that doth not receaue him, and conceaue  
 stedfast hope for his sake. And therfore is this history  
 reherfed euery yere, that y tender myndes might haue  
 meditation thereon, and geue God thanks, and say:  
 Why matter is in good takynge, I haue a brother, and  
 he is made lyke me. But why he was made so, I do  
 not yet tell (for this was the cause, that he might  
 helpe me agaynst syn and eternall death.) But nowe  
 I speake of the renomme of all mankynde, wherof  
 we boaste and reioyce, that the sonne of God is be-  
 come man. Of this renomme may euery man  
 boaste. But Christian men somwhat more then  
 all other: for because this renomme shall be to their  
 endlesse profyte. And this is firste to be learned of  
 the history. Secondarily marke also this great ex-  
 ample. Where as Christe the sonne of God dothe so  
 humble him self, and communicate all his glory with  
 fleshe, and wheras his hyghe maiestie, before whome  
 the Angells tremble, dothe so demitte hym self, and  
 goeth after y lyknes of a man. In heauen the Angels  
 worship him, in the earth he serueth vs, and is subiect  
 to our beggery. Seing then y sonne of God doth this,  
 this matter is not lightly to be sett by. Lett vs caste  
 our selues away for his glory & honours sake. And yf  
 aduer-

1.  
 That this nas-  
 tute might  
 be comfortable  
 to vs.

2.  
 And also that  
 he myght ma-  
 ke vs humble  
 and meke.

aduersitie be to be suffered we muste not refuse it. For Christe him self hath suffered likewise, frost, hunger, miseries and troubles, & not only these: For whan he was borne into the world, he was poore in all things, he had neither place, neither bed clothes, neither stuffe for houlshold, A maunger and ore stable was his refuge. What should I desier any better state, seing my kinsman, ye rather my brother, kinge of heauen, is founde so poore in all things before oure eyes? Why should I refuse hardnes, seing the kinge of glorie refuseth not to take on him all things for my sake. Who am I? a sinner not worthie to lie amonge sharpe cutting flaggges, and yet I lie softer than my prince, which suffered to lye in hay, and abhorred not the maunger. And yet after this, the case is so vnworthie, that we stockes and blockes, are so nice and delicate, that we can suffer no payne, and yet we se before oure eyes the example of Christe, what paynes he toke for oure sake. But it is not vnknownen, what reward we shall haue for oure foolishnes: And yet if we had any wit, we wold beware.

1.  
The hono-  
r of the congre-  
gation.

2.  
An example  
of looe and  
patience.

Now therfore lett vs briesly reherse bothe these doctrines and lessons: The firste is, & we regarde our owne honoure, in that that Christe is made mā. This honour and renouine is so great, that if a man were an angell in state, he myght worthely and well with him self a man, that he might be counted amongst them, which glorie and boste: my fleshe and blud is placed aboue the angells: so blessed is & creature of man. The second is, that this might be an example to vs of charitie and patience, which we might folowe, and walke in the steppes of oure brother and kinsman Christe, helping & seruing other men gladly, although it be

it be to oure labour and payn. The which thing God the father with the holy Ghost, thorough oure Lord Iesu CHRISTE graunt vs. Amen.

*The second sermon vpon the saying of the Angel as concerning that Christ was borne.*

**W**E haue reherſed vnto you the hiſtory of the feaſt, in the which is made mentio alſo of the ſaying of the Angel, to the whiche ther were alſo aſſembled many thouſand of Angels, whiche did ſhewe and ſynge altogether to theſe two or three ſhepherdes. This is the ſermon of one Angell.

Feare ye not, for behold I declare vnto you great ioy, that ſhall be to all y people, becauſe ye haue a ſauour borne for you this day, which is CHRIST the Lord in the Citie of Dauid.

**A**lthough this ſermon of the Angell is repeted euery yeare, yet may it now be conueniently renewed agayne in mynde. For we ſhall neuer come to y perfecte knowledge of this thyng, as long as we lyue here. And this ſermon of the Angell was very neceſſarie. For if CHRIST hadde neuer ſo much bene borne, yet ſhould it haue profited vs nothing, if it had bene vnknownen. For to what purpoſe is that treaſure that lyeth hyd, if thou knoweſt not wher it is? Thou ſhalt take no pleaſure nor profite thereby, as the Proverbe ſaith: There is no pleaſure in the vnknownen treaſure. A hyd treaſure is no treaſure. For all men paſſeth ouer it as they do durt, caring not for it. So is it alſo with this moſte ioyfull byrth, if the Angels had not brought tydings therof, and had not opened this treaſure to men, no man

Christ not  
knownen pro-  
fiteth by it.

Proverbs

**E** could



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could haue taken the fruition therof. The cause why, is common. A man setteth not his affection on that he knoweth not. Neither doth this thyng delight or displease: but it is, as though it were not, and neuer shalbe. Wherefore it is one of the especiallest things in this Gospell, that the Angel by his sermō doth speake openly of this byrth, and sheweth vs this treasure, that we passe not ouer it, and that we be not ignorant of the presence therof, but come and take part of the comfort therof. Wherefore he saith:

I declare vnto you great ioy.

THESE words are weightie. For y shepherds were greatly astounded at this meruailous light, and celestial shyninge, as at an vnwonted thyng, because there was sodeinly both in heauen and earth suche great light, as though all the earth had bene on fyre. To this hath the Angell respect, and applieth his words therto, saying: Feare ye not, as if he shold say: ther is no cause to feare. But your feare sheweth that ye knowe not what is in doing. For if ye did, ye wold put away feare, and reioyce at your owne felicitie. And I am come, to bring you tydings of great ioy, of a great work and miracle: whiche thyng if ye wold well consyder, ye wold much reioyce. This is therfore the entent of this Angels tydings, to make men to regard it earnestly, and not to let it passe without effecte. Wherefore he speaketh of no common ioye, but of a great ioye, and of a thing moste necessary. For the diuell by synne hath brought vs to naught, and disturbed all that belongeth vnto vs, so that we do not only sustayne originall synne, and therby eternall deth, but also that al y we haue are in his danger, that

al-

Gods messen-  
gers confor-  
te the fearefull.

almoste we maye at euery moment, looke for his  
 darter in body, lyfe, and goodes. For all these things  
 are in a thousande perils and casualtyes. Hea the  
 Gospell testifieth, that the dyuell possesseth men, and  
 dyueth them to madnes, so that it may be worthely  
 said, that such a man is the fylthy puddle and syncke  
 of the dyuell. Suche corruption is engendred in vs  
 by synne, that we haue no sure helpe in any thing in  
 the worlde. I will not speake of the greatest misery  
 of all, that they muste abyde the wrothe of GOD  
 and eternall damnation. What is, if this be not the  
 moste horrible and violent kyngdome of the diuell.  
 And when we consider well, and compare both to-  
 gether, this myserie in the kyngdome of the dyuell  
 can not be compared with this glorie and reward,  
 with this great ioy, wherof the Angell preacheth  
 here, that there is a sauour borne for vs. Wherfore  
 the Angell entendeth chiefly to remoue this myse-  
 rie out of oure sight, and to geue vs this chyld to be-  
 hold and see. And let him know that he hath done the  
 office of a good preacher, if he bynge vs to the true  
 beholding of this sauour, and to the knowledge of  
 oure owne flesh and bloud. And doubtles if this  
 were pynted in vs, all the plague wherewith the dy-  
 uell vereth vs, should seme light, be it neuer so payn-  
 full and pernicious.

Satan thoro-  
 wlye  
 sinne resigne-  
 th in men.

But now let vs come to the moste requisite and  
 necessary knowledge of this diuine worke of GOD.  
 For the dyuell with all his poyson can be overcome  
 by no other meanes then by this godly power, of the  
 which the Angel speaketh to vs in this place, when he  
 saith: A sauour is borne for you. Whē mā's minde attai-  
 neth to this knowledge, thē is y synner oute of perill.

Christ only  
 ouercometh  
 Satan.

E y For

## The seconde Sermon

For than is the matter more depely considered after this sorte: I haue bene defiled of the dyuel and wholy opprest, and ouerthrowen headlong into Gods wrathe and eternall damnation: but my myschance is not so great, but that I haue greater helpe geuen me from GOD agaynst it. That is, that God possesseth not mankynd after that sorte as the diuell doth, but he him self is made man, that of God & mannes nature might be made one person. The diuell can not ioyne him self so nighe to mā. But God is made man, and yet he remaineth a man. And by this meanes he set him self more depely in mannes fleshe, than the dyuell can, which may enter into mannes body and vere it, but he can not be made man, that the diuell and man might become one person.

Betweene these two natures is ther alway remaining a difference of persones, not only in substance, but also in person. But in CHRIST that is bozne, these things be one. For the sone of God is made one flesh and one blood, bozne of the virgyn Mary, after the course of nature as all be, excepte that he was not conceaued of mā, but of the holy Ghost, and hath escaped the fylthy mark of the dyuell, and was bozne with very pure flesh and blood, wheras oures is full of synne. In all other things he is lyke vs, which was subiecte to all naturall actions, in all poyntes as other men. As sayth Paule: He was found in behauiour as a man, so that all that sawe hym or heard hym, dyd affirme that he muste nedes be a true and naturall man, & not any phantasme or appearing only, for he had all the properties, that belonge to this lyfe. And this is the ioy, as touching the which speaketh þe Angel. I speake only of the glorie & not of the fruite.

For

Math. 1.  
Luc. 1.

Psal. 51.  
Ephc. 2.  
Phil. 2.



For therof is it wont to be declared in the history of the passion and resurrection. Now do we speake only of the glory, that G O D is so nigher ioynd vnto vs, that he is of my flesh bloud and soule, very man as we be. With this so great and meruailous glory hath he begon this matter, and aduaūced mankind therby to high renoune. And the Angell setteth this forth vnto men, and sayth: I shew you great ioy, which shall be to the whole people. The word sheweth þ his mynde was rauished with some great ioy: He telleth it boldly to the shepherds. He wold that all men with hym shold know of this great honour, wherby mannes nature is come to such dignitie, that G O D whiche made all things, is become oure flesh and bloud.

And if we wold ponder this well, although we had no other profite therby: yet wolde it make together amongest vs a great flame of charitie and loue. I speake not yet as I said before, of the profyt & vse, but only of the glory therof. If we were moued earnestly therwith, yt wold suffer no malice to remayne amongest vs. The reason is: who is there that wold hate this kinde or hurt it, which is euen as oure God in body and soule? Shall we not for this glories sake, wher with God hath garnished vs, loue all men? do the best that we can for all men? The Angels are more excellent creatures, then we men are. But this glory is not geuen them. God was not made an Angell, neither an Angell was made God. Furthermore, the Angels are innocēt and holy, which condicion was more agreable with Gods maiestye. But it semeth otherwise to him, he choseth the vile creature, which was subiect to syn, which is hold captiue vnder the kyngdom of the diuell, and the tyrannye of death.

The birth of  
Christ ought  
to moue vs,  
vnto mutuall  
charitie and  
loue.

## The seconde Sermon

ne hom the dyuel bereth and troubleth extremely. He could not humble him self any lower. But should not we be stirred hereby to loue and charitie, to esteeme one an other, and not to neglecte, but to proue mastries who can do other moſte good?

Note.

Certain of the fathers, and amongst them, (as it now cometh to mynde) Bernarde, thought that the diuell whan he was in heauen, did ſe before, that the ſonne of God ſhould become man, and for that cauſe enuied at man, and began to hate God, becauſe he had not choſen rather to become an Angell, than a man, and that for this enuie and pride he was caſte out of heauen. Whether this were ſayned, or Done in dede: yet wold the holy fathers ſignifie hereby, howe great is oure renoume in that that God became man, and tooke the very ſame mannes nature, which belongeth to vs all, whiche haue ben in the dyuels daunger, and captiue to ſynne and death. In what wretched caſe then are they, whiche are ignorant of this renoume. But yet are they much more wretched, which, when y<sup>e</sup> Angels or Apoſtles ſhew ſuch things, that God hath viſited mans nature, and tooke it on him, and made it Lord ouer al creatures: yet do not reioyce? O how wretched are they that are not moued with this tidings? If one amongst many bretherne ſhould come to be a kig, how wold al y<sup>e</sup> other reioyce? how bolde wold they ware? As Joſephs bretherne may be an exanple of this. And this is a naturall zeale. But how chāceth it that we reioyce not in ſuch a great matter? that we are not moued? neither do geue thanks to GOD, that oure God hath taken oure fleſh and bloud, and now ſitteth at the right hand of God, Lord ouer all creatures?

He therefore that wold esteeme this, as it is in dede, wold loue all flesh and bloud in the worlde, for this flesh and blouds sake, and wold hate no mā. The only glorious sight and contemplation of the humanitie of Christ oure God, wold so chere vs & replenishe vs with ioy, & we should neuer be angry with any man? Yea, and he that beholdeth this image continually, that the sonne of God is made man, wold not loke for any wrathful displeasure frō Christe, but hope for all goodnes at his hand. For no man is angry with him self, or hurteth him self. Now is Christ one of vs and a man. How could he hate him self, & is to say vs, which are his flesh & bloud. And if this sight were well printed in vs, it wold sone put away all exāples of Gods wrathe out of oure myndes, as is Noes floud, the punishment of Sodom and Gomor. All that wold vanishe away at such a contemplatio, if I wold muse of this only man, which is God, & hath esteemed mannes nature so greatly, that he became man. But be these things neuer so inestimable: yet some mē are so mad, & they care not, they caste away this treasure, and set their mynd on other things, to heape by riches, to purchase & get, whereto mens myndes are wount wholly to be stirred. And this is the cause that we fele no ioy rise in vs at the tydings of the Angell.

Wherefore this thing may wel make vs ioyful and proude, that we are preferred before all creatures in this renoume, yea before Angels, and may boaste, and say: My flesh my bloud sitteth on the right hand of God, and hath the rule of all. No Angell or creature hath suche renoume, but my flesh and my bloud. This fier ought to melt as it were in one all mens hartes, and to inflame men with suche mutuall loue,



*Christmas day.*

that we should embrace one another with all our hartes. But this is the continuall working of the diuell, to make vs forget at home, that that we lerned in the Church. This enemy doth corrupte our ioy with other cares, so that we neuer regarde this sight as we ought. If we had nothing els but this renoume therof: yet wer it a thyng worthy to be reioyced at. But now besydes this glorie, this great ouerplus ther is also, that this man is I E S V S & a sauour. And this in dede is the true cause, of this ioy that the Angell sheweth. And here I say agayn, that they are in a miserable case, which do neither heare, nor know these thyngs: but they are much more miserable than here and know, & yet regard it not. For these words wold melte heauē and earth, and make vs not to care for death. For who is it that can thinke this sufficiently, that a sauour is borne for vs? This treasure doth not the Angel shew to the mother Mary the virgin, but to you (saith he) to you is this sauour borne, which is C H R I S T the Lord.

What Christ  
is.

Christ is no  
corporal king.

He speaketh with the shepherdes, whiche were Jewes, and were well acquainted with this word, knowing that Christ dyd signify a kynge and Lord. But a great parte of the people were deceaued in that they thought he should be a corporal king. But it was not so. For the Angell hath a higher respect, and saith almoste this: hitherto haue ye ben captiue vnder the dyuell, which hath persecuted you with water, fier, and moeyn. And who can comprise all his myschefe? Under his moste cruel tyranny are now misers. He seduceth your myndes with errours, which hurte the soule a thousand tymes more, than any moeyn can hurt the body. To now (I say) to now whiche  
with

with body and soule are vnder this slanderous and hurtfull spirite, to you is borne a sauour. For with whom doth he speake? Not with the stones & brute beastes, but with you men, and not with one or two, but with the whole people.

Christ is the  
sauour of mē.

Why dare we than be so bold as to reprove the voyce of this Angell, when we take Peter and Paul for our sauour? But do we flee from hym, because we be sinners? For if thou say this: I haue nothing to do with hym, then will I demand of thee whose he shalbe: Was he borne for the beastes? For thou muste haue respecte to this, who he is: for if he wold haue ben the sauour of anye other creature, he wold haue taken on hym the forme & shape of that creature. But he is become the sonne of man. Who art thou? who am I? are we not men: yea truely. To whō than doth this chylde belong more then to men? The Angells haue no nede of him, the dyuels despise him. But we haue nede of hym, & for vs is he made man. Wherefore we must count hym ours, that we may loke surely for helpe of him. As the Angeli sayth: He is borne for you. And aboue: This ioy shall be great to all people.

But is not this an honorable thyng, that an Angell from heauen bynygeth this tydings to men, and after that so many Angells come with gratulations and melodious verses, that we men should reioyce and receaue so great grace with thākes geuing. Wherefore this saying is vncōparable, that we heare, & to vs is borne a Sauour. For what other thyng doth he say than this? this byrth is not belonging to me, I can requier no part therof, I reioyse for your sake. But it is yours that are, that are myserable, corrupte, and damnable men. He is the sauour of suche. Wherefore

¶ v embrace

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embrace him: for you haue nede of such a sauiour, that thynk how ye might escape þe Dungeon of syn & death.

The gloꝝy wherof I spake before, in that þe God is made man is very great, but this passeth it farre, for that that he is a sauiour in things that be eternall and spirituall. He that knew this and beleued it, and had the fruition of a whole ioy, wold peraduenture die for ioy. But as longe as we are in this lyfe, we shall neuer receaue and know this ioye. For this lyfe is narrow and straight, and we are weake. For if it were possible, that mannes mynde could truely esteeme it, it wold not be able to hold it self for ioye. But for as much as this can not wholly be performed, let vs yet at least learne so muche hereby, that we may shewe mutuall loue, and cease from slaundering, deceauing, and other vices, by this maruelous example, that God is made mā. But here is perceaued a great infirmitie, this ioy can not perce so farre as it shold, & we forgett both, þe wordes of the Angel & also this sauiour, & geue our self to customable vices, to couetousnes & such like. And this is a tokē, þe we beleue this word veri litle. For if we dyd beleue it in dede, there wold be exceedig great ioy inwardly in vs, because this sauiour is geue to vs. In time of sykenes & plague, a mā wold haue a good hope, if he knew some remedie. And this hope should be open & sensible. But here, wheras we haue put before vs a sure remedie, against sin & death, no man is made chereful therby. Wherfor we testifie of our self, þe we heare this good tidings as mē þe be a slepe, & herby we declare our great frowardnes, þe wheras we haue this great treasure before vs, yet we are nothing moued by it. He therfore þe cā not regard this great thing, doth worthely bewayle his owne miserie. For what thing



thing might make y<sup>e</sup> minde ioyfull, if y<sup>e</sup> so great vertue  
of y<sup>e</sup> angels tidings, y<sup>e</sup> a sauour is borne, cā uot do it?  
He that is not y<sup>e</sup> better by these words, neither applieth  
him self to godlines herby, he y<sup>e</sup> is nothing affectioned  
at these molte cōfortable & effectuous sayings: y<sup>e</sup> mā cā  
not be amended w<sup>th</sup> grace, but muste nedes be tamed  
w<sup>th</sup> euil & crueltye. And this is a sure tokē, y<sup>e</sup> al such are  
dāned & cursed. But if so be y<sup>e</sup> he haue any grace at all,  
let him make his hūble petitiō to God for y<sup>e</sup> holy Gost,  
to bring into his hart an other vnderstāding & sence.

And wher as y<sup>e</sup> angel saith, y<sup>e</sup> a sauour is borne in y<sup>e</sup>  
citie of Dauid, & calleth hym y<sup>e</sup> Lord Christ, y<sup>e</sup> he doth  
to make vs haue respect vnto y<sup>e</sup> scriptures. For so was  
it prophesied of before by Michēas, y<sup>e</sup> Bethleem shold  
be y<sup>e</sup> place of his natiuitie. And wheras he calleth him

Michē. 5.

Lord, it is not to be taken for such a lordshippe as ma-  
sters hath ouer their bondmen. But as God saith to

Genē. 3.

Adā, y<sup>e</sup> he oure Lord wil defend vs, & resiste y<sup>e</sup> diuell, &  
do y<sup>e</sup> office of such a lord, y<sup>e</sup> he maye challenge vs to his  
kingdō, & withdrāw vs frō y<sup>e</sup> diuels power, sēing y<sup>e</sup> al  
the power of y<sup>e</sup> diuel falleth hereby, when Christ doth

Why the An-  
gell calleth  
Christ a  
Lord.

take vs as his owne not only because he made vs,  
but because he redemed vs also w<sup>th</sup> his body. wherfore  
he contendeth with al his might to haue that that is  
his. So that Christ after this sort may be taken for a  
Lord w<sup>th</sup> a right to challenge & reclayne for our salua-  
tiō, because he disturbeth y<sup>e</sup> false vsurped power of the  
diuell, to recouer his owne from him, and commeth  
before his enemies face, and indighteth him openly of  
robbery, in y<sup>e</sup> that this cursed spirit hath takē so much  
vpon him, that he hath caste vs misers headlong  
in to synne and death, and in that he hath vsed craft  
and gile in entycinge away his couenant seruantes,

which

which belonged nothing vnto him, for that that he is the true Lord, and not the dyuell, which vsurpeth power ouer them by violence.

Christ is true  
and naturall  
God.

And for as much as the Angell geueth hym such a great title, and calleth hym Lord, it is a sure token that this child the sonne of Mary, is verily by nature eternall G O D. If it wer otherwyle, he wold neuer haue called him Lord. Our Sauour him self and not an Angell, (as the Angell sayth with expresse words) for po we is bozne a sauour. And he is not only oure

Christ is the  
Lord of An-  
gells also.

Lord, but Lord also of the angels, which (as touching this Lord) be all of one familie with vs. They are counted vnder one Lord with vs, that we men, that were the thralls and slaues of the dyuell, might be ad-  
uaunced by this child to so great renouie, that we be receaued with the holy Angells, as it were into one citie, which are now ioynte felowes with vs: so that we may well boste, that in this childe we are come to the moste familiar felowshippe of the Angells, and may be as bold & homely with them, as we wold be with oure houldhold felowes. The Angels might well behaue them selues stately with vs, because they passe vs in worthines: firste, for their nature and substance: and also because they are without synne, but they are not disdainfull of oure felowshippe, neither despise vs for oure misery. But it greueth them to see vs vered with death, synne, & calamytie. And this is the cause that they are so gladde of oure saluation, that cometh to vs by this chylde: They are as glad to see oure sal-  
uation as their owne, therfore they reioyce, that we this day haue gotten that child, which is their Lord, & bryngeth vs to the same degre, so that now we are become their felowes and the members of his body.

Why the An-  
gells reioyced  
in the byrth of  
Christ.

They



They despise vs not, they say not: Alway with these synners, that are stinkinge & rotten dead carcasses in their graues with adulterers, & wicked doers. They are not proude, but glad with all their hart, that suche synners are come into their felowshippe. They geue thāks to God, that we are deliuered from synne, that we come to dwell with them in one house vnder one Lord. And for this grace they glorifie God, although they haue no profyt therby. Howe much rather were it oure deutie, to geue God thanks, to loue one another, as the sonne of God loued vs, whiche is made oure flesh and moste nighly ioyned vnto vs? He that regardeth not this, and loueth not his neighbour, can not be saned.

This is the fyrst sermon, that was made after the byrth of Christ, as touchig this childe, which endureth after that for euer, to y<sup>e</sup> ende of the worlde. Wherefore euery man ought diligētly to haue his mynd thereon. For hereby is this mistery opened, how the angels are become oure frends, and brought vs ioyful tydings, commanding vs to put asyde al feare, for as much as this childe is bozne for vs, which is oure sauour. This is an hygh, true & most excellent confort in the which the mercy of G O D may be perceaued and felte very sensibly and conueniētly, that God for oure sake hath humbled him self so lowe, y<sup>e</sup> he gaue vs his sonne, after a moste boūteouse sorte by a maydē. He layeth him in her lappe, and sendeth vs word and tydings, that he is oure sauour. Let vs seke helpe of him in oure nede, let vs trust surely to hym for succoure: that all wrothe betwene God and vs may after this depart for euer, & that we may vse all kynd of humanitie & gentlenes one to another. And now iudge here thy self whether  
 God



## The thyrde Sermon

God is to be blamed of vnrightheousnes, sith that  
suche thyngs are declared vnto men, and they regard  
it not, but despise their owne saluation, euen as the  
mad Bapistes do, that thynke that this sauour is  
not sufficiēt, setting vp other besydes, to whome they  
may truste. But the sermon of the Angell is not ob-  
scure as touchyng this only chyld to be oure sauour,  
that he as the very grounde of oure saluation, may  
confort vs, and replenishe oure hartes with ioy. And  
this man only is he that tourneth bothe the Angell,  
and also Gods eyes on hym self. He putteth not only  
this treasure in the mothers bosome, but also he ge-  
ueth hym vnto vs as oure owne, and all that belon-  
geth vnto hym, both in heauen and in earth. He that  
heareth this, and is not moued therewith, is worthe  
to be caste into hell with lyghtninge. wherfore let vs  
geue God thanks for his grace, & pray instantly vnto  
hym, that he will pryncipe this sermon of the Angell in  
oure hartes, that we may conceaue true hope of this  
sauour, and that by hym we may ouercome death  
and the dyuel. The which to obtayne, oure Lord and  
sauour Iesus CHRIST, graunt vs. Amen.

Esa. 9.

Ioan. 3.

Rom. 8.

### The thyrde sermon of the songe of the Angels.



Whereto haue we spokē as touching y<sup>e</sup> feast.  
And first of the history, how y<sup>e</sup> sonne of God  
being made man, was bozne into this  
wretched worlde miserably of the virgyn  
Mary. We ought neuer to forgett this, leaste we be  
founde unkynde to God for so great a benefit, that he  
hath bestowed on vs by this byrth of his sonne.

After the hystory, we entreated of the godly sermo  
of

of the Angels, wherby this natiuitie is declared vnto shepheards, to a great brightnes, which shyned round about the shepheards. Whiche thing was vnwonte, & God lettynge passe the great potentates of Ierusalem, sendeth this his magnificent legacy of so many thousand Angels, to þe miserable shepheards watching in þe night. And the Angels geueth hym suche honour, as Christ geueth to vs al. They submit them selues to this lowely seruice, neither do they disoaine at oure vilenes, in shewing vnto vs mooste miserable beggers this plaine sermō, which is yet extant & shalbe of a surety in þe congregatiō vnto þe worldes ende. Who may not marueill at these mooste hūble & modeste spirits, in whome is no pride or statelynes at al: whose exāples it might become them to folowe, & wold be counted mooste holy & mightie princes, & not to be puffed bp for their vertue, wisoō, power & such other things. For if these giftes had bē geuē to þe maintenāce of our pride, then mighte þe Angels had iust cause to disdayne these poore & beggerly shepheards. But this is not þe maner of angels. The shepheards cā not be so abiect & vyle persons, neither þe Angels so fortunat, noble, & mighty, but þe they are greatly delighted in doing this message. So ought we to do also. We ought to vse our giftes wout pride, to other mē's profit & saluatiō & to despise no mā.

The Angel is  
an hūble spirit

The exāple of Christ as touchig this, is more euident. He regardeth euery man so much, & as he cam poore & neddy into this world, so he taketh vnto him the poore & neddy that seke helpe, & þe hath nede of hym, & for this cause is he called sauour. The great estates of Ierusalem neuer thought that Christ pertayned vnto them. The bare shepheards haue nede of this, and therfore are iudged worthe to heare first this short sermon of þe angels as touchyng the byrth of our sauour Christ.

Christ es poore  
ple are poore &  
neddy.

wheriu

## The seconde Sermon

Wherein the Angel wold vs to vnderstand þ a saulour is geuen vs against syn death and the dyuel. For these are the words of the sermon: Feare ye not, this day is bozne for you a sauiour, which is Christ þ Lord. These are no mannes words, neither haue they their beginning of mannes hart. For þ wisest that be, know nothing of this. But these words are put out with a godly reuelation. And we, thāks be to God, are chosen to this felowshippe. For it is al one, whether thou readeest or hearest these words of þ Angell, as though thou hadst heard them presently of þ Angell. For the shepherdes sawe not þ Angels, only they dyd see a light & brightness, they heard the words of the Angels, whiche yet are reherfed in sermons, and read in bookes, if we had the grace to learne them, & put them in practyse.

Now if any mā should cōpare this word of þ angel, with þ word of Moles, which he heard of þ angels in mount Sinay, he shal fynd great differēce. For this it was there: All things wer applied there to terrifie mē, almost both body and lyfe was in daur: ger by thūder, lyghtning & such other things. But here do þ Angels preach to banishe feare, to make men cherfull, to put away dread, and to truste for saluation, and to begin to looke for better, and that they might be of a good courage, specially for this childes sake, which is called oure sauiour, & is so named of the Angell, and entitled Christ þ Lord. For whatsoeuer ther is writē, it is, that we should always hope & wayte for him, that is called Christe. For the law could do no thing against syn & death, works, and euery mans righteousnes preuailed not. All the saluation was sett in Christ, that he might be trusted vnto in trouble. This doth þ angels beholde, and testifie that it is he, in whom dependeth all hope of saluation and remission of synnes.

Then



Then muste we cast away al doctrines & religiōs, wherby saluation & eternall lyfe is wrought without Christ. For if Christ be he, the cā not Mary his mother, Peter, Paule, nor Austyne, frances nor Dominike, with his rules: wheras in the Papacie, their doctrine led men to intercessions of saintes and obseruations of Mounkerie. But how doth this agre with the angels sermon? Pea or how doth it agre with the verse that is songe in the Church? Wherin we that glorifie Christ condemne the Pope & all his Justiciaries of a moste greuouse wickednes, wheras we syng after this sort: If this childe had not bene borne for vs, surely ther could haue bene no way fōūd to saue vs: If all them that are without Christ are damned, what helpeth the Mounkes rule or the Priests Masse to saluation? All things are subiect to damnation. Ther is no exceptiō because the speach is vniuersal. If they loke for saluation, they haue it not, by Mounkerie, massinge, faste, and canonically howers, but by Christ, which hath y name & is called a sauour. This sermō of the Angels was lefte in y Papacie, with that verse that is vled in the church vnto this tyme, but no man vnderstode it. For there lacked true and faithful preachers, therfore wher as no preaching, and wher these words are not set foorth effectuously, There be these things both song & reade, but no man vnderstandeth them. For no man cā denye this, but that all the other things were in y Papacie, Baptisme, y Lords supper, the texte of the Gospell, the prayer of the Lord, the articles of the faith, the ten commandements. And euen now y Papistes haue all these things with vs: sauuing that they haue changed the supper of the Lord, and hath peruerterd his testament. But al these things are

ff done

If Christ be the sauour then can not the saintes & works be.

By the ministerie of the worde is the doctrine preserved.

## The seconde Sermon

domb with thē. wherfore when they reherse, reade, or  
otherwyse vse them, they neither vnderstād þ words  
nor þ ceremonies. Al þ fault is, þ they regarded not þ  
doctrine, þ by it men might be certified of þ meaning of  
þ words, that are dayly vsed in hearing, reading & sin-  
ging. But he cā not wel stirre by other, þ is a slepe hūn-  
self. The preacher must be earnest & vigilāt. For if he be  
cold, he will make his audiēce wearie be they neuer so  
attēte: as we may se this true by þ Pope, for he was  
dalyng in al kind of Idlenes & pastance. wherfore he  
cold not take hede to this sermō. And although he set  
it forth w̄ versicles & lessons as we do, yet they know  
nothig of it, nor vnderstād it. And bi this meanes both  
these things are amōg the papistes. They reade in the  
Gospel þ a sauour is bozne, they singe it in þ Church:  
þ if this child had not bē bozne, no mā could be saued,  
& þ this saluation is for al men. Yet neuer þ lesse they  
cal on þ virgin Mary, they faste, they worship saints,  
they go on pilgrimage to their relikes, they hire & bye  
masses. What is this then to make an other sauour, &  
not to be cōtent with þ testimonie of this sermō, but  
to set by Mary & other sayntes; yea and the beggerly  
works of men, in þ rōme of this sauour & bozne child.

Good pre-  
chers helps  
much.

wherfore we haue no small cause to pray to God;  
for couragious & earnest preachers, to enkedle þ light  
of this doctrin, þ we not only heare & reade, but also  
vnderstande: wher suche preachers be not, ther is no  
other hope, but þ we falle therby in peril, as it is now.  
What good can a mutt do, if thou can not come by the  
kernel? what profiteth a treasure, if we haue no power  
to byng it abrode? The sermon of þ Angel is euident  
inough: To you is bozne a sauour. Yet it is not so  
pythye, þ an old papistical doctor cā perceauē it. For if

he



he did perceauie it, he wold not councel men to moune-  
 herie, to pray vnto sayntes, to purchase the merites of  
 men, & to seke other sauours. But wher God sendeth  
 a diligent & wittie preacher, & can stirre by & vehemen-  
 tie of such words in & mynds of & hearers, he geueth  
 a great powe by this doctrine, to iudge of all false  
 doctrines & deceptfull spirits. Neither is it possible, al-  
 though the dyuell tourneth him self in to all sorts, but  
 & he must nedes be perceaued, and reprobued with his  
 craftes & deceptes. For not as much as the spirituall  
 wickednes in heavenly things can lie hyd from him.  
 As Paul doth boiste of this also 2. Corinth. 2. that he  
 knoweth the mynde and the thought of the dyuell.  
 And here is nede of no other wayse then to compare  
 this doctrine with this chylde, whether they do agree.

By the An-  
 gels doctrine  
 are al false do-  
 ctrines to be  
 iudged.

The Papacie extolle them selues hyghely for their  
 gorgiouse ceremonies & rites. But who may not per-  
 ceauie, & al is idolatrie, in that they beleue to merite sal-  
 uation therby: & is, men put their truste in them to be  
 saued therby, and that they be pleasant to God as his  
 due seruice: wher as yet it is plainly declared in this  
 place, as touching this chylde, that he must be oure sa-  
 uour. Wherfore the Pope and the Bishops may be  
 worthely accused for their false doctrine and wicked  
 seruice. For al theirs agreeth nothing w this doctrine  
 of the Angell. He that hath this sauour as a rule, is  
 neuer overseen, is neuer deceaued, whatsoeuer he  
 take vpon hym to Iudge.

Wherfore this thing is most worthie to be prayed  
 for, that the light of this childe may neuer go out of  
 oure syght, which openeth vnto vs all the wycked  
 pranks of the dyuell, and of the worlde: that we  
 may be sure agaynst all things, and soone confounde

f ij

with



## The seconde Sermon

with oure iudgementes whatsoeuer is set by against this childe, for the doctrine of oure saluation. This matter hath not nede of farre compassinge and many words, the meaning is playne, It is not so in the sermon of the Angell. Wherefore do not thou contrarie this counseller sent from GOD, which teacheth me on this sorte, þ to me a sauour is borne, whose name is CHRIST, and not Peter, Paule, or the rule of Augultin, or of Frances, not masses, pylgrimages, to saintes, or pardons. The proper office of this sauour is, to minister vnto me al things necessary for oure saluation. So not about to take this doctrine from me, I wil not suffer my eyes to be bleared with any other. This sermon of the Angell is passing all comparison, at the whiche a great multitude of Angels mustereth together, and setteth bype quiers of Musike. And the syngular order and processe of their verse is as much to be marueyled at, as the sermon it selfe. For they singe such a Genethliacon and byrth verse as was neuer heard of before in the worlde. And the words therof are these:

The office of  
Christ.

Glorie be to God on hyghe, and in earthe peate,  
good will towards men.

THIS hymne consysteth of three partes. The fyrst parte is not only so to be taken, as thoughe the Churches office were thereby appoynted, what is expediet for it to do: But it is also as a Prophecye what effect should herof ensue, and that GODS great glory should ryle herof. And the meaning of þ Angels sermon is no other, but that it was farre other wyse before this childe was borne, and that ther was blasphemyp and Idolatry at that tyme in the worlde.

for

For whatsoeuer is without Christ, be it neuer so glorious and glystryng, yet can it bee counted no other thing then blaspheming of God. Ther can be no waies to worshyp and glorifie God, but by this chyld. For in Christ only may the tru bounteousnes, mercy, and humanity of God be knowen, where as he spared not his onely begotten soune, but sent hym into the fleshe for our sake. The greatnes of this benefite causeth the herts to cōceane true lone trust & hope toward God, & to geue him largely thanks. This fruit song y<sup>e</sup> Angels to be to come. And that now it taketh his beginning, wheras god is truly glorified on high, not by our workes, which cānot reach so high into heauē, but by herts which frō the earth are raised & surmount vpward to y<sup>e</sup> mercyfull God and father, with thankes geuyng, and great confidence. wherfore loke wher this childe is not truly knowen, there can not God be truly glorified. As the example of the worlde, and specially of the people, declareth that to be true, when all things were full of idolatrie, when they folowed diuers sectes, and ordeined so many kynde of worshippinges, as there bee groues or hylles in the worlde, as testifie the Prophe-

Note well.

Withoute  
Christ god cā  
nor be knowē  
nor glorified.

tes of this thyng.  
Now, and this was aboue all other, a most damnable idolatrie, where as their good entent was to God and to hym they did sacrifice, fast, vere their bodies, & spared not lyfe it selfe: yet all was diuellyshe, and of their owne imaginations. In these thyngs was gods glory bestowed. This is the shame & blasphemy, wherewith God is dishonored throughout all the erth, wher as Christ is not knowē. Of this therfore doth the angels reioyce in the behalfe of all thyngs, that this blasphemie is now at an end. There is moreouer an other

God is diuersly  
dishonored  
in the world.

## The thirde Sermon

dishonouring of God, which is lesse fine and more sensible then the former, when men worship Hammon and such lyke. All thynges of the worlde are full of this idolatrie. All men both great and small, worshyp this grosse imagerie, and in it put al their trust in time of nede. wherfore on all parts God is dishonored and blasphemed, both of them that make an Idoll of their owne rightuousnes, & also of such as worshyp Hammon. But now the Angels syng, that it shalbe other wyse at the appearyng of this light. When shall put no longer trust in their owne rightuousnes, they shal not care for their parentes, nor for those thyngs that other strue for. They shall onely embrace this sauour, and trust in hym. And this shalbe the beginnyng of gods true glorie: so shall he be truly knowen, glorified, and worshypped. Such glorie lost Adam in Paradise. For so are all mens wittes corrupted by nature, that they had rather haue the glorie them selues: take for an example the Pope and byshops. They are very riche, yet can they not be brought in mind to promote the word of G O D. And howe can they but greatly esteeme it, seyng the basest persones that be, loue to be glorified? Seynge therefore that it is so in the lowest persones, that none would be without glorie, howe muche more must it so come to passe with them, that hath such high matters in hande, suche holynesse, rightuousnes, good workes, ciuile honestie, and behauioure? These wyll not well be contente that G O D shoulde haue his honour. They will not suffer their owne honour to be dimynished therby.

Originall sen  
broughte in  
ambition.

Suche ambition besieged men, when the fyrste of mankynde in Paradise, were brought of the diuell to that point, that they would be like vnto God, and we  
can



can neuer liue without it. wherfore al men for þ gyfts of God, as science, riches, imperie, and diuers vertues &c. seketh the selues glorie: yea in very trifles this vice cannot be escaped. But the angels mean, that through the light of this chylde it shal come otherwise to passe, and that nowe Gods glorie shal be surrendryed vnto him again: and therfore they reioyce and syng, both for Gods and mans behalf for the true difference of thynges. For all that shal receaue this chylde, shal confesse their rightuousnes and holynes, knowledge, power, and altogether to be nothyng, and that this chylde is all. So is Gods glorie restored vnto hym: for that that he onely is our wisdom, strength, riches, and we doo reioyce and boaste onely in hym: for wee knowe hym so well, that we put all our truste in hym: as for Hammon and suche other gyftes, we count them no otherwise, but as necessitie requireth, so we vse them, & receaue poore men to vse them with vs also, turnyng all to the glorie of God, and the saluation of our neighbours. We transpose all the trust that other hath in riches into Iesus Christ, the sonne of God.

And this is the true glorifying of god, to render vnto him his due honor & maiestie. & we may frely confesse: To glorifye  
God. All ours are thyne, we are not the authors therof. Fur thermore in that we escape the tyrannie of the diuell, and are deliuered from synne, all cometh of Gods power, and not of our own. wherfore this glory is properly thyne, and not ours. Suche a confession dooth God requyre of vs, as his moste necessary ornament, that all thynges be referred vnto hym, that we in no case chalenge any part therof, and that we knowledg our selues to haue receaued all from hym, as well the greate as the small. And this is one part of this verse,

¶ iiii.

wher in

### The thirde Sermon

wherin the angell compriseth all things that are ours, but especially the spirituall giftes, as are rightousnesse, holynes, wise dome, good works. And they comaunde vs not to vsurpe them as ours, but to restore them to God, and to geue vnto hym all the glorie therof. This thyng shalbe done by this chyld, as the meanyng of the verse sheweth.

The worlde  
doth change  
this verse.

The vntowardnes of the worlde is greate, whiche doth wholly change this verse to a contrary sense. For so must it nedes com to passe, for lack of the knowlege of this chyld: All things in the worlde are ful of pompe, all thynges fende to renoume and glorie. All village men, citezens, knightes, lordes, princes, couete higher degrees: whiche is a token that they are not in Christ, & that they know not him. Furthermore, this is theyr verse: Glorie be in the depth, in great riches, of power and frendes. &c. The worlde can not be withdrawen from his folly. But at the departing it shal perceiue his madnes, in that that it had rather sing glory to Hammon, and the diuell in hell, then to God on high.

#### The second parte of this verse.

In earthe peace.

THIS is to be vnderstanded after y<sup>e</sup> maner of the first example, that they wishe and shewe foorth suche a successe to come hereof amongst them that knowe and receaue this chyld, that all thynges shall be ioyfull and prosperous. For what is, where Christe is not? What other thinge is the worlde then helle? Where all thynges are full of lyes, deceites, gyles, fraudes, subtilties, extortion, surfetynge, slaughter, theft, and robberie? And here especially mayst thou knowe, that the diuell is gouerner. And the very men themselves

There is no  
thyng in the  
worlde but  
synne.

selues speke no other wise, but that this is the maner  
 of men, that he that would be safe from their craft and  
 guyle, must euer be contrary to their opinion. There is  
 no faithfulness, no godlynes, there is no man safe one  
 from the other. There is as much perill to be feared  
 at our friends handes, as at our enemies: yea and of-  
 tentymes more. This is the kyngdome of the world,  
 wherin the diuell is grand capitayn. And as they that  
 receyue this chyld, accordyng to the Angelles songe, Christen men  
are peaceable  
 geue glory to GOD: so in their verse they declare this  
 that all suche men shalbe as gods toward other men  
 that is peaceable and redy to do good one to an other,  
 eschuyng contention and discorde, that great concorde  
 peace and good will may be amongst christians, wher  
 all the enticements of ambition and concupiscence are  
 boyde, and all thynges prosper wyth mutuall loue to  
 helpe eche other. And hereof it wyl easily folow, whē  
 due renoume is geue to God, and he knowleged as a  
 Lord, of whome cometh all that we haue: Then wil  
 there be great beneuolence and mutuall loue betwene  
 man and man. There shalbe no hatred or enuie; no e-  
 mulation, no raiying, but euery man shall set by an o-  
 ther, and pray that he may be helpt with an other mā's  
 prayers as his brother. And this shalbe plentiful peace  
 and great felicitie. For the hebrew word of peace is Peace what  
it signifieth.  
 more large, and compriseth ail kynde of felicitie. Such  
 kynde of christian luyng is described with hygh hu-  
 manitie and concorde, that euery man shoulde gratifie  
 other, and beware diligently to offend hym. They that  
 do not this, heare not the verse of the angels, but heare  
 the howlyng wolfe, that soundeth this in his eares, The dyuell  
changeth this  
verse.  
 these, aduoutrer, murderer. &c. this is the diuels song.  
 But it must not be so amongst christen men. The an-  
 gell



## The fourth Sermon

gels by their verse appointeth them how to liue. They doo teache very wel what belongeth to Gods seruice. First, that glory be not plucked frō heauen, that praise and renoume be geuē only to G O D. Then, that this lyfe be full of mutuall amitie and beneuolence: this do the Angels with all their endeuor studiously cōmende and sette foorth. But as touching the lamentable successe: they can not be ignorant, in that that a great part can by no meanes be brought to this chylde. wherfore they adde the thirde part in the verse.

*The thyrd part of this songe.*  
And good will towarde men.

By this they shew, as though they would say: we would wyshe that there wer such successe of this matter: but there wyll be many, that shall not regarde the Gospel, that shall not receaue this sonne of God being borne man, but wyll go about to persecute him. Therfore God is at hand with his, to comfort and confirm them truly, that they myght thynke this surely wyth them self: the matter is certayn as concernyng my sauior, the way of my saluation is perfectly tried. wherfore although I shall be handled cruelly for it, I wyll not suffer my good opinion that I haue as touchyng gods good wyll to be taken from me, I will take it in good worthe: yea and count it an honour to me, if I must suffer any payne for this sauior his sake. Suche a mynde doo the angels wishe to all that beleue, that they should be ioyfull in aduersitie, and learne to despise all the ragynge of the diuell, and to make hym to hange vpon hym selfe for sorowe, that he came no more  
pre

preuayle.

The thyrde part therfore of the verse is to make vs  
to haue cherefull myndes and boide agaynst all trou-  
ble that maye chaunce: That we may be alwayes re-  
dye to say this against the diuell: Thou shalt neuer de-  
fraude me of thys ioye by all that thou canst doo, whi-  
che I conceaue by this chyld. *Eυδωκία* dothe signyfie  
a chearefull, peaceable, and couragious hearte, that ca-  
reth not greatly howe the worlde goeth, so that this  
answere may be geuen to the diuell, and to the world:  
I trulye wyll not caste away my ioy for thy sake, nei-  
ther doo I regard muche thy displeasure. Away from  
me, I haue moze pleasure and delite of Christe, then  
thou canst worke me sorowe. Suche a mynde dothe  
the angelles wyshe vs in this verse.

what is good  
wyll.

The dyuels songe is cleane contrarye, wherein  
GOD is blasphemed, and cursed where slaughter is  
commytted, and all thynges so ordered, that all thyng-  
es are despyled with care and sorowe, and mooste my-  
serable calamytie. And to the furthuraunce hereof,  
doo the Secte maysters bestowe all theyr labour  
and dyligence. They are the dyuelles' mouthe, they  
banne God in heauen, they sette Prynces at vary-  
aunce and discorde, they thynke nothyng of Amitie  
and Peace, they feyne good wyll in syghte: but pri-  
uyllye they entende myschiese by mooste subtyll deuyses.  
Thys pleaseeth me wel, saith the diuell. And it is thys:  
Glozy be to the dyuell in hell, and sedition in earth, and  
amongest menne a desperate mynde, and full of all  
care, and whote blastynge mysferye. And manye are  
founde to be of suche a mynde, which hath store of all  
goodes, were it not for thys, that theyr myndes  
are

Prynces

## The fourth Sermon.

are possessed with vexation and diuers torments and grypings: It helpeth them nothing although they be in the myddle of all pleasure. This doth the diuel wish to al his, that gods gifts may be vnfruitful vnto them.

But the Angels songe is contrarie: They wylhe a bold and couragious heart, that is as vnmouable as the Harpese rocke, and that glozieth agaynst all stormes of temptation & most bitter tribulation. This is the song of y<sup>e</sup> angell y<sup>e</sup> is found in no other booke. For it was not made amongst mē in earth, but sēt down fro heauē. Our God with his holy spirite help vs, that we may holde it faste, and fulfyll it in dede, thorough Iesus Christ his sonne, and our Lorde. Amen.

### The fourth Sermon as concernyng the hy-

storie of Mary, and the Shepheardes.

The sermon  
of thangelles  
was not vn-  
fruitfull.

**T**HUS farr in the hystorie haue we proceeded and taught, how God sent his angels, euē that great Princes, to preach vnto two or thre shepheards. The which were not only a few, but also were rude people, to sing vnto them the ioyfull verse, as touchyng the childe Iesus: after the whiche now we foloweth this hystorie.

And it came to passe, that when the angels departed from them into heauen, that they sayde one to an other. *ec.*

**B**Y this dothe it appere, that the sermon and song of the angels, was not vnfruitfull. For the shepherds set not so much by theyr flocke, but that they take their iorney to the childe, whom the Angel called their Lord. And this is one fruite that spronge of the Angels sermon. An other is, that the very shepheardes are made prea-



preachers, and shew to other men, all that they heard of this chylde. And the Euangelist saith, all that herd these thinges, & were declared by the shepheards, mer-  
 uailed. But this admiration continued not long with the greater sorte. For this thing dothe testifie, that such men are belongyng vnto the kyngdome of God, that can not kepe long in mynde neither Gods mercye nor worathe, neyther his punyshmente, nor benefites. So wycked is mans mynde, that it quickly forgetteth the examples of God shewed vnto vs, and therby prouoketh God alwayes to shew new examples, by signes and plagues, that he may not vtterly falle out of oure remembrance. And so is it to be taken, wheras the Euangelist saith: All that heard meruelled, so that this communication and talke was of no longe cōtinuance, but endured only, a few monethes: how that a childe was bozne in Bethleem, for whome & Angels triumphed in the ayre, & for whome, wyse men came from the east to grete and worlshippe him. But after one or two yeaeres al this was cleane out of memorie, and after that no man cared for it, and wheras after thyrtye yeaeres C H R I S T began to come abrode by teaching and doing miracles, no man called to remembrance these fyrst thinges.

The world forgetteth Gods miracles.

And we verily are not much better than they. For a man may scarfly finde one amōgest a thousand that remembreth & miseries, and in especiall, that great calamity, vnder & which the doctrine and worshipping of God lay oppressed in the Popedom. In all places was there tormēting of cōscience, & no where confort. The Jewes were in lyke case. Ther was no measure nor ende of complayning and lamenting, when they were vered in Egypte. They had scarfely bene foure  
 dayes

We also do forget the miseries in the Popedom.

## The seconde Sermon

dayes in the desert after their deliuerāce, but they desired to retourne into Egypte, being mundefull of their old state. Suche is the vnstabilenes and vnconstancie of mannes mynde. It forgetteth almost in a moiment greuouse punishments, howe should it long remēber a benefyte? And in this case can not the prouerbe seme vnttrue: Nothing is so sone out worne as the remembrance of a good turne. Although GOD sheweth examples of his wrathe by sendinge sycknes and such other euyls, yet there comineth no more profit therby than if he should wash a tyle on a howse. When there is grefe and payne in the body, we are somewhat moued: but assone as that is at an ende, all is quite forgotten. And this it is in all thyngs. This is the meaning of y<sup>e</sup> Euāgelist, wheras he saith: Men dyd meruaile. But this meruaile had no longe continuance. Yet there were some diligēt disciples to obserue this matter. Certayne of great grauitie were there, which set not lyghtly by all these thyngs, as the world doth. For the Euangeliste saith moreouer: Mary kepte all these sayings, and pondered them in her heart.

*Nihil citius  
senescit quam  
gratia.*

*Mary forget-  
teth not.*

*Gods word.*

And this is nowe an example, how the worde of GOD is truely to be hearde. She pondreth it in her hearte, and hath diligent meditation thereon. As they do, that kepe Gods word diligently, serchyng and putting it in practise. Suche are dayly encreased more and more in vnderstandinge, and surely confirmed. It chanceth not so with the negligent, which receaue with the one eare, and forget with the other. Whatsoeuer is put in them, it fyndeth no more place of abyding, then water doth in a botomles barrell. But Mary doth otherwyse, she kepeth & pōdereth it in her heart. She perceaueth, that it belongeth vnto her:  
wherfore



wherefore she printeth it in her mynde, she pondereth it, and bestoweth great studie in so great a matter, howe it could come to passe, that she should be called the mother of this chyld, whom the Angels called Lord, and as concerning whom they preache so magnificently. And after this sort did these thoughts caste so depe rootes in her heart, that if all the worlde had after ward spoken agaynst this matter, yet she could not be perswaded to thinke otherwyle. But she was very certainly assured herof, that her sonne was the sonne of GOD, and the sauour of the worlde. The word of GOD wold haue it selfe so familiar vnto vs, that it might by custome be turned in to oure nature. As it is in the Balad of Ballades. 8. Put me as a token of remembrance vpon thy heart, & as a bracelet on thy arme. Here it requireth a signe or marke, not onely that it may flowe aboue in the heart, as some doth in the water, or spettle in the tongue, which is caste out, but that all thynges might be surely printed in the heart: that it might be so surely graued therein, that no man might abolishe it, no other wyle than if it were geuen by byrth and nature, whiche can be extinguisht by no power. Suche was the heart of Mary, whiche kept these words as sure as though they were graued therein. And all that doth receaue the word on this wyle, hath the true marke of CHRIST, the true cautery and signe. They will not suffer the word to be wreste out of the hands of their harte. Whatsoeuer sectaries or scysmatykes rise agaynst it, ye or the dyuell hym self, as they haue once beleued and knowen of this chyld, so they kepe it constantly.

The word of God is not lightly to be regarded.

But



## The seconde Sermon

Great diligence is to be gotten to the learning of Gods word.

But we must marke this also. If we will a desire that Gods word should enter after this maner in to our hartes, we muste also take more hede. Lett vs learne of this lytle example. How oftentimes one thing is taught and repeted to children vntill they beare it away? And thynke we y<sup>e</sup> such great matters be gotten with so lytle care? By and by assone as the sermon is done, we go vnto other busyness, we care not for that that we hearde, we vse deaffull ouerthwartnes in all things. We ought fyrst to seke the kyngdom of God, and to haue diligent studie thereon. But we think that that may be done laste, we do all oure owne busyness fyrst, as concerning oure wordly welth and pleasure. &c. If this were not, we wold sett by Gods word as much as we do oure business. But men can not be perswaded so to do. Wherefore it is no marueill, if ther be such great infirmitie, y<sup>e</sup> we quickly forgett altogether, as it appeareth in temptation. Yet Christian men know their dуетye. They counte nothing better or more precious then GODS word. Wherefore their myndes dwell only in it. And although they haue muche wordly business to do, yet their mynde inclineth to this, wherunto lyeth matters of greater weight. And this farre haue we spoken of the example of Mary, whiche the Euangelist thought worthy to be rehersted, because it is of no small commenditie and profite. It foloweth:

The shepheards retourned glorifying and praysing God, in all things which they had heard and seen, as it was said vnto them.

AFTER that the shepheards hade spred abroad the same as touchyng this chylde IESV: so that it could now be vnknewen to no man in all the towne of

He that will serue God, must not change his vocatio as Mounkes do.

of Bethleem, they retourne to their flockes, they glori-  
fie and prayse G O D. For the Angels gaue them this  
commandement, in their verse. This doctrine ther-  
fore besyde all other, is to be taken as most worthy to  
be remembred, that the shepheardes after they had  
gotten the great light and knowledge of Christ, they  
go not to the desert, they take not vp their lodgyng in  
a monasterie or abbey, after the maner of Mounkes  
and Monnes. But they see to their vocation, and be-  
stowe them selues to serue and helpe their neigh-  
boure. For they that leaue this kynde of lyuinge in  
this body, and take on them to lyue after an other  
sorte, be neuer made such by faith: As the Mounkes  
were of this opinion, that they could not be saued,  
excepte in the ende, they shewed them selues to be  
nlyke other men.

For excepte they wore other apparell, and dyd eat  
after an other sorte, and also watche. &c. they thought  
thē selues also to be prophane & vnreligious as other.  
Wherefore they inuēted out an vnused trade of liuing  
peculiar to them selues, for their apparel, meate, tyme,  
& place. This did they count Christianitie, naming it  
religiō. And in dede it was religiō, but yet of y diuell.  
For he also hath his religious. But Christ came not, to  
change externall things, and to subuert his creatures  
and make new. Wherefore the body may be appareled,  
fed, and constrayned to labour as nede and necessitie  
requireth. For the creature is to be vsed by Gods or-  
dinance without any chaunging. He came not to  
chaunge any thing therof. It is permitted to mannes  
free will to chaunge apparell and meate, when the  
matter require it. And as for this chaunge, it may be  
done in beastes also. This chaunge is a thing of no  
great

Christ com-  
meth not to  
change exter-  
nall thngs.

## The fourth Sermon

great estimation, neither was it necessary for CHRIST to set it forth. How much more is it against reason, that such mutation and change should be esteemed for Gods service and for a religious obseruation?

Christ chaun-  
geth the heart

But herein consisteth the true mutation, for the which came Christ, that men should be chaunged inwardly in their heartes. Before this openinge of the Gospell at oure tyme, I thought that God had no regard of me, and that the gouernance of my saluatio consisted in my self. I knew nothing herof, how synne or death ought to be ordered. And therfore many felt vnto Mounkerie. But there is not so great vertue in a cowle, apparell, eating and faste. &c. death is not slayne herby, syn is not put asyde by this. For both they remayne vnder a cowle as well, as vnder other garmentes. But this thing is here gone about, that the heart it self may purchase a new light, and a new token of remembrance as it was said before, that it may be surely perswaded, that GOD hath respecte vnto it, and regardeth it. For he sent his sonne into the flesh, that I by hym myght overcome death, and obtayn everlasting lyfe. This is the true change. For before my heart knew not, but now it knoweth. And this chaunge is now brought by CHRIST, that the heart and mynd may be renewed, and that an other vnderstanding, will, and affection might rise therein. For where as before there was great loue of mony and riches, now after that Christ is knowen, not these things only, but also body and lyfe, and all other things, are rather to be put in perill, than that Christ should be forsaken and his word. Before thou

wol-



woldest not bye Christs fauour for an half perry, no to there is nothyng so hygh of pryce, that thou woldest set more by than Christ. Before thou thoughtest that thy saluation consisted in a fryers wede, now thou hatest it worse than a madde dogge or an adder. Before we counted it a great synne, if we hade eaten fleshe on frydaye, now we doo we abhorre and execrate their wickednes, whiche made it deadly synne to doo it. This is an inwarde chaunge whiche belongeth to the heart, whereas is an other will and affection of the heart than was before, and yet it forsaketh not his vocation, but kepeth his old kynd of lyfe, as the example of the shepherdes teacheth vs to do.

At the fyrst the shepherdes neuer thought that a sauour was borne. But after that they knew it by the Angels, they make haste to the towne, and seke the chyld. And when they had seen hym, and declared the prayse that was geuen of hym, and rendred thanks for his great benefite, they retourne to their hearde, and chaunge no part of their apparell. They remaine shepherdes as they were before, they kepe their accustomed kynde of lyfe. And this is a very Christian doctrine and lyfe. For Christ can not to chaunge these creatures, vntill the laste day. When the soule shall be perfecte and renewed, (whiche thing is begonne in this lyfe) then shall the body be chaunged, and all mannes vnperfec- tions taken awaye. we shall go vp and downe in the ayer lyke Angells, and be as bright as the starre. And there, because oure body shal be spirituall, we shall nede no helpe to oure naturall necessitie.

The example  
of the shep-  
herdes.

The chaunge  
of creatures  
in the last day.

## The fourth Sermon

Galit. 3.

Then shall the externall things be chaunged. Before that come to passe, nothyng is to be innouate of oure customably lyfe. But all Gods ordinances are to be obserued, and vertue is to be exercised in them. For they are no hinderance to Christes religion. Neither doth C H R I S T regard of what cōdition and state thou art of. For in hym is neither man nor woman, Lord nor seruant, neither superiour, neither inferior, neither circumcision neither vncircumcision, but a new creature. And whan that is gotten, as touching other things that thou hast, he changeth nothing. But commandeth the in that kynde of lyfe to shewe obedience to God, and to care diligently for it.

Wherefore there are no more things set forth in the hystory of the shepheards, than that they praysed and glorified G O D. They cast no new additiō to Gods religion, to institute after that new ceremonies in solitarie places, and to lyue a strange lyfe cōtrarie to the common example, worshipping God with contemplations. For this is not Gods seruice nor true religion, but it is as much as to despise obedience due to God, and to delight them selues in their owne inuentions and phantasies. Whereas this is the true worshipping of God, to execute diligently that kynde of lyuing as God gaue them, to be content with thy state, & to desyre no more. Thynke for a suertie that it is thy duetie to beautifie & order that person that is geuen to the of God and nature, that every man in his degree may know God and glorifie hym. This seruice is pleasant and acceptable to God if it be done. God requireth not a garmēt of heare, neither fasting, neither a coule: But that thou shouldest obey his word, & glorifie his cōne. He is pleased with this seruice, and with no other.

The

The Prophetes describe the great wrathe of God, when they rebuke the hypocrites on this wyse: why offer ye so many sacrifices vnto me? take to your selues your burnt offerings, with your offered beastes, If I hunger I will not tell you. The world is myne: and the plentie therof. I gaue ye no cōmaundement as touchyng burnt offerings. &c. But this did I cōmande ye, Heare my voyce, glorifie my name, and geue thanks. I gaue beastes vnto you, to eat therof, but you referre them to my worshippyng & seruice, as though I should receaue them at your handes. By the which and suche lyke, the Prophetes declare, that it was also at that tyme their duetie to entreat men of the change and mutaton of theyr heart and inward sence.

The prophetes  
do alwayes  
require th. in  
ward change

This dothe God require especially by his word. And as for the residue, it causeth no change or mutation in our kyndes and vocations of lyfe. Loke what soeuer any man hath to do after his inward renouation, let hym shewe his odedience with diligence therein.

And this truely is the ecclesiasticall doctrine in the example of the shepherdes, that they returned wyth thankfulness and ioy. They do that that belonged vnto shepherdes as they dyd before, onely this iorned therunto, that they praise and glorifie God. There is an euident example of this in Vitis Patrum, of a certayn man, whiche semed to hym selfe very holy: And when he would be more certayne hereof, what place & degree he should haue in heauen, he was bounde to a mynstrell, to learne by his example what should be his degree. He demanded therfore of him, by what thyngs he could do his duetie: The mynstrel answered, by no speciall thyng, but in that he bestowed his worke and labour on the husbandmē when they daunce: and that

An example  
in Vitis pa-  
trum.



## The fourth Sermon

where as his companions would at a certaine tyme haue rauished a maiden, he letted them, and defended the mayde agaynst wrong. Not long after he would knowe the seconde tyme also the same thyng. And he was comanded to go to two married womē. Neither dyd they geue hym any other answer when they wer demaunded of their Duetie, then the mynstrell did before: but that she dyd vse no other holpe exercise in her lyfe, than in seying to her familie and children, and to cause them to doo the best they can with all diligence. And that euer she endeouored to haue this commoditie, to refrayn from braulynge and chidynge. He learned so muche by these two examples, that he confessed openly to bee no kynde of lyuynge so vile, that is to be despised, and that a man can no where lacke occasion to doo the woorkes of charitie and godlynes, and that G O D dothe allowe obedience in all kynde of lyuynge. Peraduenture thys was not doone in dede: yet was it necessarye, that such a fame shold be spread wyth wysedome, that the world myght auoyde monckerye. For Christianitie and pleasynge of God, consisteth not in externall obseruations, but in the inward hearte, where as thou mayste this thynke surely, that Iesus is thy Sauoure, and haue thy truste in hym, & for this be myndful and kynd, and prayse hym. And after that, God wyll not count the common practises of this lyfe for vnpure thynges.

Atte godlynes consisteth not in outwardes,  
swarte obseruances,

Wherefore we must stick surely by this, and beware that Christen righteousnes be not separated frome the worde, and that it be not coupled with appoynted bestidures, whiche are oftentimes for theyr coloure worthy to be iested at. That is surely a very fond thyng, and contrary to the propre and true sentence of Christi-

tians.

stian godlynesse, which the hearte requireth. Let there be outwardly no change, but as God hath called euery man, and as it is vsed in mens honest conuersation and custome. And this trade oughte to endure to the ende of the lyfe, and to the lyfe to come, when the body also shall be rydde and strypped cleane from all his fylthynes and impedimentes. The which thyng god graunt vs, thozough the healde of oure Lorde Iesus CHRIST. Amen.

*The sonday before Newe yeares daye.*

**¶** The Gospell. Luke, ii.

**A**ND his father and mother marvelled at those thinges which were spoken of him. And Simeon blessed them, and said vnto Mary his mother: Behold this childe is appointed to be the fall and risynge againe of many in Israel, and for a signe whiche is spoken againste. And moreover, the sworde shal pearce thy soul, that the thoughtes of many heartes may be opened.

THE EXPOSITION.

**T**HE chiefe part of this Gospel is, that Simeon doth prophesie of Christ & his kingdome, howe fyrst the Jewes and the people of Israel shold receaue it, and then the Gentiles: That is, that it shalbe to the ruine and fall of a great parte, as we declared vpon the third sonday of Aduent. But neuertheles in the mean season herby shold come resurrection and abundance of Saluation to many. Besydes this, there be dyuers other lessong, which we purpose to runne lightly ouer, as it were by the waye. This hystorie befell, when the chylde IESVS was a moneth and a half olde, and

G.iii.

brought

*The Sonday before*

brought into the temple after the maner of the Jewes  
and redeemed of the Lord by an offering, as the first be-  
gotten worr want to be: Als it is wont to be taught in  
the day whan Christ is offered in the temple. Then cam  
Simeon into the temple by the holy ghost, and began  
to preache of this chylde, that he shoulde become a sal-  
uation and lyght, not only to the Jewes in one place  
but to all the Gentiles in the whole world. The Euā-  
gelist saith, that Simeon caused the father and mother  
to meruaile greatly at his Sermon that he made as  
touchyng the chylde. He called Ioseph Christes father,  
speakyng after the common sorte of other men. But  
the Euangelist was circumspect and warie inough be-  
fore: wher as he wrote, testifying that Christ was con-  
ceiued by the holy ghost, and born of the virgin Mary.

Luke calleth  
Ioseph the fa-  
ther of Christ

Math. i.

Wherfore that is to be noted, that no man take hereof  
an occasion of erreure, in that Luke in this place, and  
the scripture in an other place dothe vse the very same  
wordes as the other doth, in declaring the matter. For  
this was the priuie working of God: That the virgin  
Mary wared great with chylde: whiche thing it was  
Iosephs dutie to beleue, after that the Angel opened it  
vnto him in his slepe. And in that that y<sup>e</sup> old man Si-  
meon commeth, whose eyes were dimme for age, and  
preached so magnificently of this chylde: doubtlesse  
there were many that iudged, that his wordes came  
not of a right mynde, & that it was no meruaile, that  
an old dotylly man spake so dotylly. But the testimo-  
nie of the Euangeliste sheweth the contrarie. Suche  
was his sermon (saith he) that the father and mother  
were taken with great meruail. For as touchyng this  
matter, they were not so well instructed of the an-  
gels as they are in this place of Simeon, that is, that  
he



he should be a lyght to the Gentiles. Wherefore there can be no place for that exposition here, which sheweth that this meruailynge signifieth doubt, but it is more rather a token of a greate faith. For this is the disposition of faith: the greater it is, the more admiration and meruaile it causeth, and the more vncredible ioye it byngeth. But where as is no faith, all thyngs are colde, without affection, without all motions. And if we may take this for an example: we haue heard now a fewe days of Christes natiuitie and birth, that this chylde is made our fleshe and bloud, that he myght be our saviour, to deliuer vs from synne, death, and the kyngdome of the diuell. And if thou haste true beliefe: this faith can not bee withoute admiration. Neither can the eye be satisfied by seying, neither the heart by thynkyng of this chylde. Wherefore, this is a prayse bothe of the fathers and mothers faith. The mother was excedyng glad, that this chylde was put forth as a lyght to lyghten the Gentiles, in comparison of whome, all other kynges and princes shoulde be but very darknesse and nyght, which hath no store of counsell or healpe for other men, for asmuch as they are oppressed and bound them selues with synne and death.

This meruailynge signifieth of faith.

If we were not of such a corrupt nature, we should not be boyde of meruaile, when we heare these tydings, but oure myndes woulde bee exalted and puffed up with a proude ioyefulnes, and woulde boaste on this sorte: I am a christian, and baptised, I doubt not but that I haue the maistrie ouer synne and death, thorough Christe, and that Heauen, and all creatures shall turne to the best for my saluation. Howe richly dothe a greate gyfte of some greate manne becom a poore man? But what is that in comparison of this?

We ought not to be boye of meruailynge.

## The Sonday before

If the Turkes dominion, whiche is now the greatest vpon the earth, were myne, yet were that in noo poynt to be compared with this, that I haue a portion in the inheritaunce of Christe, to lyue with hym for euer. But howe many are there, that are truely delighted herewith? All we haue learned, and knowe this: but wee beleue it not, as it is easye to proue. For wee meruayle not therat. Wherfore this faith muste nedes be very colde, and scarcely half alpyue. For they that beleue truely, are not only glad, but also are proued with gladnesse. And lette no manne meruaile at this, that pride in Christians is commendable. For this is their excellent manfulnes, that they haue hygge myndes agaynst the dyuell and all aduersitie. For they knowe, that through Christe, they are lordes ouer them all. Thou muste euer haue respect to that lytle people, and chose their felowshyp, that neuer falleth, but embraceth this kynge, and ryseth to saluation.

It becometh  
a christen man  
to be proude.

Howe offence  
is hadde in  
Christ.

Wherfore be not offended, yf many pershe by heapes. For this is the very course of all thynges, accordyng to the prophecie of Simeon. The Pope banneth and curseth our doctrine after suche an horrible sorte, as neuer was heard of, and goeth aboute with all his myght to destroy it. Not because he feareth to be seduced therby. For he vnderstandeth very well, that it is the truthe, but it is of verye malice and stubbornesse, wherewith he is moued agaynst vs. There bee other that are offended, euen they that take it heauylly, and are grieved, when they heare that thys chyld is a Saviour. For what (say they) shoulde thys be nothyng that I doo? Should all they be damned, that hitherto haue folowed thys kynde of doctrine and religion, as I haue? Thys is a principall offence, of the whiche

St.

Simeon speaketh in this place. Therefore when soeuer thou seest these thynges, call this to remembrance forthwith, that they are not doone after Gods commaundemente. For the Chylde, whome Mary hath brought forth, is an offence, and a stumbling block at the whyche, the wyse of the worlde, and the holie, shall stumble, and fall headlonge. Wherefore, where so euer hee is not receaued, we muste passe by wryth closed eyes, and deafe eares: neyther must we change any thyng of our purposed order.

The Iewes in thys matter geueth vs an euident example: They were greatly offended when Christe disputed with them, and spake vnto them on this wise The offence to the Iewes.  
 He shall dye in youre synnes. They iudged this to be Iohn. 8.  
 the sayinge of a foole. For howe shoulde this people be ignoraunt of the truthe and wyll of GOD, that hath Moses, and the Prophetes? Shoulde thys nothyng preuaile, nor heale vs to saluation? Are we condemned to suche myserie, that a carpenters sonne shal teache vs the way of saluation? These men stumbled, and brake their necks, and were throwen down headlong into destruction.

After lyke maner, doo our Monkes calle oure doctrine dyuellyshe and hereticall. They shewe forth their prayers, & fastes, they craue of a great burdein. What (say they) shold this be nothing? should God be against all this? Then let vs dos euyl, let vs surfet, and bee whooremongers, that by these thynges we maye make oure selfe allowable to GOD, and gette saluation, seynge good woorkes preuaile nothyng to thys. Their offence also is dampnable, and stumbling. to their confusyon, that they can neuer arysle. Wherefore yf thou bee delyghted trewely wryth the



The Sunday before

Christen men  
are offence to  
other.

the state of Christianitie, so behaue thy selfe, that thy  
Prince CHRIST, thou thy selfe, thy doctrine, and  
all thy trade of luyng maye not please men. For here  
thou hearest without any longe circumstaunces, that  
Christ is in the worlde as a stumbleng blocke caste in  
the way, at the whiche, all the myghtie and holpe men  
shall stumble. Wherefore if thou doest not refuse to be  
called an heretike, a foole, and a seducer, iopne thy selfe  
with this kyng. If thou myslike this state, haue no-  
thyng to doo with this kyng. For it is an vnmutable  
lawe of this kyng, and of his kingdom, that accordyng  
to the Prophete, bothe the maister and his disciples,  
the lord and his seruantes, whiche the lord hym selfe  
haue geuen, bee for a signe and wonder, for a stum-  
bling stone and rocke to fall at. But after this terrible  
Image of the greuous wrathe of God, there is putte  
forth an other exaple ful of humanitie and swete com-  
fort, whiche is not to be passed by. For many (saith he)  
he is put for to rylse by. Nowe therfore turne thy selfe  
vnto them that receaue this kyng, and that doubt not  
for his sake to put their lyfe and that they haue in ieo-  
pardie. These doo rise by by CHRIST. For they  
knowe this, that in theim selues they haue no hope of  
saluation. They that are fallen downe on this wyse,  
fynde helpe to rylse by in this signe. Other were fierce  
against those thyngs, they blasphemie, they curse, with  
great impudencie and pride.

Christ is put  
forth to be a  
rlyng.

Take diligent hede, that this offence moue the not:  
But as a man woulde say, turne awaye thy eyes, for  
as muche as it can be no oth. rwise with thys chylde.  
Seke for to delyght thy eyes in beholdyng thys poore  
and nedye people, whyche fynde in thys chylde a way  
to rise by. Whatsoeuer is in combrance or heauy laden,

brast

braſte, or diſconforted in heart : ſynally whatſoeuer is  
 redy to periſhe, all that is appointed to this king. All  
 things condemned are reſtored by hym, foliſhe things  
 learne to be wiſe, and things that are blamable, are  
 iuſtified and ſanctified by him. Stycke ſure to this cō  
 forte, and neuer fall thou from this man. In the Po-  
 pedome ſay they, all things were quiet, there was no  
 trouble, neither by heresies, neither by diſſention. But  
 by and by at the ſpringing of this doctrine ſprung vp  
 alſo all trouble, ſo that very litle good or nothing at al  
 is come therby. To ſuche reprouers ſuch an aunſwere  
 mayſte thou geue: That the Goſpell of CHRIST  
 ſhall neuer be preached earneſtly, but with the fall and  
 ouerthrowe of many, which after ward do become the  
 begynners of great turmoylings. But yet neuer the  
 leſſe, we muſte not leaue this commoditie vnſpoken  
 of, in that certaine do embrace, and recouer their falle.  
 And theſe be conſciences that be in myſerie and afflic-  
 tion, which in their feare receaue comfort by y<sup>e</sup> Goſpell.  
 This thing will not oure aduerſaries conſyder, they  
 behold only the falle and offence, which could by no  
 meanes be eſcaped, not for the fault of the doctryne,  
 which is good, ſyncere and perfecte, but by the fault of  
 men, which will not applie the ſelues to this doctryne,  
 neither obey it. But here cōſider the matter bryghtly:  
 whether it were not muche better, that the Papistes  
 ſhould be offended by oure example, than that the dy-  
 uell ſhould rule in all places without offence in quiet  
 poſſeſſion by Idolatrie and falſe doctryne, and the miſe-  
 rable men driven to perdition by whole flockes? For  
 who had not rather ſuffer a ſhort puniſhement for a  
 tyme, than an endleſſe puniſhemēt? And this puniſhe-  
 mēt was euerlaſting, and vnrecouerable, in that that  
 in

## *The Sonday before*

in the Popedome was corrupt doctrine, without any knowledge of God, without any true seruice. We haue proued this & tried in many generall Councils, how this doctrine might be applied to all men, & offed no man. But the matter is euident, that if thou take away this offence, Christ can not remayne. For at the sight of this man, forthwith riseth trouble, ruine, and falling. And vnto vs also, at the laste is Christ come by his Gospell, and that whilest we do thinke litle thereon, euen as he came also to the Jewes. Whiche thyng we ought to repute for a great renoume, and to geue great thanks therfore, for that that we are thought worthy of so vnspeakable grace and goodnes of God. The Pope and the Bishops be angry, because God called not them fyrst to Council in this matter, that the reformation of the Church myght be set vpon by their assent. And because God vbled not this order in so doyng, there riseth offence euery where. Christ after his maner preacheth freely: the Pope and the Bishops will not suffer that. Hereof cometh this trouble. And the prophecie of **Si-**meon endureth for euer, in that this child is put forth to the falling of many in Israel, yea rather in all the worlde. Wherefore it muste nedes be, that offences come. As Christ saith in an other place: There muste be sectes and heresies. The doctrine is not without persecutiō. Yet remaineth Christ in y<sup>e</sup> middrest of their furies and madnes, and some men rise in him, and be saued: Other do falle and perishe, that wold faine haue Christ to be after an other sorte, than he is sent of God the ffather, that he should be a blocke to helpe, that he should lyfte vp and make men rise. And whereas the madnes of many is suche, that they will not  
crepe

*Math. 18.*

*1. Cor. 11.*



crepe humbly to this blocke, but stryue against hym with a styffe necke, & so by their owne desire put them self in perill of falling: Here is no fault in Christ but in these mad men, which thorowgh their pryde make Christ, which is put forth for a sygne to rise by, a sygne of falling and ruine.

Wherfore the Gospell is falsly flandered to be a troblesome and a seditious doctrine, as the Pope and Bishops say it is, as though no euill rose by them in the comon welth, and as though they dyd not stirre vpp all kynd of myserie and plagues by their synnes and Idolatries. If they wold geue place to this doctrine, & caste no stoppe against it, there should be no dissention nor any other euill. But where as they set them selfs stubburnely against it, and thinke not them self mete to geue place, what marueil is it, if God doth not alway after their desyers? He the Jewes also were offended in Christ. Ther was no fault in Christ, which wold rather haue them saued, and came for the same purpose, that men should beleue in hym, and obtayn saluation by hym. But where as they will not, there is no faulte in Christ. For it were mete that they should lyue after the maner of CHRIST whiche is their Lord, and not Christ after theirs. And the Gospell is for no other cause. And we ought to haue respecte therto. But he that is loth to do so, can blame nothing but his owne stubburnnes and damnable wickednes, and not the Gospell, which is without faulte. And this is the fyrste parte of this prophete.

The Gospell  
is not y cause  
of trouble but  
mens stub-  
bournes.

But where as Simeon turneth his speach to the mother, with these words: And the sword shall perce through thy heart, that the thoughtes of many heartes

## The Sonday before

hartes may be open. That semeth litle to agree with the words of the Euangelist, wher he said: Simeon blessed her. For what blessing or wishing of any good thing can there be, wheras he prophecieth so to come to passe, that her heart shall be perced with a sworde? This is not only witten for Christ or Marias sake, but for our learning is it witten, that haue nede of it, that we may fashion oure iudgement therby. For what man is there, not only I but of the chiefe Apostles, that wold haue suspected, that the malice of the world wold haue ben so great, except the Gospell had geuen vs a reuelation herof before. For there were many good men before this reuelation, whiche lyued very soberly and godly. There were many wyse, for whose honestie a man might well pronounce with an othe. And this is no litle renoume of the worlde, without the Gospel, to haue such science, wisdom, and honestie. &c. But it is also a greater thing in religion, that the worlde hath inuented and ordayned these religiouse orders. The Popedom is an example. For what man, when he beholdeth it, wil not conceaue a great opinion of godlynes? This is it in the worlde, if the Gospell be not, there shyneth wyse men, honest, sober, and vpright men. And all this is by the reason of ciuill vertues, and partly by iugling ceremonies: that excepte the goodnes of God helped, all should be cast headlong into destruction, with this pretence, that they were iuste, holy, wyse, and pure from synne. But when the Gospell is opened, and the child Iesus preached, there is it almoste proued to þe senses, & declared with pictures, & these saynctes are moste synners, and these wyse, moste folles, and these sober men, moste cruell tyrantes. Neither hath the Gospell any enemies

The Gospell  
openeth the  
heartes.

The Gospell  
plucketh of  
the visards of  
the world, and  
openeth the  
heartes.

more spitefull, than these men, that are great, wyse, prudent, vpright in lyuing, good and holy. And the more they excell with these vertues, so much the more they behaue them selues enuiously against the Gospell, as we proue by experience. The more religion the Monkes shewe in praying, fasting, and other chastisings, the more furiously do they behaue them selues against the Gospell. And this it is, that Simeon speaketh of, in this place. What a great shew (saith he) maketh the worlde in both administrations, as well ciuill as religious? They lyue honestly and holply with great sparing and defrauding them self of their pleasure, and they may soone be taken for Angels, and the sonnes of God, for their great wisdom and holynes. Who could beleue that there might lie hyd suche corruption vnder such a fayer shew? And here is no art so full of knowledge, out of the which, this might be iudged and perceaued, excepte this only terte, wheras he saith, that the Gospell shall vtter this popson.

Wherfore when this is opened, it moueth to wrath these so great & so holy men, so that they muste nedes betray them selves, and shew before all men, that all that they do, is but hypocrisie. For there are other examles besyde this, caste against this: There are very wyse Princes, that are earnestly moued with the care of sauing their subiectes: they are not couetouse, no drunkards, no gluttons: they be diligent in doing the busines of their realme, to defend men from wronge, they are chaste husbundes: & to be short, if a king should be prayed for, and wished, they wold be thought mooste mete for theyr vertues, prudence, goodnes, holynes. &c. But wilt thou know how the matter goeth? For scarcely at the publyshing of the Gospell may a man

The Gospell  
openeth the  
heartes.



## The Sunday before

perceauē this vncredible hypocrisie, and this bloud  
thy styfe heartē, which gapeth for the shedding of inno-  
centes bloud, whiche myngleth all things with great  
deceites, and letteth passe no kynde of subtiltyes, to  
oppresse the Gospell, and to ryd it out of the way, so  
that yet by this occasion, that is made open, whiche  
before no mā wold beleue, that so great synnes should  
lye hyd vnder such an holy apperance. It chanceth by  
the launcing or cutting of no thing, that this pesti-  
lent porson, gusheth out, but only by the Gospell. My  
reason is this: that if the Gospell should with me us  
cōsent be taught, that they should be the fyrst alowers  
therof, that do of set purpose professe religion. But  
who so euer thou art, answer me this: Is not the  
Pope, the Bishops, the Priests, the Mounkes, the  
vniuersities with their Doctours, the most spitefull  
enemies of it that be? Which thing Symeon meaneth  
here, and saith to Mary: This thy child shal be author  
of so great a tumult, and shall bewray them, that  
myght sone haue lyen hyd from al men, ye that wold  
scarsly know them selues, he shall open their heartes,  
that they that were counted for moste holy, may be  
knowen to be blasphemers, full of gyle, deceit, periu-  
rie, hate, enuie, and all malice. Suche fylthynes shall  
be opened in them by hym, whiche neuer the lesse for  
their dyuers vertues, wisdoome, innocencie, vpright-  
nes, and holynes might be counted worthye to  
rule all the worlde, ye and heauen also. This opening  
of the heart is administred by this chyldē.

At the first, whan the Gospell came abrode, I ne-  
uer thought that the worlde wold be so madde. I  
Iudged all men after my self, whereas I thought  
this, that all men wold triumphe for ioy, that they are  
deli-

The holpest  
hateth the  
Gospel moste.

Delivered earnestly. From the tyranny of the Pope;  
and by Christ made partakers of all that good thing,  
the whiche before they studied with great coste and  
payn to purchase, and yet all in vayne. And I thought  
that these things wold specially please the scoles and  
Bishops, if it wold please any. But how are we  
handled? for this doctrine are we intreated without  
all mercye. And no man hate vs more than the reli-  
giouse men. We muste accustome our selues to suffer  
this iniquitie, and must not caste of the Gospell, for  
this wickednes of the worlde: But set forth the doc-  
trine therof the more earnestly. For it is such that be-  
trayeth the dyuell and his members, how great an  
enemy of God is the world with all his giftes and  
vertues. For I could neuer know by my self, that so  
great wickednes and contempt was in mans heart.  
But the Gospell teacheth vs, to knowe well what  
is the Pope, the Bishops, the Princes, the Nobles,  
the Citizens, the Rustykes: euen that they be bered  
as dyuels, for as much as they doo not only refuse  
this holisome doctryne, but persecute it also with all  
spite, and despise it very prouddie. I perceaued not  
this before that I learned the Gospell but thought  
that the holy Ghoste had reigned in their doyng.  
And this is the pith of this saying, whereas Simeon  
saith, that Christ shall open the thoughtes of mennes  
heartes. But why doth he open them? Truly for oure  
instruction & cōforte. To instructe vs after this sorte,  
that we be not offended and troubled, when the fo-  
rthnes of such men betrayeth it selfe. For this matter  
can not be without admiratiō, when these goodly and  
wise princes, & other good mē procede to such madnes,  
that they can not suffer the word of God, but do curse

This opening  
pertaineth to  
Iudgement.

## The Sunday before.

it moſte wickedlye. For this thing the Goſpell geueth ſuccoure, and openeth this myſterie. Before tyme the thoughtes of the hearts were ſecret, but now cometh he forth that both is in dede, & alſo called the opener of y<sup>e</sup> heartes. He doth ſo open the ſecretes, that it may appeare, what mennes thoughtes be, whiche neither they them ſelues, neither any other knew before, and yet were they to be opened: for they were no better before than now, but they were ouer couered with a colour, that they could not be ſeen, and the thoughtes of the heartes lay hyd. But now after that the Goſpell is ſet forth, it appeareth as playne as the ſonne, what was hyd before, euen a very pit of al myſchefe. And there is no ſtate of mā, wherein it goeth not after this ſorte, ye as well amongeſt the hye Lords, as the low loordaynes. And look how much the better and holper they be in both partes: ſo much the more they hate the Goſpell, and are full of poyſon and blaſpheming of God. And that Momus thought to be omitted in the perfecte making of man, that is accompliſhed by the Goſpell, euen an open place to ſe into the heart and breaſt, that y<sup>e</sup> priuities of the heartes may be ſeen, and that nothing, according to the ſaying of Simeon may be hyd.

The opening  
pertayneth to  
conſort.

Secōdarily, this opening of the heartes is for oure conſort, ſeing the world can be brought by no meanes to allow Gods word, and yet it ſheweth outwardly a great pretence of holynes, that we ſhould not feare it, but thinke this ſurely: that whatſoeuer apperance of righteousnes ther be, yet for as much as it is found guiltie in this vyce, euen that it can nor abyde Gods word, but perſecute it, that it is condemned with the dyuell, and with all that thereto belongeth, and that  
all

The greateſt  
vice is to per-  
ſeue the word  
of God, & to  
deſpiſe it.



all his holines and workes are but counterfayted. For if things be considered by their proper nature, it is no euill thyng, to be indued with wisdom, rightousnes and sobernes. But this is euill when excellent vertues be vsed for clokyng of most greuous synnes, that is, of cursing God and persecutyng his worde. Virginitie is muche craked of, as it is in dede a rare and great gifte. But what commendation woldest thou leaue for that Virgin, that woulde commit murder. The commendation of this gyfte shoulde not seme so great, seing it is ioyned wit suche a great crime, that it myghte be thought worthe of lyfe.

The greatesse vice is to persure the worde of god and to despise it.

Lykewyse also goeth the matter in this case, it is accordinge to the sayinge of Simeon speakyng this vnto Marye. Thy sonne shall conuicte the worlde of greate crunes, of thefte, of man slaughter, of murtheryng of fathers, and that euen them that are nowe almost counted for gods. He shall so open them and their heartes, that they shall declare euidentlye themselves to be the extreme enemies of god. This hypocrisie is now to be suffered wherin the outward apperaunce hydeth greate offences, but this will not contynue longe. Let CHRIST onely come abroad with his gospell, and it shalbe euident, that all the worlde is full of leude persons, of the enemies of God, of theues, and robbers. They can not patientlye suffer themselves this to be named: yet before GOD they can not purge themselves of these crimes. For althoughe the outward lyuynge be vpright, yet is there this fault, that there is so greate vngodlines in them, that they can not suffer gods worde, whiche can make good that this name

*The sonday before new yeres day.*

is most agreable to men. For the tounge and handes are with a lytle thyng, and by a smale occasion Driven to slaughter, wheras the hearte before is full of slaughter. This vice is opened by the Gospell, whiche otherwise no man could knowe, and no man also beleue.

Wherefore Simeon addeth nowe furthermore in his spech to Mary: A sword (saith he) shal perse thy soule. For she was faine to behold and fele this outrageousnes of the world, and not only she, but all the vniuersall churche. Nowe it is vnpossible for a man to see all this without sorowe and greate trouble of minde. As Peter sayeth by Loth. That he dwelled amongst them being a righteous man both in seing and hearyng, & from day to day vered his righteous soule with their vnrighteous workes. This is then the sword, that perseth the hearte, (that is to saye) the hearte is tormented for that the wickednes of the worlde is so greate, and so full of dissimulation, and worketh in the meane tyme all kynd of iniuries and infamies against God and his saintes.

And this is one of the crosses of Christian men, euen the sorow of the hearte, whiche passeth all other thynges that greue them, and causeth them beinge so vered to grone for payne. Whiche when they haue, doubtles the paynes of the wicked tarrieth not longe after. And this is spoken as touchyng y<sup>e</sup> Prophecie of Simeon. With this prophetic of Simeon, is ispyed the hystory of Anne the Prophetesse, which testifieth & preacheth also herselfe through the holy ghost, of christ. Of her this reporteth the Euangeliste: How she serued God daye and nyght in prayer and fastyng. This

Da

2. Pet. 2.

Note.

do our aduersaries the Papistes caste in our teth, as thought it made for them. wheras yet we neuer denied that God must be serued with fastynge & prayer. For seing that fastynge (that is) temperance in eating and dryakynge, and prayers also are commanded of God, we also count them to be a portion of gods seruice. For obedience is commanded. But the Papistes are not content with this, but they cast an addition therto, requiringe that this obedience shoulde belonge to the obtayninge of remission of synnes, and euerlasting lyfe. But we denie that precisely, and answere with the angel, that that is don only by the child Iesu, which is called Iesus and a Sauour, that he maye saue his people from their synnes. But here let vs make an end, and cal to god for his grace, that he will be mercifull vnto vs, & defende vs against al offences, and geue vs so much power, that we maye rise in Christ, and neuer stumble with offence at his doctrine, the which thinge Christ our Lord vouchsaf to graunt vs. Amen.

Faste and  
prayer are the  
seruice of god.

But remission  
of syn com-  
meth not ther  
by.

The Circumcision of Christ and of the Iewes.

The fyrst sermon. Galat. iiii.



When the tyme was ful come, God sent hys son made of a woman, and made bonde vnto the lawe, to redeme them whiche were bonde vnto the lawe, that we (thorowe election) myght receaue the inheritaunce that belongethe vnto the naturall sonnes. Because ye are sonnes, God hath sente the spirite of hys soane into our heartes, cryeng Abba, deare Father. Wherfore now, thou arte not a seruaunt, but a sonne. If thou be a sonne, thou arte also an heyr of God, thorowe Christe.



# The circumcision of Christ.

## THE EXPOSITION.



This daye are they wont to preache of two matters. first of Circumcision, Then of the name Iesu. The which thyng the Euangelist both especially notifie, for that it was prophesied of, before that the childe was conceived in his mothers wōbe. wher-

fore the vertue of this name is hereby greatly aduanced. And for asmuch as we intende to make the doctrine of circumcision plaine, this difference is in especial to be marked, that it consisteth not in the thing, but in the persons. For if we consider the thyng, there is great differēce betwene the circūcision of the Jewes and of Christ. And that because the person of Christ is fare vnylike the person of the Jewes.

The beginning of circumcision,

The beginninge of circumcision is declared in the bible in the firste booke of Moyses, it hath also an appointed ende, to the whiche it shall endure, that is euen vnto CHRIST. Abraham is the principall ground of all the matter, to whome GOD gaue commandement to circumcise hymselfe, and all that were in his housholde: And also whatsoever of the male kynde was borne, it shoulde be circumcised the eyght daye after theyr byrth. They therfore that came with suche a signe in theyr bodye, had God their protectour and Saviour as GOD promised he woulde be. This was not appointed of GOD for nothyng are for a litle cause, that not onely Abraham, but also all in his familie, and whatsoever of the male kynde was borne: shoulde be subiect to cir-

Gene. 6.

Circumcision, that not onely the Jewes myghte  
booste them selfe to be the people of **G O D**. For he  
receaueth the seruaunts of Abraham, whiche were  
Gentiles, to be of his people and sonnes, and to  
haue righte of inheritaunce whiche was appointed  
to Abraham and to his seede. And these dyd ob-  
tayne it before Isaac, to the whiche neuerthelesse  
afterwarde the promise was ioynd, where as yet  
these bought seruauntes were of the Gentyles.  
Wherefore the Jewes haue not the cheife occasion to  
booste of this. For although they extolle circumci-  
sion very muche, yet this they can not denye, that  
**G O D** hath called vnto it the Gentyls, whiche  
are not the sonnes of Abraham, but boughte ser-  
uauntes. As touchinge this Circumcision, there is  
nothyng els lefte for vs but the type and fygure  
of fayth. As it is also as touchynge the other hy-  
stones paste, whiche onely profyte vs in this, that  
we maye take therof examples of fayth and true god-  
lynes. We are not bounde to ceremonies, yet haue  
we nede of suche obedience and suche fayth as theirs  
was than, whiche lyued vnder suche ceremonies.  
Wherefore the doctrine of Circumcision is not put  
foorth to the intent, that we shoulde be Circumcised.  
(For thys ceremonie is disanulled) but that we by  
the reherfall therof, shoulde remember to shewe o-  
bedience to **G O D**, as Abraham shewed.  
If **C H R I S T** hade not come, Circumcision  
shoulde haue ben necessarie euen at this tyme for vs,  
if so be we woulde be of the people of **G O D**. For  
the condition is straight and without exception, he  
that is not circumcised, his soule must be exempt out  
of

Circumcision  
abrogat.

## The Circumcision of Christ.

of the people of God.

The wisdom  
of the worlde  
is offended.

1. Cor. 1.

Wherefore the example, that we take of the olde Circumcision, is this. That **G O D** in this Image declareth vnto vs, how contrarie to reason he worketh and commandeth, if a man vse the iudgement of reason. For amongst the proud Gentyis it seemed a thyng to be laughed at, that **G O D** which is so wise, shoulde set forth suche a mad pcepte, wherof is made mention in preachynge contrary to the lawe of shamefastnes, honestie, and chastitie, and especiall ye when they be aged that are commanded so to do. For Abraham at that tyme was fowre score and nintyne yerres olde. And herof riseth contumelious names, so that the Jewes were named Recutiti, and Appelles among the Gentyis, that is to saye, men whose skynne is growen agayne, or men without skynne. But this is the true cause therof, as it was sayde in the Gospell nexte before: whatsoener is of **G O D** put forth: it is done with such a fashion, that all men laughthe it to scorn, no man alloweth it, but all testeth vpon it, as though it were olde wyues fables. And contrarye, looke whatsoeuer he commandeth not, but is of our owne imagination, this do we require to be acceptable vnto hym. This woulde we haue obserued for an euerlastynge lawe. But this can neuer be allowed of **G O D**. And herof springeth the cause of a greate offence. As Paule saith: After that in the wisdom of **G O D**, the worlde knewe not God by wisdom, it pleased God to saue them that beleue by foolishnes of preachynge. What maye be more against reason then that he ad the body of Christ  
and



and the cuppe the bloud of Christe is receaued for the remission of synne? Howe shoulde a lytle bread and wine worke suche and so a greate thyng? This thynketh reason, nether can it thynke anye otherwise. But **G O D** therfore purposeth not to change this. If reason doth not beleue nor allow it, gods cause is neuer the worse for that. Lykewise also goeth it in baptisme. Howe shoulde this seme prouizable to reason, that if the chuld be washed with a lytle water, that therby he is purged from his synnes, and translated out of the kyngdome of the deuill into the kyngdome of God. In dede it might stand wel with reason that synne shold be washed awaye with water, if synne were a spote: but for asmuche as sin is fastened in the minde, bones, and in the inermost parte of the body, it is not agreable to reason that water shoulde perle so far and washe it awaye.

The supper of the lordes against reason.

Baptisme is agaynst reason.

But nowe consider well Circumcision. Mighte not Abraham by lyke reason alleage for himselfe to refuse it? What doth this profit me to saluation, that I am Circumcised in mine age? what good doth this to a child? or what profit at all doth a man take by Circumcision? If God would haue the bodye changed, he mighte haue made it so at the beginnyng that it shold nede nothing to be cut frō it. If reason had ben taken to counsell at that time, it wold haue sayd euen so. neither doth it thinke any otherwise now a dayes, when it proueth her wisdom. But it is to be learned in this place, that whensoever question is moued why god shold geue such commandement, the deuill hath y<sup>e</sup> hyppocrit hand. As y<sup>e</sup> exāple of Eue in paradise doth shew. Comādemēt was geue, y<sup>e</sup> they shold not eat of y<sup>e</sup> tre: But whan she began to regarde litle the commandement

Circumcisiō agaynst reason.

Reason ought not to make search of gods cōmandemēt.

## The circumcision of Christ.

dement, and hard the deuill reasonyng, why God made suche a lawe, he fell downe hedlonge, and was caste into suche disobedience, that all we vnto this time suffer the blame and penaltie therof.

Wherefore lette this be a lawe for the congregation. When G O D geueth a commandement thynke it to be thy duetie, to honour it with all submission, and make no further searche. If he commande, obey, if he speake, be attent, and disallowe nothyng that he doth. For out of this most certain principle doth God dirue and fet all the other of his doinges, that all men are fooles, lyers and euill and of so greate madnes, that they neuer oughte, nor maye be able to vnderstande his worde and his workyng. As Ieremie sayth, leud and vnsearcheable is the heartte of man.

Seinge therfore oure leudnes and vice is so great, we shoulde of our owne accorde correct oure iudgement; and thynke this as to uchynge Gods workes and commandementes: If this seme contrarie to my reason, trulpe it is for no other cause, than that I haue suche a corrupt vnderstandynge, and dul knowledge. And nothyng hindreth me in iudgyng gods wisedō, but myn owne natural folishnes. Wherefore Circumcision is an example of fayth and of singuler obedience: Whereas Abraham & his seruātes were nothing offended with this commandement, but obeyed it without reasoning, & thought not thus: that Circumcision is a folish thing for them that are aged. This is peraduenture Gods meanynge, what if he thought otherwise; y the sin of y flesh shold be restrained & as a man wold so cut of: this is doubtles y true circūcision, why shold god



God comānd such a thing that is contrarie to reason? that the body should be circumcised? for what entent is that done? But these men thought not so, but were obedient to the comandement, and this perswaded them selues: Syth God doth requier that, seme this neuer so much against reason, yet shall I be saued, because I obey his precepte. Wherfore this is an example of stedfast faith, wherwith Abraham and his seruantes were endued. And it is put forth to vs, that we should folow them, and not geue oure selues to oure owne wisdom and reason to be deceaued.

And this haue we spoken as touching the circumcision of the Jewes, whiche hath no longer power then the law it selfe, (that is) vnto the comminge of CHRIST, as it is signified in that y childern were circumcised vpon the eight day. For this order was in the law: after six days is the Sabboth, and that day that foloweth the Sabboth, is the eight day, euen the beginning of the weke folowing. For Christ by circumcisiō, began to fulfil the sayings that were prophecied of hym: euen to be a sauour, and a light to lighten the Gētiles, which should haue his kynngdome not only limited by the borders of the Jewes; but should by his Gospel extend his kingdom throughout all the world. And herof is that now the beginning.

Why childern are circoncised the eyght day.

Wherfore, as I said before, we must put a great distance and difference betwene the circumcision of the Jewes and of Christ. For the persons are vnylike; although the thing that they do is not vnylike. Circumcision was geuen to them, whiche were synners, and condemned to euerlasting death. But Christ is without synne, and the Lord of the law, vpon whome the law hath no stroke: for y law is only against synners; but

A difference betwene the circoncision of Christ and of the Jewes.



## The circumcision of Christ.

but he is no synner. But for as much as he is circumcised after the law, as other chyldern that are synners, the law is ouerseen and doth hym wronge. And for this cause is the law compelled to make him a recompence, and therfore, his power is disanulled and abrogate. If it had pleased Christ, he might abolished and abrogated the law by power. For he is the Lord ouer the law, with whom the law haue naught to do, for because he is without synne. But he wold do nothing presumptuously after rigour, but order hym self humbly after the equall triall of the law. And all this is done for oure sake, that we might take comfort therof in oure doyngs. For in his owne behalf **C H R I S T** had no nede to obey his mother, or to be crucified. But he doth it for oure sakes. For we had nede of such a man, that was without synne, and that should fulfill the law for vs, and so turne away the worathe of **G O D**. For this cause was he made subiecte vnto the law, and afterward geneth vs that victorie, whiche he had of the law, that we might so be helpyd by hym, that the law should haue no more power ouer vs than it had ouer hym, least it should accuse and condemne vs. For he that embraceth **C H R I S T** with a true faith, obtayneth by hym deliuerance from the law and damnation therof.

Christ hath  
no nede of cir-  
cumcision.

Wherefore remember well this difference, for all the matter resteth therein. Abraham is subiecte to the lawe and to circumcision, because he is a synner, and the lawe hath power on hym for synne. But Christ is no synner, and therfore he is not constrainyd vnder the law, yet doth he submitt hymself to the law: that all that receaue hym by faith, may be free from the curse

curse of the lawe. wherfore this history of Christs  
circumcision geueth no smalle conforste, in the remem-  
brance wherof thankes are worthely geuen to God;  
that although we are in daunger of the lawe by syn;  
yet this is not to the perill of oure saluation, but by  
Christ we haue deliuerance from the curse of the lawe, Galat. 3.  
whiche for oure sakes suffered the curse of the lawe,  
and made hymself subiecte to the lawe. And that  
it was necessarie on this wofle, that we should be  
deliuered from the lawe, it is the saying of Paule to  
the Romaines, where he sayth: Circumcision preuaileth  
nothing, but the keeping of GODS command-  
ments. It is a confident kynde of speache. For it is  
as much as to say: No man circumcised and fulfilled  
the law of God, or kepte the law of GOD. What  
other thing is this, than that the circumcised, are not  
circumcised? For Gods commandement is ever ioy-  
ned with this prescripte: Thou shalt loue the Lorde  
thy God with all thy heart, with all thy soule, with  
all thy mynde. Now let one be brought forth of al the  
men that be, that may booste that he hath done or can  
do this. The lawe commandeth: Thou shalt not de-  
syer: Shew me one that can booste, that he hath done  
it, or can do it. To be shorte, chose out whatsoeuer  
commandement thou wilt amongst them all, & thou  
canste not denye but that thou haste not kepte it at  
all tymes. But what sentence is geuen agaynst  
them that kepe it not? Verily no other than is pro-  
nounced of Paule: Cursed are all that are vnder the  
lawe, for they can not do it. For if we coulde do it,  
there were no perill. But sith we can not do it, this is  
certayn, and sure, that the lawe accuseth vs, killeth and  
deliuereth vs to the dyuell, and condemneth to hell.  
wher-

The sentence  
of Paul to  
the Roin.  
Rom. 2.

Deut. 6.  
Deut. 5.

The condemp-  
of the lawe is  
unpossible.



## The circumcision of Christ.

Wherfore we haue nede of a more highe and profound doctrine, whiche may do more to vs than the lawe: which doth nothing but commande vs to loue God with all oure heart, and oure neighbours as oure self, yea and that when he hurteth vs also, and when we wold desier to be reuenged. But the law preuaileth nothing by her controlling. Nedes muste there be in oure nature, anger, variance, impatience, hatred, enuie, pride, & such lyke, there is no other remedie. Wherfore ther is no mā that can obey this doctrine. Neither can this any thing preuaile in the iudgement of God, if we fulfill the lawe as much as we can.

And this is the cause, why a greater, euen Christe the sonne of God commeth into the worlde, which by great moderation submitteth him self to the lawe, to take it wholly away. For he it is, that may pleade with the lawe on this wyse: Thou doste not as men looke thou shouldest doe, thou makest them not righteous, thou doste not purifie their hartes, as we proue by experience. For els what cause should Dauid haue had to say: Who can compryse his fautes? Purge me Lord from my secreete synnes. Lyke wyse in the 143. Psalme: Enter not into iudgement with thy seruant, for no man is righteous in thy sight. And again in the 130. Psal. If thou marke straightly oure iniquities, Lord who shal be able to stande in iudgement. And such lyke sentences do testifie, that no man can say: Lorde we haue done this worke euen as thou cōmandedst, there is no doubt of that. For as much then as the law hath vs bound vnto it on this wyse, and dryueth vs from the sight of God, yea & beateth downe oure confidence and faith which we ought to haue in God, we must of necessitie graunt, that we

Psal. 19.

Psal. 143.

Psal. 130.

Lament.



haue nede of a more perfecte doctryne, that we may come into Gods sight. This is the doctryne of the Gospell, whiche Christ procureth to be preached to vs Gospell. and to the Jewes after this sentence: that we are damned for oure synne. And it profiteth the Jewes nothing, that they are circumcised. For this circumcisiō deliuereth them not from synne. As the Prophet saith: Although they haue the flesh of their foreskyne circumcised, yet their heart is vncircumcised and vn- pure. But this deliuereth, in that the Gospell prea- cheth on this wyse, that oure Lord Iesus Christ, whiche ought nothing to the lawe, because he was without synne, made hym self subiect to the lawe, and wold be circumcised that he might haue to do with the lawe: for as much as he, wher as he was Lord of the lawe, yet was challēged as a bondman to y<sup>e</sup> lawe: now againe abyde the controlling and dominion of Christ. And this power that Christ hath ouer y<sup>e</sup> lawe, Christe accis against y<sup>e</sup> lawe. both he make comunon to vs all, he benummeth the lawe of his power, whiche it had against vs synners, and deliuereth vs from it, not to the entent, that we should nothing regard it, or geue ouer oure self to lu- stes, but this: that whē we haue done that we should not, it might be forgiven vs, and not be layde to oure charge, neither turne away oure saluation.

Wherfore they that beleue in Christ hath no nede of circumcision. For they are not only free from these and How Christ deliuereth vs from the lawe. suche lyke burdens of the lawe, but they haue also re- missiō of their synnes, and promesse of everlasting lyfe by Christ. This doth profit me that I beleue y<sup>e</sup> Christ was circumcised. For this was done for my sake, that he might be a suerty for me, whatsoeuer action y<sup>e</sup> lawe haue against me. Wherfore I wil truste to the inno-  
I
cencie

## The Sunday before

renewing of hymn, & that shalbe my comfort: that although  
for a tyme the lawe as Lord in heauen (for it accused  
vs men before God, and we had no safegarde against  
it, neither could we complayne of any wrong, because  
oure syn was open) yet now is the matter otherwyle.  
For by y<sup>e</sup> circumcision of Christ we are deliuered from  
the curse of the lawe. We can not put so great confi-  
dence in oure circumcision, and loue towarde God,  
and obedience to ward oure neighbour. We can not  
truste and stycke to these things. All oure truste is in  
this, that Christ is obedient, innocent and holy. This  
truste shall not deceaue vs, for it is certain. Before that  
this was opened vnto vs, we thought that we must  
nede fulfill the lawe, or be damned. But now we  
knowledge that it is impossible for all men to do, and  
that we can not beare that burden. But Christ hath  
taken it from vs, & put it on hym self, and began the  
matter by circumcision, & fulfilled the lawe. And here-  
in is oure truste. We oughte not truly to be carelesse  
in taining of the flesh, and in instructing it, that it may  
obey G O D, leaste I be founde vtterly disobedient.  
Whatsoever I am not able to do, I remit it to this  
safegarde. For whatsoever I haue not done, that dyd  
Christ for my sake. For we shall neuer be in such good  
takynge, that we may do all that we ought to doo.  
As Paule sayth: I am delighted with the lawe of  
God after the inwarde man, but I finde an other  
lawe in my members reppninge against the lawe of  
my mynde, and subduynge it to the lawe of syn, which  
is in my members. Whiche is as muche as to say:  
I must of compulsion obey the flesh, but after sayth  
I do not so, it greueth me, and I abyde this bondage  
against my will.

The saying of  
Paul  
Rom. 7

After

After this sorte Chyſtian righteouſnes is made  
 perfecte, when I acknowledge my ſynne, that I can  
 neuer fulfill the lawe of God, and yet I deſpaire not  
 therefoze. For in this example I knowledg, that  
 CHRIST regardeth me, and for my ſake made  
 hym ſelf ſubiecte to the lawe and fulfilled it. Hereof  
 after that enſueth a new zeale, and a new affection,  
 euen loue toward God, bycauſe he loued vs fyrſt, that  
 we may be obedient to his will, with all diligence.  
 Herof accordyng to the Pſalme riſeth a willing people,  
 whiche begynneth to loue GOD, and to do after his  
 lawe. And althoughe ſuch doing is ſlacke and vnper-  
 fecte by the means of the fleſh, yet is it alowed of God  
 for the fayth in Chyiſt. For whatſoeuer is vnpure  
 and vnperſecte in it, it ſleeth to remiſſion of ſynne as  
 to the only meane leſte to eſcape by.

Chyſtian  
righteouſnes.

Chyiſt fulfill-  
eth the lawe.

Note well.

And this haue we now ſpoken of the two ſortes  
 of circumciſion. The firſt was commaunded by God,  
 And the Jewes haue obeyd vnto it hitherto as vnto  
 a lawe, and yet they obtayned not ſaluation  
 therby. For no man could fulfill the lawe. Wherefore  
 although they had the lawe, yet neuertheleſſe the  
 lawe accuſed and condemned them before GOD.  
 But ſaluation and holynes is obtayned hereby, in  
 that that Chyiſt ſubdued hym ſelf to the lawe, and  
 bore the curſe therof. Wherefore the Jewes that be-  
 leued this, and had their ſaluation conſiſting in the  
 promiſed ſede, to them was circumciſion outwardly  
 a ſeale to aſſure them that they were righteouſe be-  
 fore God, not for circumciſion, but for their faith in  
 Chyiſt. Whiche thing ſith it is ſo, the hystory of the  
 circumciſion of Chyiſt is worthely eſteemed to be full  
 of confort. In the whiche this doctryne is ſet foorth:

I y

That



## *The Sonday before*

Deut. 6.

That if we desyer the way that leade vs to God , it may not be obtayned by the lawe , whiche commandeth : Thou shalt loue thy Lord thy G O D with all thy heart, and thy neighbour as thy selfe . For we do neuer so, nor can not do if we wold . But this is oure only safegard , to the whiche we make oure refuge, euen C H R I S T Iesus the sonne of God and oure Lorde.

He hath satisfied the will of God , and made hym self subiecte as a synner to the lawe ( for if it had not bene for that, he should neuer haue bene circumcised as other chyldern be vpon the eight day . ) This was done for all mennes synnes , that all men may haue trust in hym. For it was no nede for hym selfe. wherfore this pertayneth vnto vs, and we doo well put oure truste in hym, that we may be saued for his righteousnes and holynes. And that I may brieely in one word note this matter: we must only sticke to the righteousnes and iustification of Christ before God. This is a moste certayne and aproued way , and it hath moste suer ayde and succoure against synne and death . The whiche thing God graunt vs through oure Lord Iesus C H R I S T. Amen.

### *The second Sermon of the name Iesu out of the Gospell of Luke ij.*



And when the bliss. daye was come , that the chyldre shoulde be circumcised , his name was called Iesus, which was named of the Angell, before he was conceaued in the wombe,

THE EXPOSITION.



I haue spoken of one part of this Gospel  
 (that is) of circumcision. In the whiche  
 CHRIST wold signifie vnto vs, that  
 he became subiecte to the law for oure  
 sake, that we might be free frō the curse  
 of the law. Now foloweth the other parte as concer-  
 ning the name I E S V. Wherof the Euangelist ma-  
 keth diligent reherfall, as though it were a great Math. 1.  
 cause, why this name ought not to be vnknown of  
 men, and specially bycause it is of no mans inuention,  
 but brought from heauen, and shewed by the Angell,  
 before the child was conceaued in the wombe. Which  
 thing is a token, that the name is suche as is alowed  
 of God. If we expound this name in English, it is as  
 much to say as a Sauour. But why this name was  
 geuen to Christ, Gabriel the Angell declareth, wheras  
 he speaketh to Ioseph: And thou shalt cal his name Je-  
 sus, for he shall saue his people from their synnes. This The name  
Jesus.  
Math. 1.  
 name is moſte worthie to be remembred, and moſte  
 worthie to be regarded for oure owne behofe, for that  
 the chylde Iesu is called a sauour, which can saue vs  
 from the greateſt euill, that is, from syn, and from no  
 ſmalle myſeries and calamities that befall vnto vs in  
 this lyfe. And where as corne feldeſ are deſtroyed by  
 enemies, and the graynes corrupted by tempeſtes,  
 and mennes bodyes vered with diuers diſeaſes and  
 infirmities: againſt all this hath God prouided help  
 by other thingz, as by the Princes and Kyngeſ he de-  
 fendeth frō robberies, by the parentſ he prouideth for  
 the liuelode of them that be in a familie, by phyſitionſ  
 he healeth diſeaſes. But as theſe thingſ are not the  
 greateſt, ſo are not theſe men the cheif ſauourſ, in

## The second Sermon

The sauour  
Christ is ne-  
cessary to sal-  
uation.

comparison and respecte of this sauour, that saueth from synne. Wherefore he that regardeth this chyld earnestly, hath a very Iesus and sauour from all myseries: Let him not require that saluation of him, that belongeth to this present life, which God hath comitted to other (as I said before) but that that is against death & synne. For when syn is takē away, death also muste nedes be taken away. Wherefore first consyder this thing wel with thy self, whether thou maist hope for greater saluation from this sauour, or from them that are the mightiest in þ world: If thou hast no feeling of the everlasting lyfe to come, thou shalt haue no nede of this Iesus. God hath appointed the safegard of thy bodyly helth, to officers, parents, physitions, &c. But if thou beleue, that there is an other lyfe after this, thou shalt haue nede of this sauour. For there is no helpe in other to everlasting lyfe. Whiche thing neuerthelesse is not so straightly to be taken. For if the powers and parents cease from succourring and helping, so that there is no ayde or goodnes in them: we must looke for the easement of these presente euyls from Christ also. Howbeit this is not his chiefe and propre office. Wherefore the doctryne of the Gospell is not referred especially to this corporall lyfe. But this is his propre office, and there will he declare this his name, where as deliuerace from syn, death, & from the kyngdom of the dyuell is in hand. To this also is he necessarie. For if it were not for synne and death: there should be no nede of this Sauour. The belly goddes haue no profite by this sauour, for of what things he is the sauour, those things do not they regarde. And herof it appeareth, how great the contempte of these Epicures is, whiche thynk that there is neither God

The office of  
Christ.



no: lyfe euerlasting. But he that beleueth this, & there  
is a God, muste nedes collecte & gather that al things  
are not ended by this lyfe, but that ther remaineth an  
other lyfe that is euerlasting. For this we proue by ex- Signes that  
God regar-  
deth not much  
this present  
lyfe.  
perience, that God regardeth not muche this present  
lyfe, sith the wicked hath such libertie, and prospereth  
so wel. He promiseth vs an other lyfe: and that he may  
seme to haue great respecte to this lyfe, this chyld  
Iesus is set forth to be a sauour for vs. And when  
he geueth vs this saluation, no other thynge is  
greatly to be required of hym, although other things  
in this lyfe go not as we wold, and although we per-  
ceauie no great signes of Gods helpe in sure matters.  
For his saluation is euerlasting saluation. Let this  
be sufficient for vs, be the difficulties and encombran-  
ces of this lyfe neuer so great.

We see that the Pope, Cardinals, Bishops, and God regar-  
de. h not this  
lyfe sp: ciaily.  
all that persecute the word, do lyue in great securitie,  
and that they are vnshamfastly bent agaynst the  
word and all Christians. God seeth this and suffe-  
reth it, and maketh as though he saw it not, in so  
much, that he may seme to haue shewed more care  
for the Gentiles than for his people. But if thou be a  
Christian, let not this moue thee. For euen for this  
very cause, that God hath promised vs sure saluation  
to euerlasting lyfe: he suffereth vs in this lyfe to wan-  
der as men destitute and without the helpe of God:  
that we may know this by fayth, that the chyld Je-  
sus is such a Sauour, whiche neuerthelesse saueth  
vs, although in all things besyde there can be no hel-  
p gotten, that is, when syn shall either accuse vs, or hat-  
now alredy condemned vs to eternall death.

## The second Sermon

Excepte this tyme, it appeareth that we haue no nede of this sauour, neither do we much regard him. For he that is in helth, & hath plentie of goodes, hath no nede of Christ, for if he muste redeme the matter by pryce, he hath mony enough to do that. And this is it w<sup>ch</sup> all y<sup>e</sup> other corporall gyftes, wit, wysdome & power. For in them is their store of helpe and saluation, as farre as God hath appoynted them to be to oure saluation. The mother byrnyeth forth chylde. The physition helpeth the sycke. The lawyer by the exacte lawe defendeth against the wrongfull doers. But when this lyfe is at an ende, neither can the cōscience hyl e her synnes before Gods iudgement, then is there place made for this sauour Iesu. For then is there no store of helpe in any thing besyde. All things do fayle, no power is so great or wil so redy, y<sup>e</sup> cā defēd against the euill of the conscience, and of death. In this case if thou demand, from whence thou moste looke for helpe: haue respecte only to this chylde. For that cause is he named Iesus, that he might be present, and saue all that knowledg him, & looke for saluation of hym. But in this resteth y<sup>e</sup> whole matter, that thou suffer no other name to be geuen to this chylde. And then that thou graunt not that this name that belōgeth to this chylde should be transposed to other, as to Frances, Dominike, to the Carthusians, Basses, Vigiles, Bardōs, almes, fastings, and such lyke. For all this is abhominable: And a good cause whi: there cā no other sauour be inuented against synne. Wherefore he that wold haue an other sauour, whether it be the rule of the Carthusians, or any other thing, he goeth cleane without saluation. Therfore he that could name this child by his true name, and could inculcat, Christ into hym

This name  
Iesus muste  
be made com=  
mon to no mā

hym self, were blessed. For in this name are al things,  
 wherfore store of saluation is there to be looked for  
 and no wher els. But now the dyuels endeuour lyeth  
 all in this, that this chyld might haue an other name  
 made, that men should perceaue hym to be a iudge,  
 and chose them other sauours and helpers against  
 Gods wrothe. But the matter is certaine, and can  
 neuer be other wyse, or made frustrat. Iesus hath not  
 his name, that he should heale the with corporall be-  
 nefites. As touching this matter, the disposition and  
 order is certainly ordeyned Gene. 2. where God saith:  
 Beare rule ouer the fishes of the sea, the byrdes of the  
 ayre, and the beastes of the earth. But he is called Je-  
 sus, bycause he is a sauour: & then sheweth saluatiō,  
 when al things do fayle and are voyd of helpe, whan  
 we muste now depart into an other lyfe.

The dyuell  
 gareth abough-  
 to geue this  
 chyld a new  
 name.

Wherfore this name casteth of all things, whatsoe-  
 uer without Christ is caste before vs for the remission  
 of synnes. For when the Mounke thinketh, my rule  
 is able to make God mercifull: It is nothing els to  
 say in dede than: My rule is with the name Iesus.  
 And whereas the Pope and all teachers of that secte,  
 holdeth, that only faith iustifieth not, but workes also  
 be necessarie to saluation: It is no other thing than:  
 Good workes are with the name Iesus. But it is  
 abhominable sacrilege, that my worke should be with  
 the name Iesus. This name belongeth only to this  
 chyld. The Pope, the Bysshops, and Mounks, &c. doth  
 not so. Neither do we also at all, when we geue place  
 in oure conscience to feare for oure synnes sake, than  
 to confort for Christs sake, neither when we thinke  
 this: If I had lyued on this wyse, if I had done this  
 or the worke, I should haue an easier case before God.

Iesus and no  
 other sauour.



## The second Sermon

The holy Ghost can not abyde this, but indureth with all might, that this chylde may haue his name remayning whole, and that no other may be receaued into the fellowship therof. That when we haue neede of saluation against syn and eternall death, we put no trust in oure workes or in the merites of al y<sup>e</sup> saintes, but that we stycke vnto this childe only by faith, which hath this name and is called Iesus. Neither can it be taken from hym without sacrilege. But they that go about to take it from hym, as the Pope, Turke, and Mounkes do presume, they shal perceauie in dede that they haue committed such sacrilege, that shall neuer be remitted. Contrarily, if there be but two or three of vs, that trust in this name of the chylde, all the might and power of hell is not able to caste vs from saluation. I will not speake how the world should somewhat feare, for hindering of this saluation. For the Angell brought this name from heauen, and named the childe I E S V S, before he was conceaued in his mothers wombe. Wherefore when they that persecute this name, and sette vp other sauiours, shall go against Gabriel the Angell, or shal reprove him of a lye, he him self shall appeale to God and say: Lord thou hast geuen me this commaundement, that I should geue this chylde this name. And then shall it be knownen, what the persecuters do preuaile against this name, they haue remayning for them self neither God, neither Iesus. And they shall dye and perishe for ever in their synnes. This shall be the ende of this matter with their moste greivouse destruction.

Wherefore let vs neuer forget this name, but let vs surely beare this away, that this chylde is the only Saviour agaynst death, syn, and the dyuell. If the world

world shall hate vs therfore, surely it can not doo it with good lucke and prosperitie. If it will not knowledg this chyld for a Sauour, we can not constrayne it. But let it consyder, from whence it shall receaue saluation, when death shall fall on his head, whether there be any defence agaynst it in mennes workes, in faste, prayer, almes, masses, inuocation of sayntes. &c. Let this be the stablisement of all oure matters, to know for a suertye, this name to be geuen from God to this chyld, that it should be called Iesus or a Sauour. For we shall know and fele this oure Sauour without coaction, that is, we shall haue a suer truste in hym, when the dreadfull senses of synne and death shall be caste agaynst vs, that there is prepared in hym for vs mosste sure saluation. We knowe that this hope and fayth is greatly allowed of God, & that it receaueth great renoume. Where as contrarily, he suffereth the great indignation of God, whiche doth either seeke other sauours, or els will not know this sauour at all.

Now therfore, compare the name of the chyld and the thyng that was done when the name was geuen. The chyld Iesus receaueth circumcision, as other chyldern doo, where as neuerthelesse he hath no nede of it as a synner hath, because he is without synne, and nede not to be purifyed, for as muche as he is pure all redye. But this is done bcause his name is I E S V S, that he may be a Sauour, agaynst synne, and an euill conscience, agaynst death and all euill that cometh of synne. For he is circumcised, that he might be vnder the lawe, and let none of al things vndone, that

The name &  
greeth with  
circumcision.

## The Sunday before

that were enioyned of God at any tyme to men for to do. That when we see oure vncircumcised heartes, and oure vncredible disobedience, we might not despair therfore, and so caste oure selfe on Christ, and say: I am a synner, who denieth it: neither dyd I euer fulfill the will of God: Christ hath done this for me. Doughtles the lawe can not condemne hym, that he hath lefte the least pointe of righteousness vndone. Wherefore I haue nothing to do with the lawe, that it should accuse me, or condemne me. For I am not alone, but Christ is with me: Hym do I embrace: his righteousness lay I before God for me and my synnes: let the dyuell and the lawe therfore do the worst that they can to trouble me for my synnes.

This muste we vse circumcision and the name of Christ. And he that hath leasure may gather longe sermons full of confort as touching Christ and his kingdom: After what maner, he shall remit synne, iustifie, and geue euerlasting lyfe. For the Angell doth breifly compise these long sermons in one word: that Christ shall be a sauour, and haue the name of Jesus. And to this belongeth especially the singular prophete of Esa. 9. Where as the Prophet nameth Christ with sixe names, A meruailouse one, a cosceller, vertue, stronge, the father of the worlde to come, the Prince of peace. For all these names belonge to this only, that we by hym may obtayn saluation against synne and death, and after that, righteousness and euerlasting lyfe. And here it behoueth Antichrist to geue accōpt of his doings with all his rable of sophisters, whiche taketh this name from Christ, and then describeth hym to men as a cruell and an angry Iudge, to whom no man may come, but by the intercession of sayntes, and  
good



good workes. And here they offend two ways. fyrste in that, that Christ is spoyled of his name, that he may not be Iesus and a Sauour. Then in that that this name is geuen to sayntes yea and rather to oure workes, as though that CHRIST refused to be a Sauour, and were delighted with oure destruction.

These great deceites of the dyuell are not to be vnknowen, when he defyleth oure heartes with thoughtes, that GOD is angry, and casteth vs awaye, and hath no respecte vnto vs in temptations. But I pray the howe do these thoughtes agree with this name, that the Angell by the commandement of GOD nameth this chyld IESVS? If this name then be true, it is not Gods will, that we should perishe, but this is rather his will, that we should be recouered from euill. Therfore let vs lay vppon this name in oure armary, that we may in oure temptations trust vnto the safegard therof, in that that the sonne of God, CHRIST oure Lord is called IESVS. As it was in paradysse declared as touching hyme, that this feede should breake the head of the serpent (that is) should helpe and succoure vs agaynst the dyuell and his kyngdome. Gene. 3. GOD the Father of all conforthe and mercie, geue vs alwayes the encrease of this fayth, and for this Sauours sake preserue vs for ever.

A M E N.

Vpon

## The Epiphanie.

Vpon the Epiphanie of the Lord, other wyse  
called the twelfth Daye.

Mathew ij.



**W**HEN Iesus was bozne in Bethleem, a  
Citie of Iewry, in the tyme of Herode the  
kyng: Beholde, there came wyse men from  
the East to Ierusalem, saying: Where is he  
that is bozne kyng of the Iewes? For we  
haue sene his starre in the East, and are come to worshyppe  
hym. When Herode the kyng had hearde these thynges, he  
was troubled, and all the Citie of Ierusalem with hym.  
And when he had gathered all the chiefe Priests and Scri-  
bes of the people together, he demaunded of them where  
Christ should be bozne? And they sayd vnto hym, at Beth-  
leem in Iewry. For thus it is wytten by the Prophete. And  
thou Bethleem in the lande of Iewry, art not the least as  
mong the Princes of Iuda. For out of thee there shall come,  
vnto me the Capitayne that shall gouerne my people Israel.  
Then Herode (whē he had priuily called hē wyse men) he en-  
quired of them dilligently what tyme hē starre appeared. And  
he bad them go to Bethleem, and sayd: Go your way thither  
and searche diligently for the child, and when ye haue found  
hym, bring me word again, that I maye come and worship  
him also. Whē they had hearde the kyng, they departed, and  
loe, the starre which they sawe in the east, went before them  
tyll it came and stode ouer the place wherein the chyld was.  
When they sawe the starre, they were exceeding gladd,  
and went into the house, and founde the chyld with Mary  
his mother, and fell downe flatte, and worshipped hym, and  
opened theyr treasures, and offered vnto hym gistes, Gold,  
Frankensence, and Myrr. And after they were warned of  
God in sleepe that they should not go agayne to Herode,  
they returned into theyr owne countrey another way.

THE

## THE EXPOSITION.



**T**HIS is the day of the Epiphanie. For this they say, that there befell three reuelations in one day, but yet not in one yeare: when Christ opened hym self to the wyse men, that cam from the east by a starre, when he was baptized of John in the floud of Iordaan, and when he dyd the fyrst miracle in the mariage. But whether this chaunced in one day, we make no great matter of it: But this is specially to be consydered, that all these hystories bee, to describe a speciall doctryne, as is that hystorie of this daye as touching the wyse men. For Christ wold haue hym self to be knowen, not only amonge the Jewes, but also amonge the Gentiles. Leaste the Jewes should lay for their excuse, that he had kept hym self so close, that no man could know hym.

The feast of  
Epiphanie.

For where as this was confirmed by prophecies, that he should be borne of the Jewes, not as a gorgeous and magnificent kyng, but so poore, that he could scarcely finde a place to be borne in: it could no otherwyse be, but there muste nedes rise a great offence by his coming. And the Jewes were not a litle offended therby. Wherfore very necessitie required to make suche an open reuelation of hym self amongest the Gentiles, that although great pouertie was with this kyng, yet that there might be euident commendations of hym. For it is not to be counted a smalle matter, whereas the wyse men came from the east, and byrge tydings of this chyld to Ierusalem. Euen as Simeon also in the temple and Anna doth

This opening  
was necessary



## The Epiphanie.

Doth commend hymne, and the Angels in the ayer,  
and the shepheards in Bethleem. All are occupped in  
this chyld, they extoll and commend this chyld.  
There lacke no gloriouse commendations for this  
chyld, to bringe hymne to light amonge the Jewes,  
and to make hym knowen of them. But this reue-  
lation is moſte ſarrouſe, where as the wyſe men  
comme from the farre coſtes to Jeruſalem, and doo  
open the matter only there as touching the byrth of  
the kyng of Jewes, ſo that Herode and all the Citie  
of Jeruſalem with hym were troubled and moued,  
wherefore the Jewes can not make any excuſe of  
their ignorance, as though they knew not that this  
kyng was boꝛne. For they were troubled by the ty-  
dings of the wyſe men, yea and for a greater witneſſe  
alſo, they declare to Herode and to the wyſe men the  
place wher Chriſt ſhould be boꝛne. Wherefore they are  
conuicted both by their owne record, and alſo by the  
record of the wyſe men, that this kings byrth was not  
vnknown vnto them.

The doctrine therfore of this example is put forth  
to vs, that we ſhould looke for no other ways. No  
man can come vnto this chyld or fynd hym, but he  
that foloweth the word as a leader, and neuer goeth  
from it the bredeth of a nayle. For if we let paſſe the  
word, we ſtumble euery where. This chyld is to lytle  
regarded and to muche deſpiſed. Wherefore it is not  
poſſible, but the reaſon muſte nedes ſtumble and be  
offended euery where, when it conſidereth with  
how great pouertie this chyld was boꝛne into the  
worlde. For what other thyng is all his lyfe els but  
very pouertie, myſerie, affliction, calamitie, contemp-  
te & reproche? He therfore that ſetteth a ſyde the word,  
and

The word  
only leadeſh  
to Chriſt.

and careth not what he heareth, or what be preached of this chylde, but will onely take his eyes for his iudges in this matter, can be no more ioynd with Christ than the Jewes were.

And this thinge is most perillous, when it is done in the conscience. Als the example of the papistes doth testifie, whiche omitte the worde, & applie their mynd to suche Imaginations, & they phantasie Christe to be such a one, as they conceaue of their wit and reason. They allowe not this in hym, that he onely holde be their sauioz, wherfore they patche therto their workes, and looke for saluation as well by thē as by Christe. They praye vnto Marie also, that she maye recōcile her sonne to them. And in suche prayer they holde opinion, that she is a Sauour, where as it is not so in dede, but a very false imagination. For what soeuer is bestowed in the serche of Christ without the word, all that goeth to the dyuell (whiche afterwarde causeth men to thynke this, that Christ is a iudge, and apptoynteth moste cruell punishmentes for men:) but he that wolde not be confounded in his presence, must be well defended with the intercessions of Saintes & of Mary. Wherfore this was a maner in the pope-dome, to put more trust in theyr supplications, then in Christe hym selfe. And it can neuer come to any other poynte, where as the worde is caste asyde. And verily the dyuell, because he vnderstandeth, that hys chief safegard of al his matters consisteth therein, he laboureth all that he can to make men forsake the worde, and to folow their owne imaginations. For he perceaueth, that by this means he shalbe sure to haue the victorie ouer vs. Wherfore nothyng is more necessarye then to hold fast by the word, & to haue no other trust

Without the  
word nothing  
is done.

as touching matters that belong vnto godlynes and holynes, than as the worde it selfe prescribeth: but this is not so easie for men to beleue and to persuaade them selues.

Christ cā not  
be founde at  
Ierusalem.

There be many that can not be entreated to beleue the wordes of the Lordes Supper: They will beleue no more, then their reason and sence can perceauē. They beholde the worke it selfe without the word, and they see no other thyng than bread and wyne. But this is nothyng els then to behold the outward shale, and to let passe the thyng which is in Christes wordes.

It seemeth cō-  
trary to rea-  
son, & Childe  
should not be  
founde at Je-  
rusalem.

The wise men also had first high cogitaciōs as touching Christ, when it was opened vnto them by God euen that a kyng of the Jewes was borne. They take their iorney forthwith to Ierusalē, thinkyng that they should fynd this king there in his noble court, and glorious palaice. For what other thing could reason conceaue in suche matters? But when these thoughts are without the word, they come soone to naught: neyther do they find the childe at Ierusalem, which neuer theles was the holy citie and habitation of God. They must nedes haue the word to bryng them to Christ. This is the true starre and sonne, which leadeth to this chylde. Wherfore this example of the wise men is to be counted a singular & an excellent thyng, where as they remoue out of their eies and hearts all their thoughtes, which they and other men had, and folow the worde, which was put forth to them out of Nicheas the prophete. For they ar abashed and offended when they be sent into an other place, frō Ierusalem, where the true seruice of God was, and where God abode hymself, & from God hymselfe and his temple, vnto Bethleem, a vūe town, wheras neuertheles they can not to salute any



any person of so lowe degree, or any workeman; but the kyng of Jewes. They folow the word straight way, and care nothyng for any other thoughtes. They haue onely respect to this, what Nicheas sayth, they sticke sure to that. This faith is a thyng of no common example. For if I had ben in this case, I would not haue departed from the Temple. For where is it more like, that the kyng of Jewes should be found, which is so famous, than where God hath his habitation, where the priesthode and all the religion hath his fundation? But it goeth otherwysle with this kyng. He alloweth it not, that his place should be amonge the priestes at Jerusalem, as he is neither at this tyme founde with the Pope and his congregation. But he gothe about rather to abrogate and take away both the priesthode and the kyngdome, where as they had so great confidence in these thynges, in that they were the Priestes, Leuites, and people of God, and had his temple. This dothe Christe thynke that it ought not to be suffered. For suche a despyng of the Temple, priesthode, and of all the seruice myght not be suffered, or if they would stubbornely procede in suspendynge it, Moyses, and all the seruice was to be disannulled for that prophana- tion and despylunge. As at laste it came to passe. But the obedience of the wise men commeth of true godli- nesse, and therefore they haue theyr dooynge confirmed by GOD, soo that theyr waye is shewed vnto them frome Jerusalem vnto Bethleem, and to the house where the chylde was, by a Starre. And they hadde no lyttell neede, this to be confirmed, least they should be offended by that strange sight. Douertie was euidente euery where. Ioseph and Marye were not at theyr owne home. The Chylde was layde in

a maunget. There were there no thynges necessarye. How shold this be with suche a great kyng? It might rather be counted a thyng woorth to be laughed at. But the good wyse men bee not offended with suche thynges, but regard rather the saying of the Prophet, and the signe of the Starre. Wherefore how soeuer the matter gothe, they geue and perfourme that honoure due vnto the kyng, they fall downe before the chyld, and worshyp hym: they open theyr treasure, and take foorth a kyngly present.

i.  
Christ careth  
not onely for  
the Jewes,  
but also for  
the Gentiles.

And this is the hystorie. In the whiche this is the chiefeſt poynte, that GOD calleth the Gentils also to his kyngdom, and maketh them his people, although they were not circūciſed, neither ſubiect to the law, as the Jewes were. This is a great benefite, neyther is it mete, that any chriſtian men ſhould be unkynde for it. For it is a ſure euidence for vs Gentiles, that wee may not deſpayre, as though we had no part in Chriſt: but that wee maye thynke ſurely, that Chriſte pertayneth to vs, as well as to the Jewes, altho we are not his people, as the Jewes are. For ther is no doubt of this, but y the wiſe men were Gentiles, whych had neyther prieſthode, neither ſeruyce, nor word of God, nor circūciſion: and yet notwithstandinge all this, they come, although they were ſtrangers, without any commendation or ſetting foorth of them ſelues, to the felowſhpy of Chriſts lyght, and acknowledge him. And he acknowledgeth them alſo, he alloweth theym for theyr worſhippyng and reuerence done to hymſelf. All theſe thyngs belong to the confirming of vs y we may ſhew our ſelues thankful to God for that that he hath ſet vp ſuch a kingdom in the erth through Chriſt into



into the whiche, wee, that were not his people, are receaued, not of merite and deserte, but of mere grace. Then must we learn in this historie also, what is our duetie to doo to Christ agayn, euen to resist manfully all offences as these wise mē did, and to confesse Christ before the worlde as they dyd, to seeke hym, and worship hym as our Sauour. And because his kyngdom for the weake and simple syght therof, is opprest with many and great difficulties, to bestowe oure goodes and substaunce gladly to the maintaynyng thereof. And we haue store enough to open oure treasures, as the wise men dyd vnto Christe, and to offer presentes vnto hym. For this is it written: That ye doo to the least of myne, ye doo it to me. Wherefore he that healepeth the nedy, the myserable, the wretched: he that synneth charges to this, that fitte men may be instructed in the studye of learnyng, and in holy Scripture, that in processe of tyme they maye doo profitable seruice to the congregation, he offereth to the nedy chylde Iesu, which as soone as he was borne, was not only pooze and nedy, but was constrained also to flee into banishment into Egypte to escape the tyrannie and perill of his enenye. Wherefore the prouidence of God by those wise men prepared wayfarynge victuall for the chylde and his parentes in their iorney. It is very like by y<sup>e</sup> wordes of the Euangelist, that it was no small gyft, whiche sayth, that they opened theyr treasures. But seying it is euident, how great the good wyl of the wise men was towarde the chylde, who can doubt but that their magnificence and liberalitie was great? Which thyng ought to admonish Christen men, not to Despaire, when they suffer persecution, and when they are tossed by & downe by banishment. For God can so lyttle abyde

Is. iii.

that

ii.

what is our  
dutie to doo  
towards the  
chylde.

Mat. 23.

The wise  
men brought  
victuall for  
Christ, when  
he had fledde  
into Egypt.



## The Epiphanie

God neuer le-  
ueth his pro-  
ple succourles

that christen men shoulde perishe for hunger, that he will rather stirre men that dwel farre of, to byng succour and aide for them. As we are sufficiently confirmed by the example of his onely begotten sonne, as touchyng this matter.

We must ioyne also with this hystorie, that that is put forth in the prophete of Michas, wherein is contained an euident description of Christ, with a singular doctrine and lesson by it selfe. Whose wordes are these.

Michas. 5.

And thou Bethleem of Juda art not the least amongest the thousandes of Juda. For out of thee shall come he that is gouernour in Israell.

Bethleem, &  
kele towne by  
Christis birth  
hath great re-  
nounge.

In this sentence, as the Jewes testifie themselves. God gaue a playn and euident prophete, that Christe should be loked for at Bethleem, and that there should be the first swathing bands of his apperyng in mans nature. This is that chief renounge, which setteth forth this litle towne of Bethleem more magnificently, then is the most noble & excellent citie Jerusalem. And this is the cause, why the Euangelist semeth to change the woordes of the Prophete: The Prophete calleth it small. The Euangelist wyl not haue it counted smal. For the Euangelist beholdeth not the outward syght, as the Prophete dyd, but the spirituall glorie. Because the Sonne of GOD is bozne there. To the whiche honor there is none of all the honours that euer was geuen to any Citie, to be compared. Wherefore they are magnificent and glorious woordes, wyth the whiche the Euangeliste commendeth Bethleem: Out of thee (sayth he) shall there come forth a Capitayn for me, which shall fede my people Israell. And this is a most sweete Prophecie, whiche describeth Christe vnto vs

on suche wyse, that although before the world he be a man despised for his pouertie, and borne in an obscure and an vnknown place, yet is he that captayne and prince of Israel, that is ouer the people of God.

But what maner of kyngdome this is to be taken for

Christ the captayne.

I declared before in the sermon of the Angell, whiche

hym self also calleth Christ the Lord. Not suche a one,

as is a tyrant, and that wyll bere men wyth his cruel

imperye. For euen for that cause (sayth the Prophete)

Bethleem that arte smalle. Als though he shoulde say :

If thys Lorde woulde haue hadde imperiall mai-

estie, that he myghte seme terrible vnto other, he might

haue chosen an other place for his byrthe. But here is

no princely prouision, no armour, no riches, no waigh-

tyng men, no appointyng of offices. And that the ve-

ry fyrst principles myght foorthewith declare, what a

kyngdome this was to come, he chose not Ierusalem

as the moste holpest, nor Rome as the most mightiest

but he was content with a pooze towne, that it might

foorthwith be declared therby, that he should becom a

What maner of lord Christ should be.

lord not after the common facion, but pooze and nedye

in the sight of the world, how eit riche in spirit, and in

all spirituall giftes. For this is his title, to be a Lord &

a Prince. But yet all the sight, when he is borne, and

when he is born in Bethleem, and what soeuer thyng

is apparaunt to the senses, as touchyng hym, was

lyke no princely pompe. Wherefore sith he is a Lord and

Prince, and yet not glorious before the worlde, but

pooze and nedye : what other glorie can it bee, than e-

uen as hee is myserable in respecte of worldly fel-

icitie, so contrarily he is myghtye and greate, in those

thynges, wherein the worlde is founde to bee nee-

dye and a starke begger.

L.iii.

And

## The Epiphanie

And here of it is, that he is excellent in rightuousnes, wher: as the world is oppressed with sinnes: that he is eternall, wheras the worlde is casuall: he is the lord of the dyuell, where as the dyuell hath the worlde yoked vnder his moste cruell bondage. He is good, whereas the worlde is all naught: he hath God mercifull vnto hym, where as the worlde struggeth with the wrath of God: He is the lord of everlastynge lyfe, where as the worlde is appointed to hell.

This is the imperie of this chylde, and for this condition and state doth the fruite redound vnto his people. He wyll geue no bodyly saluation, but as farre as the soules helth and his glorie requireth: for he is poore and nedy. Wherefore let no man come to the kyngdom of Christ, to the entent that he may enlarge his goods and encrease his substance. He may loke for this of the Pope, and of men of that sorte. He aduanceth his creatures to imperie, he getteth them riches, parteth amōg them all Prouinces, as Daniell prophecied. But the princely power of this childe, is to be felte only in this, that thy synnes may be forgyuen, that he maye iustifye and saue thee, that he may geue his holye spirite, and transpose thee out of the kyngdome of the worlde and of death, into the kyngdome of God. And to this now is faith requisite, and as I sayd before, that thou kepe sure the worde of God. For he that letteth passe Gods woorde, and foloweth his owne thoughtes, shall lose Christ, neither shall he knowe hym for a king, but for a Iudge, he shall be in hatred and feare, as the dyuell is. For they are wont to feare hym also, when they feelee them selues gyltie for their synne, least he shoulde take them to be punished: wheras Christ in the meane season confesseth hym selfe to be the lord and prince of his people



people, to deliuer them from synne, and to transpōse them into the kyngdom of grace. for his people are no other, but miserable synners, which tremble at the fearyng of theyr synne, and are afrayde, and would fayne be in Gods fauour. So that herby may the playn description of the Prophet be perceyued. ffirst, that he shal be no bodyly prince, nor yet exercise spirituall pynshementes agaynst wyckednes, but to geue saluation to all men, that beleue in hym. agaynst synne, the deuill death, and hell. For of suche a prince, there is sure hope of Saluation.

And thus farre doo the Scribes recite the saying of the Prophete, and no farther. They feare peraduēture lest this be to muche: For they perceauē well, that this is Herodes entent to seeke some way howe to slea and to take this kyng of the Jewes out of the way. wherfore they reherse not the whole sentence before Herode, and they do almost professe by worde, that at this time they acknowledge no other kyng of the Jewes, besyde Herode. And yet is it in the Prophete, that a Prince of the Jewes shoulde come, and shoulde procede oute of Bethleem. Therfore they leaue this vnperfect, neither dare they to pronounce any farther. But the Prophete although he was not luyng at that tyme, yet dothe he procede and describe what maner of captayn or kyng this shoulde be: whiche belongeth also to his persone in these wordes: *Et egressus eius ab initio a diebus æterni tatis.* And his out going hath ben from the beginning, and from euerlastyng.

*Michee. 5.*

This dyd not the Scribes reherse to Herode, no <sup>3</sup> testinonis neither they them selues dyd vnderstand it. For ther is of Chrystes true humani- more obscuritie therein, than was in the words before. tis and god- And that his byrth shoulde be in Bethleem, and he him selfe

## The Epiphanie

selfe be a captaine ouer all Israell, it is not obscurelye spoken, and there is a sure signe, that he shalbe a man. But wheras the Prophet sayth furthermore: His procedyng is from the begynnyng, and from the dayes of eternitie: It signifieth that he is the eternal and euerylastyng God, which had not his beginnyng in Bethleem: Of a trouth he was born in Bethleem, and this is one maner of procedyng. But there is an other also beside this: Which is sayd to be from the begynnyng and from the dayes of eternitie. The wordes of the prophete are not to be changed. fyrst he sayth: Out of the shall procede. Here do the priestes and scribes testify, that to procede & to be borne, signifieth all one. Wherefore the same word after ward must nedes signifie the same thyng, when he saith: whose procedyng is from the old dayes, and from eternitie, that is before y<sup>e</sup> tyme that daies and houres were. Wherefore if thou wylte know, fro whēce this child is borne, mark this prophetic: He is born (saith he) fro Bethleē. But what more? hath he no other birthe then this: the prophet saith furthermore: yea, he was rather borne before al creatures: heauen, earth, the sonne and moone. But that may be determined by no wordes, and it is nothyng els, then that he was borne without begynnyng eternally, before there was any tyme or daies. This did neither Herode, neither the Jewes vnderstand, neither wer they woorthy to vnderstand it. And this is the prince & king which was born at Bethleem, a very man, which neuerthelesse hath this name also, procedyng from the old dayes, which proceded and was born before the world, that is, which is a true and eternal god, and also a true & a naturall man. And this is the cause of so great stirrynges & motions in the worlde. for it can not vnderstand

From whens  
Christ should  
be borne.

Christ is god



stand this to be procedyngs and birthes without dis-  
 cention, that this child also should haue his procedyng  
 before there was sonne or moone. The Jewes could  
 not abyde this, and afterward there sprang vp many  
 heresies, whiche spake agaynst it. But this matter is  
 left to be consydered of the, which hast gods word put  
 foorth vnto the. Out of whome then was he bozne, if  
 he was bozne before y<sup>e</sup> world? Verily of no other, but  
 of God only. This must reason nedes confesse, if it be-  
 leue that God made heauen and earth. For what other  
 thyng could be before heauen and earth, than God? If  
 this childe then proceded, & was bozne, before heauen  
 and erth was made, it must nedes folow that he was  
 bozne of God, and is very God. For besydes God and  
 his creatures was there nothyng.

And this is surely a sentence, which conteyneth the  
 ground & foundation of all things. For if Christ were  
 onely a pure man, death wold haue confounded hym  
 with all other mortall men. For in that, y<sup>e</sup> he was born  
 of a virgin, it hath not so great strength against death.  
 But this is a greater miracle, where as God made  
 Cue of a ribbe, thā in that that a virgin brought forth  
 a chylde. For a virgin is of that sexe and kynd, whiche  
 is bozne to byrning foorth children. wherfore that thing  
 coulde not repress the dyuell nor deathe, because he  
 was bozne of the Virgin Marye. But all the healpe  
 consisteth herein, that the virgin Mary, is not onely  
 great wyth chylde, but also with suche a chylde, which  
 was bozne before the worlde. wherfore the dyuell,  
 deathe, and all the kyngdom of the dyuell is ouercom  
 in that they proue maistrise with suche a manne, whi-  
 che hadde hys procedynge or begynnynge beefore the  
 worlde.

For that that  
 Christ is god  
 he dothe the  
 workes belo-  
 ging to God.



## The Epiphanie

Christe dyeth  
as a man, but  
as he is God  
he can not die.

If it were not for this, and if he had his procedynge out of Bethleem only, he could haue the vpper hande ouer death no more than we all: he should be in danger therof as wel as his mother Mary, and John the Baptist, and other excellent saintes. But his procedynge is named to be from the old days. wherfore death could not shewe suche strength in this chyld, wher with hitherto he kyllled all men. For wher as he was God, he could not synne, neither bee made gyltie by the lawe, neither be killed of deth, neither damned of y<sup>e</sup> diuel. And yet for all that, forasmuch as he had his procedynge in tyme out of Bethleem, and was borne into the worlde as other chyldren were, he could not but dye. Hereof it is, that death and the dyuell layeth snares for theym selues, which consyder no more then the procedynge out of Bethleem. And after this procedynge, the chyld is in daunger of death. But when he was now in his Sepulchre, he trieth his righte by these woordes: I was borne before the world, and so by the diuine and godly power, he breaketh the bandes of death, of synne, and of the diuel, that they can take no hold vpon him at all.

Suche a memoriall would this Prophete set forth as touchyng this kynge, that we shoulde not be ignorant of his two maner of procedynges, or as we saye, of two maner of byrths. For he is such a person, whiche is bothe a true GOD, and also a very man, but yet on suche wyse, that he is not two persons, but one.

So that he confesseth, that CHRIST is the sonne of Mary, whiche sucked at her brestes, and encreased in the body as other men dyd. But yet neuerthelesse he was borne before the worlde, without beginnyng, so that now these two seuerall substances of manhoode and godhead, be withoute separation vnited togyther,

In one persone, and ioyned togyther. This dyd not the  
 hygh priestes tell Herode, neyther was he worthye to  
 knowe so greate mysterie. This byrthe is exceedynge  
 meruaylous, whiche if we desyre to knowe, we muste  
 take our begynnynge of our discipline and meditation  
 out of his procedynge in Bethleem. As this also is the  
 order of the Prophete, as soon as he reherseth the car-  
 nall byrthe. Yea and hee maketh more large menti-  
 on as touchynge this, than as concernynge that byrthe  
 that is eternalle. For hee that wylle meddle w<sup>th</sup>  
 matters belongynge to God without peryll, muste be-  
 gyn at the lowest; and first of all learne, what thyng  
 he doothe in the earthe, and howe hee reueleth and  
 openeth hym self to men. Then shal he go forth with-  
 out stumblng, as the order of the Prophetes descrip-  
 tion, appoynteth, and shall know that this chyld was  
 bozne from euerlastyng. Then shall it not bee terrible,  
 but pleasant & cōfortable. But the ouerthwart nature  
 of men marreth & confoundethe all thynges, because  
 that all begyn their discipline at predestination. Sithe  
 God knewe all thynges before, why dyd hee not take  
 hede, that man should not haue fallen. And if thou ta-  
 kest this waye to the knowledge of God, thou shalte  
 fall downe headlong. For this was the fall of Lucifer  
 whiche coueted so hygh renoume, that he coulde not  
 comprehend hym selfe for pride. But if thou wilt go  
 the right waye to the knowledge of God, take thy be-  
 gynnynge at Christes swathing bands. As the prophet  
 setteth forth this order, that a man should first go to  
 Bethleem, and after ward clymbe vp into heauen, and  
 to eternitie. As Christ hym selfe teacheth, where as he  
 sayth: Philipp, I am the waye, he that seeth me, seeth  
 the father. He that despiueth these principles, and ten-  
 deth

The process  
 dyng out of  
 Bethleem,  
 ought first to  
 be learned.

The thoughtes  
 of Predesti-  
 nation,

Iohn. 14



## The Epiphanie

Deeth or goeth forthewith to the hyghest, as to searthe, what is the gouernement of God, how he punyssheth: This reward of his folishnes he taketh, euen to stum- ble to his damnation, As the wise man saith: He that is a searcher of the maiestie, shall be oppressed of his glorie.

**Proverb. 25.**

**How God is  
to be knowen**

Wherefore this is the true waye for hym, that desy- reth the true knowledge of this chyld, first to come to Bethleem, Then when he hath sufficiently beholden and considered hym in the maunger, this will succede of it selfe, that he is not onely the sonne of Mary, but also the sonne of God, borne of God, before there was any creature created of God. And so the matter shall be without perill. For when thou canst truly compre- hend this man Christ, thou shalt know God also: If thou beleuest in hym, thou beleuest in God: If thou callest vpon hym, thou callest vpon God: If thou blas- phemest hym, thou blasphemest God. And this is the Prophecie as touchynge the chyld Iesus in Beth- leem.

**Herode and  
the Scribes  
are madde.**

But consyder also therewith the peruerse and unre- sonable reason of Herode, and of the Scribes. Herode persecuteth this chyld, the Scribes despyse hym. This way of God is worthy to be had in mynd, whi- che putteth foozthe a moste euident scripture to men, wherof they may talke, syng, and speake dayly in their communication, and yet they vnderstand not a word thereof. For is not thys a straunge and monstrous thyng, that the Scribes recite thys Prophecie? He- rode after the iudgemente of the Prophecie sendeth to Bethleem, and addeth therto hym selfe, saying: Make Dyligente searche for the chyld, and whenne ye haue fou-



founde hym, bynge me woorde, that I maye come  
and worshyppe hym. And yet they vnderstande not  
one iote of the meanyng thereof. They are alwayes  
kept busye with the shadowes, they neuer attayne to  
the bodye of the matter.

Neither goeth the matter anye otherwyse at this  
tyme amonge the unkynde, yea, and that not onely  
amonge the Papistes, whiche haue the Bible as wel  
as we, whiche reade it, and knowe it as wee doo,  
but also amonge men of our part. They reason of the  
Gospell, but they vnderstande nothyng thereof at all.  
For if they vnderstode it, they woulde with all their  
hearte declare it in theyr lyuyng. As the Scribes and  
Herode reherse this Prophete by mouthe. But yf  
they had vnderstande, they woulde haue surely gone  
with the wise men to this chylde, and wooshypped  
hym. But in that they doo not so, and in that they de-  
spyse these greates thynges as the brute beastes doo, it  
is a token, that they knowe not that thyng, whiche  
they teache other. Wherefore Christians haue this a-  
boue all other, that they doo not onely heare, but also  
vnderstande the woordes, and conceaue an ercea-  
dyng meruaylle and pleasure thereof. Wherefore,  
althoughe that the worlde, the Pope, and our proude  
Citizens, and husbandmenne, doo farce passe vs both  
in rychesse, strengthe, and dygnitie, yet wee knowe,  
that we passe theym agayne farre in thys: and that  
thys is theyr incredyble punyshement, that notwithstanding  
they doo heare Gods woorde, talke of it,  
and teache it vnto other, yet doo they vnderstande  
nothyng at all thereof. As theyr owne lyfe maye  
bee an euidente prooof of thys, that they haue eares,  
as the

Many of our  
gospellers vn-  
derstande not  
what the gos-  
pel is, wherof  
they talke so  
much.

Esai. 6.  
Math. 13.

## The Sermon of the baptisme of Christ

as the Jewes had, and heare not, they haue eies, and yet see not. Let vs pray to GOD, that he will through the starre of his most holy worde, lead vs to his son Iesus Christ, and preserve vs for ever, agaynst all offences, of his goodnes. Amen.

### An other sermon of the Baptisme of Christ vpon Twelfth daye. Math. iii.

**W**hen came Iesus from Galile to Iordan vnto John to be baptised of hym. But John forbade him, saying: I ought to be baptised of thee, and comest thou to me: Iesus answering, sayd to hym: Let it be so nowe. For thus it becometh vs to fulfill all righteousnes. Then he suffered him. And Iesus as soone as he was baptised, came straight oute of the water. And loe, heauen was open vnto hym: and John sawe the spirite of God descendinge lyke a doue, and lightyng vpon hym. And loe, there came a voyce from heauen, saying: This is my beloued son, in whom I am welpleased.

#### THE EXPOSITION.

**I**f the feast of the Epiphanie haue we intreated, how that it hath his name of this that Christ opened hymselfe, not onely by the starre, but also at Iordan, where hee was baptised. But forasmuche as this reuelation is the greatest and chiefest, and most comfortable vnto vs, it should not be against reason, if it were called the feast of Christ baptised, and opened at Iordan, when he was thirtie yeares old. The Euangelist dothe shew the hystorie playnly. That he moued from Galile, and came to John vnto Iordan, to be baptised  
of

Of the bap-  
tism of Christ

Math. 3.

of hym, as other synners were, whiche knewe their synne, and desired remissio of them. John is troubled with this strange case. For he knewe Christ from his childhode. And he thinketh him self not worthe to baptise hym. But Christ saith, suffer me, this must be done, that all righteousnes may be fulfilled, that is, that he may bring it to passe, that all miserable synners may come to righteousnes, and be saued.

Mat. 3.

Wherfore herein is now set forth a comfortable example vnto vs, wherasthe sonne of God offered him self to be baptised, which neuerthelesse synned not, and doth that that he was not bounde to doe, wheras we do not that y<sup>e</sup> we are boude to do. And it is farre vnlyke, that we should do more than oure duetie, when we through oure wickednes are very farre from that that we shoulde do.

Christ hath  
no neede of  
baptisme.

Wherfore this ought especially to be marked in this place, that Christ the sonne of God, whiche is holier then al baptisme, is not withstanding baptised, a gaue commandement, that baptisme should be kepte in the congregation, and that al that wold be saued, should be baptised. And by this is it now euident, that al men are damnable and accursed, and stryken with madnes and blindnes of God for a punishemēt, which can not intreat and obtayne so much of their eyes and eares, as to marke what is done in this matter, but contēne and dispraise baptisme, and speake vilanously therof. For why doste thou, and thy children refuse baptisme, seing y<sup>e</sup> sonne of God receaued it? what great madnes or what great furie is this in the, that thou shouldest denye suche a great worke? Doth not baptisme seme worthe of great rentoume for this cause, if it were profitable for nothing els, y<sup>e</sup> this so great a mā vsed it?

Christ came  
to baptisme.  
Baptisme  
therfore is a  
waightie  
matter.

L

wher



## The Sermon of the

wher as this is euident, & he is & sonne of God, & came to baptisme, & thou sholdest come to baptisme for & renoune therof, if thou hadst no other comoditie therby?

Baptisme is  
profitable for  
vs.  
The Father  
reueleth hym  
self vnto vs at  
baptisme.

But this matter is not without oure profite. For what good it doth vnto vs, it appeareth in this, wher as God by this baptisme sheweth fourth hym selfe wholy. For as the Euangelist beareth witnes, John sawe the heauens open. Whiche is a signe that God is delighted with baptisme, whiche Christ hym selfe the Sonne of God sanctifieth with his body. Wherefore heauen is opened which was shut by before, and now aboute the baptisme of Christ is & gate and window of heauen made wyde open: so that from henceforth there is no distance betwene vs and God, because GOD is now fallen downe vnto Iordane. What is a reuelation then, if this be none? Wherefore if the feast of Epiphanie (that is) of reueling and appearing, be requisite, why is not this constitute and appointed, wheras so playne a manifestation and opening of the Father, of the Sonne, and of the holye Ghost is sette forth? For the holy Ghost procedeth here after a moste gentle sight, as a symple doue, whiche amongst all byrdes is moste tame, and is affirmed to be voyde of all wyathe. To the entent that we might conceaue hereby a sure token, that the holy Ghost will declare no crueltye towarde vs, but bestowe that on vs thorough Christ, wherby we may be iustified and saued. And for this cause is Christ also opened after suche a gentle sorte to be the Sonne of God: and wher as he had no nede of baptisme for his owne behalf, he is present therat, and receaueth baptisme, not only for an example, but also for a sacramēt, that his baptisme might profite vs also, & may cause  
vs

The reueling  
of the holy  
Ghost.

The sonne of  
God.

vs to haue sure truste, that God is mercifull vnto vs.

Beside this, wheras y<sup>e</sup> ffather openeth hym self by a voyce: This is my dearly beloued sonne, in whom I am delighted. This is an other manner of voyce, then was shewed in y<sup>e</sup> mount Sinay, when the earth and hylls dyd shake, & the men that hearde it thought them self to be in danger of their lyfe. He sheweth not now such a cruell voyce. All things are full of sweetnes & humanitie. And God doth almost pronounce w<sup>th</sup> this, saying on this wyse: To you mortall men, is this man put forth in baptisme. If ye desyre to know him, it is my dearely beloued sonne, in whome is my chief and only pleasure. Neither is there any cause why ye shoulde feare him. He is set forth to you, as naked, without armour, & without all cruel sight. And there is no cause, why ye shoulde feare me. For I come not now with thunder & lighteninge, w<sup>ch</sup> a horrible & a dreadful trumpe as I came to y<sup>e</sup> mount Sinay, but all things are peaceable, quiet & calme. For what spice of crueltie may here be? The sonne of God, which is innocent & without synne, standeth in Iordane & receaueth baptisme. The holy Ghost commeth with the meeke foyme of a doue. Besides this God sheweth forth a very humane and gentle voyce, declaring that he sendeth vnto vs no Apostle, no Prophet, no Angell, but his Sonne, in whome he may greatly delyght.

What greater recorde can ye haue at al, to make vs to marke, and obserue the sonne of God? Sith it hath pleased God to geue this comendation, y<sup>e</sup> his sonne is with vs, that all maye be sure of this moste certain & tried will of God: If they wil haue God merciful vnto them, let them embrace his sonne only, from whom y<sup>e</sup> ffather can by no meanes turne his fauour, & for the

The baptisme  
of Christ is  
comfortable.

The Sermon of the

sonnes sake, all his must nedde be accepted to y<sup>e</sup> ffather. wherfore let all men regard diligently this commandement, that they heare him, & obey his precept. For he had no nedde of circumcision and baptisme, bycause he was voyd of synne. But the baptisme of John was made of God for sinne, that al that acknowlegde their synnes, & be sorry for them, & desyer that they might be pardoned, should go to baptisme, & thinke for a suerty, y<sup>e</sup> God is merciful vnto them. But why is Christ baptised, which neuerthelesse is without synne? Not for his owne behalf but for ours, which are synners. For he taketh oure synnes vpon hym, and deliuereth vs from them. And for this cause he cometh to baptisme, as the Euangelist sheweth very properly, wheras he saith: Christ forbidden of John, aunswereth: Suffer me, for this is it mete to fulfill all righteousness. Which is as much as to say: In his baptisme is conteyned y<sup>e</sup> righteousness of al the world. For wheras al y<sup>e</sup> worlds synnes are put on me, if the recouer of the worlde be sought for, I muste do that that God commanded synners to do, (that is) that they should be baptised of the. Do not thou forbyd it, but rather further it, that euen as I do gladly take vpon me baptisme for synnes sake: so do thou gladly procure baptisme for me, that the wrath of God may be pacified, and remission of synnes ordeyned. To this meaning sendeth the father this voyce out of heauen: This is my dearly beloved sonne, in whom I am well pleased. He speaketh these words at that tyme, when Christ is baptised, that we may vnderstande, that this is oure baptisme, and thinke surely that the wrathe of God is pacified, and oure synnes purged by this baptisme, and that God wil receaue vs again into fauour for his sonnes sake.

Math. 3.



No difficultie or combrance be it neuer so great; should take the sound of this voyce, and so magnificēt a reuelation out of oure sight and mynde, wheras the Lord oure G. O D openeth the heauens, and sendeth doune the holy Ghost in the forme of a doue, & wheras God the ffather hym self sendeth forth such a pleasant voyce saying: Beholde, here is for you my sonne, whome I loue and esteeme aboue all things, yea and my self also wholly for you. But what doth the sonne? he behaueth hym selfe as a miserable and wretched synner, and is baptised of John. There coulde be no gentler and meker reuelatio of al the godheade according to y three persons in three sortes, than this was; so that all men may be sure of this, that he that receaueth Christ; and beleueth his word, and truiteth in his working, pleaseeth God in all pointes. Which thing is set forth and confirmed in this place. Whatsoever he commandeth, saith, or doth, all that is verily after the will and pleasure of the ffather. Blessed were we, if we wold obey his will, and embrace his sonne with a stedfaste faith and confidence.

But who wold not meruaill at the great madnes of them, which at the sound of this most magnificent voice, passe by as deafe. But yet the rable of Papistes adde to this contempte a moze greuouse crime. They curse and persecute this voyce, and they speake with open blasphemy, that Christ is not only he, in whome the ffather is delighted, but that he is delighted also in Whoukes, Whasses, Pilgrimages, and suche lyke. He that wold earnestly ponder with hym selfe, what a blasphemy this is, to dishonour and disgrace Gods goodnes and humanitie with such pryde, wold thynk it better to dye then to lyue, leaste he should fede on

The unkindnes of the world.

## The Sermon of the

that aye with this wicked kinde.

An abhorra-  
tio to baptis-  
me.

Wherefore my childern learne this, whyle ye haue occasion. A fewe yeares paste ye knew not these things. Then was heauen shut vppe. Then were we fayne to hear and beleue Mounkes dreames as touching purgatorie, and terrible spirits, and soules, and suche other lyes. But now other things are taught, and only it remaineth that men learne. But for as muche as we preuayle nothing with the worlde as touching this, at leaste wyle let vs remember oure duetye, and geue G O D thanks for this benefite, for that he reueleth his mynde vnto vs on this daye, geuing vnto vs a thing of inestimable pryce, euen the holpe Ghost, in the lykenes of a doue, his owne sonne at Iordane in baptisme, and hym self in a voyce full of maiestie and confort. Who woulde not therfore condemne hym worthely, whiche geueth not thanks, which reioyce not, which receaueth not the sonne of God with a feruent desyer, whiche standeth here in Iordane, receueth baptisme as a synner. Upon whom commeth the holy Ghost in the sight of a doue, where the fathers voyce is so nigh, that it can be no nigher? There is no doubt but that the angels of God were present. For where as is the father, the sonne, and the holy Ghoste, there muste nedes be a great multitude of Angels. Wherefore see that ye esteeme this hystory hyghly. In dede it is a reuelatio wher as C H R I S T openeth hym self to the wyle men by a starre. But this reuelation passeth that very farre. For these are thre especiall kynges, God the father, God the sonne, and God the holy Ghost, whiche are al present together, when Christ is baptised. If it had  
so

so pleased hym, this reuelation might haue ben done as well either in the wildernes, or in the temple of Jerusalem: But it was shewed euen at baptisme of the set purpose of God, that we might learne religiously and reuerently to esteeme baptisme: And bycause we also are baptised, let vs esteeme oure selues no other wyse, then fresh and new made sayntes.

The pratyng of the Anabaptistes is very great, where as they say now, that baptisme is nothyng els than water. But with what word myght a man sufficientely curse these execrable heddye persons?

This is the Iudgement of brute beastes, and not of Christians. For there is not only water, but also the worde of GOD as it is seen at CH R I S T E S Baptisme. For God the Father, the Sonne, and the holye Ghost is present. Wherefore it is no more water of the Element, but suche water as in the which the Sonne of God is washed, vpon the which the holy Ghost is caried, God the Father preacheth, that this water might not be counted symple water, but sanctified, whereat God the Father, the Sonne, and the holy Ghost is present. As Christ also for that cause appoynteth the forme of baptisme, that it should be geuen in the name of the Father, of the Sonne, and of the holy Ghost.

Baptisme is  
not water  
only.

M<sup>th</sup>. 23.

Wherefore when a chyld is now baptised, the Sonne of GOD is present at this baptisme, whiche with his body, The holy Ghoste, whiche with his presence, God the Father whiche with his voyce hath consecrated and halowed baptisme. Wherefore it can not be said, that it is but water. For all the Godhead is present. And for this cause we iudge baptisme no



## The Sermon of the

mans worke. For although a man baptiseth, yet he baptiseth not in his name, but in the name of the Father, of the Sonne, and of the holy Ghost, whiche come and are present at the worke of their owne acorde. Or els that wold neuer folow at baptisme that ought to folow. Now who is he, that wold count this vile and of no valew, that God the father, the Sonne, & the holy Ghost, is present? who will be so bold as to calle it very water? Is it not euident, what God of his owne addeth to the water? If water be mingled, now it loseth her name. Why then doe we in this place seuer the word from the water, and pronounce it to be water only, as though the word of God, or as though God hym self were not in this water? But it is not so, for the Father, the Sonne, & the holy Ghoste are present, and be in this water. As in Iordane, when Christ stode in the water, the holy Ghost was caried aboue it, and God preached by it.

Baptisme is  
no work of  
man.

Wherefore baptisme is suche water, that taketh away syn, death, and all euill, and geueth saluation and euerlasting lyfe. So great price is now added to this water, in the which God demitteth hym selfe. But God is the God of lyfe. And sith he is in this water, it muste nedes be y<sup>e</sup> water of lyfe, which taketh away death and damnation, and geueth lyfe euerlastinge. This ought baptisme truely to be knowen and highly esteemed. For he is not baptised in the name of any Angell or man, but in the name of the Father, of the Sonne, & of the holy Ghost. Or as it is in the actes of the Apostles, in the name of Iesu, which is as much. For he that confesseth Iesus Christ truely, with the same confession compriseth the Father and the holy Ghost. For Christ saith, that he commeth from the Father,

Baptisme taketh away  
syn & death.

To baptise in  
the name of  
Iesu.

Father, and that he sendeth the holy Ghost. He then that confesseth truely Iesus Christ, can not diminish the authoritie of his word, but shall beleue that the sonne is not alone, but that the father, the sonne, and the holy Ghost, be there together, although the father and the holy Ghost be not named.

Wherefore let vs not lightly esteeme this, let vs not separate þ word frō the holy baptisme; or water, wher with he is baptised, but let vs confesse, that this is therfore appointed of God to purifie vs from oure syn for Christs sake, through the holy Ghost. For if it were not for this, what should the father, the sonne, and the holy Ghost, haue to do ther? Wherefore if thou beleuest that a new borne chyld is synfull, dippe hym into baptisme, that God may worke his work in hym, as his word commandeth, and doth promise a new byrth by the water and the holy Ghost, and also this, that he that beleueth and is baptised, might be saued. Lyke- wyle if thou confesse that he is in death, dippe hym in this baptisme and lauer after the commandement of Christ, and then shall death be swallowed vp.

*What is the  
use of bap-  
tisme.*

*Marc. 16.*

Neither muste thou, that art baptised, thinke any otherwyle, than that baptisme is a seale and pledge of assurance, that God hath forgeuen thee thy synnes, and hath promised lyfe euerlasting for Christs sake. For baptisme hath a godly power, to take away death and synne. For therfore are we baptised. And although synnes be committed after that, and the works of godlynnes not perfectly done, yet they that repente agayn, do not forsake their couenant of baptis- me and the promise therof. For this can by no meanes agree, that a man should desyer remission of syn, and also geue vp hym self wholy to synne. But this is in

*after the Epiphanie*

all poyntes necessarie to repent, and to consyder with hym self vprightly and truely, that God hath promised vs his grace and fauour. When he cam to the baptisme of his Sonne, and that we should retourne to that grace, and beleue surely, that oure synnes are forgeuen, not for vs or for any creatures sake, but for **C H R I S T** oure Lord, whiche hath commanded this baptisme, and was baptised hym self also as a synner.

Wherefore this reuelation passeth not a litle the other, whiche was shewed to the wyse men by a starre. For out of this the frute redoundeth to all Chrystian men, where as in that reuelation of the wyse men, a few Gentiles only cam to the knowledge of the kynge of the Jewes. Wherefore it were not without a good cause, if this were called the day of the Baptisme of Christ, and in the whiche Christ was baptised. Then should we haue a iuste cause geuen, to pleade the matter of Baptisme agaynst the Anabaptistes and the dyuell, whiche may soner be entreated of vs for any matter, then that we should consyder the busynes of oure saluation. For ther he setteth agaynst vs with tooth and nayle, that we may not come to the sight of oure inheritance. As the example of the Popedome doth yet admonishe vs, vnder the whiche litle or nothing was set forth in the congregation, as touching this reuelation at Iordane. Wherefore thynke this to be a thing most worthye to be remembred, where as God this daye, with a moste euident sermon as touching his Sonne, opened hym self, euen that all matters that are betwene Christ and vs do highly please God the Father. For he that obeyeth the sonne and kepeth his word, he is accep-  
ted



ted to God, and receaueth the holy Ghost. whiche  
openeth hym self at this Baptisme in a very amiable  
and pleasant sight. And herevnto also it agreeth,  
that the father sendeth forth a verve bounteous  
voyce, when he sayth: Behold, here is for you, not an  
Angell, nor a Prophet, nor an Apostle, but my sonne,  
and my owne self also. What reuelation can be grea-  
ter? And what seruice can we do that is more accep-  
table to hym, than that we obey his decree and pro-  
clamation? But he that is not moued with this, let  
hym after his seeking perishe with the dyuell, neither  
is he worthye to heare this Godly sermon. Where-  
fore let vs geue thanks to God for this great and  
vnspeakeable grace, and let vs pray that he will pre-  
serue it in vs, and thereby at length saue vs.

A M E N.

The fyrst Sonday after Twelfth day,  
vpon the Gospell,  
Luke ij.



THE Father and mother of Iesus went  
to Ierusalem after the custome of the  
least day. And when they hadde fulfilled  
the dayes, as they returned home, the  
chylde Iesus abode styll in Ierusalem,  
and his father and mother knewe not  
of it: but they supposing him to haue ben

in the compagne, came a dayes iourney and sought hym a-  
monge theyr kinsfolke and acquayntaunce. And when they  
sounded hym not, they went backe agayne to Ierusalem, and  
sought hym. And it fortuned that after thre dayes, they  
sounded him in the temple, sitting in the myddest of þe doctours,  
bearing

## after the Epiphanie.

hearing them, and posing them. And all that hearde hym were astonied at his vnderstanding, and aunswers. And when they sawe hym, they meruayled, and his mother sayd vnto him: Sonne, why hast thou thus dealt with vs? Beholde, thy father and I haue sought thee sorowling. And he sayd vnto them: Howe happened that ye sought me? wylt ye not that I muste go about my fathers busynes? And they vnderstode not that saying, which he spake vnto them. And he went downe with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayinges together in her heart. And Iesus prospered in wysdome and age, and in fauour with God and men.

### THE EXPOSITION.



**HIS** Gospel hath a very depe & profound vnderstanding, and it is a hard thing to attempt the interpretation therof. It is conteyned in this hystorie, how the matter goeth, when the chyld Iesus is losse out of the heart. But we for this tyme will let passe this hyghe mysterie, and will deferre it vnto an other tyme. And will now take that vpon vs to expounde, which is moste playne and euident. As touching the last feast, this haue we sayd, that it is named the Epiphanie or appearing of Christ. Which thing was done to the entent that this chyld new borne should not be kepte priuie, but be opened to al men. For otherwyse should we haue no vse of this chyld, if we had not gotten the knowledge of hym. And for this cause other hystories are put foorth, out of the whiche it appeareth, howe Christ hath reueled and opened hym self: As when Iohn baptised hym in Iordane, and he opened

opened his glorie by a signe in the mariage of Canaã, even that he is suche a Lord, that hath full power of the creature. And that he should not only be knowen amōgest men, but also be cosited famous for a power farre passing the power of mā. And because he is knowen to be such a lord, whose power is most hygh & almightie: we ought to take hym for our Saviour; vnto whome we should haue refuge in all difficultie & aduersitie, & looke for helpe of him. And to this thing doth this present Gospell belonge. For this is also a reuelation, by the whiche CHRIST doth declare, that he is a child not after the common sorte, but after a peculier manner and trade, whereas he cometh away hym self pryuely from his mother, he regardeth not obedience, whiche otherwys all other chyldern owe to their parents after Gods cōmandement. This matter chanted by such an occasion. The parents, as other Jewes, were bound euery yeare to kepe the passouer. They came to the temple of the Lord to Jerusalem. And wheras they had brought the child Iesus with them, whē the feast was done, the child folowed not the companie of his parents, but taried in the temple. At the begynninge the mother was not so sorrowful for him, peraduenture because he was wont in tymes paste to go to his kynnesfolke. For Christ folowed nothing in the fyrst yeaeres but after the common capacitie of that age, he was not grym and sadde, otherwys than it was agreable to a chyld. In runnunge and playe he shewed not hym self vnylike to other chyldern, excepte that that there appeared not suche sedes of vyce in hym. And hercof it is that Ioseph and Marie were sone perswaded that he was with his kynnesfolke, and are not carefull for

How Christ  
was loste at  
Jerusalem.



## The fyrst Sonday

for hym . But when they had iorneied one daye , at euening they inquire in the Tonne for the chylde : And when they found hym not amongst their kynnsfolke, they were greatly moued. For this chylde was committed peculiarly to the mother . And Ioseph also hadde no litle comaundement, to see diligently to this chylde. But yet was Mary the only mother . Wherefore she toke this matter moste greuoussly, and feared very greatly , for that she found hym not where she sought hym . And it is easie to iudge that it was no smalle feare . Doubtlesse they returned by night the nigheste way, but they finde not the chylde. What they thought in this case and what heart they hadde, iudge thou of thy owne felinge , although it be not lykely. For one day was passed ouer without care , in the whiche he was losse, vpon the second they make inquisition , in the thyrde daye at length they fynde hym . And as for two nyghtes together they slepte not, but passed it ouer with carefull thoughtes . And Doubtelesse the mothers mynde was greuoussly wounded with suche moste bytter suspitions, reasoning this with here self : God hath taken away thy Sonne from the , he will not suffer thee to take anye longer ioye of this giste, bycause thou haste kepte hym so negligently . Ioseph toke it for a punishment of Gods wraathe, bycause he tooke no better hede to this only chylde.

Why Christ  
wolde hyde  
hym self.

This therfore is most worthye to be marked , that Christ wolde declare his priuiledge , that he is not bound with lyke force as other chyldeern be, to be subiecte to the parents . But that whatsoeuer he dyd , he dyd it for an example of a free will, and not constrained by the rigour of the lawe : For he was not only  
the

the sonne of his mother, but also her God and Lorde. Wherefore he is not here subiecte to his mother, as we shall heare nerte, where as he sayth: Woman, what haue I to doo with the? So doth he here also, and declareth that he is not a pure man, whiche can be constrainned by necessitie to obey his parents. But this doth he openly professe, that he hath a hygher parent, to whome he is more bound then to Mary & Ioseph. How is it (sayth he) that ye sought me? Knew ye not, that it behoued me to be about those thinges that beloged to my father? As though he should say: I am youre sonne, but yet on suche wyse, that I am more bounde to obey the heauenly father.

Wherefore he is made open and manifeste for oure behalf, that we might wel know hym, and repose and lay by within vs the true example of hym, that he is not only man, but also God. Wherefore as sone as his mother said vnto him: Sonne, why dyddest thou deale thus with vs? He aunswereth, I am not disobedient vnto you, I haue not despised you as ye thought. Wherefore he defendeth his right against his mother, and bycause of his parents sorow and great vexation of their mynde, their case semeth so muche the worse. For they might haue called to mynde the words of y Angels and shepheards, as touching this chylde, and might know, that although this chylde folowed not them, yet he ought not to be blamed as disobedient, but it was their part to thinke of a greater obedience whiche ought to be shewed to the heauenly father.

Christis example tendeth to this purpose to know that God muste be more obeyed then man.

And for a necessarie cause was this example to be put forth of Christ against oure reason & ouerthwart manner, which doo alwayes iudge that y seruice inuited by man is better than the seruice appoynted by God.

where

## The fyrst Sonday

Wherfore this rule is here to be learned, that when the matter commeth to this point, that we muste either denye God of his seruice, or els oure parents and magistrates, we muste aledge CHRISTES worde for oure defence, and say: I muste rather be about these thinges that belonge to my ffather, whiche is in heauen? Besyde this case, I will gladly do all that I can to fulfill my duetie towarde my ffather and mother, toward the powers, and satisfie the familie and mauster. But in this state I muste declare that I haue an other ffather, whiche ought more to be obeyde. This thing had CHRIST Sparents forgotten in this place, wherfore Christ calleth them agayn into the way, and admonisheth them as touching their duetye.

We muste  
obey God more  
then man.

Wherfore Christ putteth forth an example for reason. Whiche, when it ought to obey and serue God, excuseth it self by this pretence, that God hath commanded obedience also to be done to parents and magistrates. Euen as the persecuters of the Gospell do now at this tyme. They haue learned of vs to haue the magistrates in hygh reuerence, and they extoll very muche the obedience to magistrates. We know (say they) that this is true and accordyng to scripture, that both kyndes of the Sacrament ought to be receaued: But we are bound to be obedient to the magistrates. Oure parentes are agaynst it, oure kyng is agaynst it, whiche forbiddeth it, wherfore I may not doo so. If thou doste magnifie the power, whiche is appointed vnto the by GOD: verily God whiche is the geuer of all power, is more to be magnified, whiche before his decree, wherby he gaue this power, speaketh on suche wyse of the greater obedience



dience which is due vnto hym selfe. I am the Lorde thy God. Ought not this then to seme a iuste cause, that thou sholdest do what soeuer he byd thee to do, yea at that tyme also when thy gouernet commaunde thee the contrary, and that thou shouldest also say and obiect to all thy instant aduersaries: I must go about these thynges that belong vnto my father. For Gods commaundement and charge ought to be more esteemed then all thinges that be. If that be fulfilled, then afterwarde thou must fulfil also other ordināces of the emperors, parentes, magistrates, that the commonalties be not disturbed therby.

The vtterynge of this hystorie of Christe, belongeth not onely to faith, as dothe the reuelations made by the starre, & opened in Iordan, and in the mariage: but it pertaineth also to geuing an ensāple, that as touchig matters of religiō, & things pertaining to the obeying of God, we shold haue respect to no mā, neither to parent nor prince. For in this we ar bound by obligation to a more higher lord, & is to god: whose cōmandemēt must nedes be don, & him must we only serue. If thou hast performed this obedience. then maist thou not denie that obedience & is due to inferior gouerners, but yet on suche wise, that they be not a lette to the performing of the greater obedience, whose seruice must be done before all others. Als touching & high temptation wherein Christ is lost out of & heart, I will not speake, I will only haue in mynde the vttering of this chyld wherein he declareth himself to be such a one, that hath a greater right then other mē. For that that he casteth, of the yoke of obediēce, which was made without power, & waiteth not vpon his parēts, but causeth the to com back vnto him agau, to thintent & he might con-

Re.

Christ vttereth him selfe to be an ensample.

The fyrst Sonday after

firm: that they hearde spoken of the angel: And he that  
be called the sonne of the most highest. And that the mea-  
ning of this saying might be had in remembrance, and  
not forgotten, it was expedient that it should be rene-  
wed by this dede. So that this reuelation dothe very  
well agree with the other. For here is it made euident  
that Christ is the chiefest man as the shepards, & Si-  
meon did testifie of hym. Wherfore he thinketh sure y  
his cause & state is chief aboue al other childre, howbe  
it he had not yet forsaken the felowship & pastime of  
his play felowes. But that Christes busines was in  
the temple, the Euangelist doth sufficiently declare. For  
his reasoning was not as touchyng the dearth of vic-  
tuals, or of suche trifling matters, but he conferred and  
disputed with the scribes, as touchyng y word of god.  
First he knew of them, how they understode & expou-  
ded scriptures, & then he reprobued their errors, but yet  
on such wise as did agre to his age. And y I may bring  
this for an exaple out of Matthew, where as y scribes  
disputed of the fift comendement, & so expounded it, as  
though y murder with the hand wer only forbyd ther  
by. He himself cometh forth with a more perfecter mea-  
ning & sence therof, how y al railings, false accusatiōs,  
cursyngs, hatred, braulyngs of y angry, ar to be taken  
to be against this Precept. For the pythe of the precept  
is to exlude priuate reuengyng, & all thyngs that geue  
occasion & inticement therunto, that there might be  
a mercyfull affection and gentynesse toward al men.

After thys sorte dydde the chyldre at that tyme teach  
to make inquisition for the moste weyghtye and per-  
fecte thynges in the lawe. He hym selfe also deman-  
ded of these thynges, that this reason and meanyng  
that was newe and neuer hearde of amongst the

Scribes,

What busi-  
nes Christe  
had in the  
Temple.

Math. 5.



Scribes, myghte gette admiration and wondrynge. Howe maye it bee, that a chylde shoulde hane so perfecte Judgemente of so greate matters? For thys is doubtelcse, that hee thoughte, that the vyces and faultes of the teachers, and the errours of the interpreters were not to be ouerpasse of hym.

And thys is a thyng verye lykely, that he dyd conferre wyth the Doctoures, as touchyng Melias, where he shoulde bee bozne, and what his office shold be. Yet dyd hee all thynges wyth such moderation & wyth such a meanyng, as though he had lerned these thyngs of the discipline of his mother, that they might not iudge this chylde to be Melsias, but yet to be replenished wyth the holy ghost, and wyth the towardnes of the chiefest vertue & power. For what hope of vertue and godly towardnesse there is in a chylde, may well be perceyued by certayne tokens at that age.

And this is the hystorie, howe the chylde Christ opened hym selfe towarde his mother and Joseph, and howe that he is aboue the common capacitie of chyl-dren, because he wyl not wholly be vnder the control-lyng of his parentes, neyther doth he suffer his office to be blamed in this. Thys hystorie dothe the Euan-gelist conclude, when he sayth: He came, Downe with them, and was subiecte vnto them. This chylde vsed here hys priuiledge, when the matter requyred, that hee myght rather obeye hys celestially Father.

But here hee suffereth hym selfe to bee broughte in order agayne, and submytteth hym selfe to the commaundemente of his parentes, althoughe hee were bounde therevnto by no lawe. As Luke signifieth this, whenne hee sayeth: And he was obediēte to them. As though hee shoulde saye, he obeyed them.

Christ is sub-  
iect to his pa-  
rents: for our  
example.



*The fyrst sonday after*

of his owne free will, & not of cōpulliōn. But in that y<sup>e</sup> he was subiect vnto them, he did it not for his parēt's sake, but for an exāple, that as touchyng his seruice in the household, we should not doubt, but y<sup>e</sup> he was very obedient to the cōmandement of his parentes, that he was ready to healde his father in his worke, and that he dyd other thinges belonging to that age, in helping the familie, and that he thought not hun selfe to good to doo it.

This example is put forth to be remēbred of childrē. For if the Lord, which is the God of vs all, did not refuse to do this, and behaued him self vnwillyng in nothing that he was byd to do of his parents, although it were not all without dyudgerie, but many thinges therof were full of seruilitie: verily children ought not to be lothe to shew obedience and modestie to their parentes. For this pleaseth God, and as the fyrst precepte sheweth, he requireth that of all people, that they obey their parentes with all their heartes.

To this very tyme do I remember, that there was in tyme paste a question: Of what sort was Chyestes chyldehode? And the Monkes fayned a boke of the infancie of CHRIST. And there is tolde a fable of a certayne byshoppe, that he would haue knowen this. And for that cause he had a dreame, in the whiche he sawe a carpenter, preparyng wodge to buylde, and by hym a lyttell chylde, caryeng the chypes of wood, vntyll at laste a vyrgine in grave clothynge, haupnge in her hande a calidron, came vnto them, and called bothe the manne and the chylde. And here the byshop in his dreame, semed to folowe them, and to hyde hym selfe within behynde their gates, that hee myghte knowe what meate it was, that they dydde eate.

And that when the mother had set meate before the chylde by him self alone, the chylde asked what this mā behynd the gates wold haue, and that the byshop was cast in suche a feare by these wordes, that he was waked out of his slepe. But if thou wilt haue true knowledge as touchyng the chyldehod of Christ, haue respect in this place to the wordes of the Euangelist, whiche are these.

And he was subiect to them.

That is to say, He was obedient to their commandement, and thought nothing to base for hym to doo. The chyldehod of Christ.

And this ought to make all children & seruantes ashamed, when they heare this hystorie of the chylde Iesu. For they obeye neither maisters, neither parentes in the familie. For this do men pretend both by thought and worde, that they woulde gladly folowe Christ, if they knewe how. As the Franciscan friers wyll haue them selues knowen by this, in that they folow saint Francis in besture, watchynges, and suche lyke. But forasynuche (saye they) as no man hath knowledge of Christes chyldehode, the matter is without example.

They say not true in this, that no mā hath knowlege therof. For here is put forth an earnest testimonie of it.

And he was subiect vnto them. By these fewe words the Euangelist compriseth all the chyldehode of Christ, and all the tyme of his adolescencie and youth, yea rather al this whole space vnto the thirtieth yere. But what is the meanyng of this? And he was subiect vnto them: Verily nothing els but that he looked in the first precept, as in a glasse of all his doynges. Now this commaundement sheweth what chylde and seruantes are bound in the familie to do to their parents for their seruice, in setting things necessarie, in procuryng them

## The fyrste Sonday

in the houghold, and in the fulfylling their commandementes, And the childe Iesus thought, that this was belonging to his duetie. And here nowe ought al children to vnderstand their renoune and honoz, in þ they hau: Chyrist the authoz of all their woorkes, where as they folow Chyristes steppes, and do their taskes that are appointed them of their parentes, if so be they only delight in doyng their duetie, as they see that the child Iesus especially endeouored hym selfe to doo.

Thyre is no neede to haue longe commentaries oz gloses as touching the actes of Iesu in his chyldhod, if we consyder but onely this, what taskes and works parents do require of their chyldre in families. For they haue an euident testimonie in this place, that he went not into any wyldernes oz cloister. But he cometh to Nazareth: He highly este meth the ciuile felowship: he obeyeth his parents, and as other children are, so is he subiect to discipline. The vsfauery and foolyshe flocke of monkes maketh mēcion of the chyld Chyrist in their wrytings, that he made lytle byrdes and small beasts. But these are not works of obedience, neither was he commaunded so to doo of his parentes.

For the obedience of a chyld is of an other sorte, and in other thynges, that is, to make prouysion for the famylpe, and that the gonernance thereof may not be neglectēd, not in the smallest matters that there be. The Euangeliste maketh mencion hereof, and wryth one woorde of obedience declareth the wholle duetie towarde the parentes, that the meanyng thereof may be certayne, and withonte doubt. Neyther lette any manne thynke other wyse, but that this whole obedience of the fyfthe precepte is sanctified and consecrate  
by



by the chylde I E S V S, So that it oughte to seeme vnto vs a thyng mooste to bee regarded, that wee departe not boyde of this mooste perfecte vertue. But the worlde hathe no cares, it heareth no good counsaile. Wherefore menne dydde laye asyde trewe obedience, and regarded onely mounkerie, and the requies of saintes: they bysited them with great labour and coste. Euery man thoughte, that they woulde do better, and more precious thynges, than the chylde Christe dydde.

We dyd not perceaue, that the workes belongynge to an householde bee sanctified, by this glorious person the sonne of G O D: which in his youth thought it no shame to doo fylthy and seruile woorkes at his parentes request.

Wherefore we ought to thynke nothyng more excellent, more precious than this hystorie, and hyghly to esteeme this our felicitie when we shewe suche obedience. For the example of Christe is not obscure vnto vs. And all thinges that are thus doone by the folowyng of Christ, are a thousand tymes more better and more holper, then all that euer monkes haue doone, or doo, or euer shall doo. For the monkes haue not Christ for their capitayne, whiche (as the Euangeliste affirmeth) went not into a cloyster, but he went with his parentes home, and was obediende there vnto them.


But this is the summe of the Gospell, CHRIST the Lorde is aboue all, and yet he humbleth hym selfe for an example to vs. We dothe obeie his parentes, that wee myghte haue full knowledge of bothe of fyces. Firste, that we maye shew obedience to God, thenne vnto oure parentes and Magistrates, and that wyth greatte faythe and Reuerence.

## The second Sunday

God graunt that the example of the chyld Iesus may admonishe vs to do our duetie perfectly, and that we may pay vnto God, that belongeth to God, and to Cesar that belongeth to Cesar, and to the parentes, that belongeth to the parentes. Amen.

The seconde Sunday after Twelfth day.

¶ The Gospel. Iohn. ii.

 And the third day was there a mariage in Cana, a citie of Galile, and the mother of Iesus was there. And Iesus was called (and his disciples) vnto the mariage. And when the wyne fayled, the mother of Iesus said vnto him: They haue no wine. Iesus said vnto her: Wo man, what haue I to doo with thee? Myne houre is not yet come. His mother said vnto the ministers: Whatsoeuer he saith vnto you, doo it. And there were standyng there six water pottes of stone, after the maner of Purifyenge of the Iewes, contynnyng two or thre sikkyns a peece. Iesus said vnto them: Fyll the water pottes with water. And they fylled them bp to the brimme, And he sayd vnto them: draw out nowe, and beare vnto the gouernour of the feaste. And they bare it. When the ruler of the feaste had tasted the water turned into wine, and knewe not whence it was (but the ministers whiche drew the water knew) he called the bydegrome, and sayde vnto hym: Euery man at the begynnyng dothe set forth good wyne, and when men be dronke, then that whiche is worse: but thou hast kept thy good wyne vntyll nowe. Thys begynnyng of myracles dyd Iesus in Cana of Galilee, and shewed his glorie, and his Disciples beleued on hym.

The

## THE EXPOSITION.



This is his first miracle, that our Lorde  
 Jesus Christ wrought, where with  
 as John saith, his wyl was to open  
 his glorie vnto his disciples, that by  
 such a signe and myracle, they might  
 knowe hym, and beleue for a suretie,  
 that he is the sonne of God, and the

Christ declar-  
 eth hymselfe  
 to be God.

true Messias: forasmuche as he can doo that that no  
 other man coulde do: that is, to change a creature and  
 to make wyne of water. These thynges are onely in  
 Gods power to doo, whiche is the lord of all creatu-  
 res. They are not in māns power. Wherfore this signe  
 and miracle is to be referred and applied to this ende,  
 that we truly learn to know Christ, and that we may  
 flee vnto hym with a sure trust, when we see oure sel-  
 ues in pouertie, and in any straight combrance, to aske  
 helpe and succour of hym, whiche we shall perceaue at  
 due tyme. This is the chieftest part of this Gospell.

But forasmuch as this is a common doctrine in all  
 sygnes and miracles which Christ wrought, we wyl  
 take this matter now specially to bee entreated, that  
 Christ wrought this signe especially at a mariage, that  
 the doctryn as touching matrimonie myght not grow  
 out of vse in the congregation. For it is a thyng most  
 necessary. All men know in how great contempt ma-  
 trimony was had in the Popedome, & with how great  
 praises they extolled virginite and chastite, which ne-  
 uerthelesse coulde be sene in fewe of them. But howe  
 God hath requited these mariage haters the spiritual-  
 tie, and hath reuenged the wrong and vilanie done to  
 his ordinance, it is easy to shewe. So that they hated  
 not only mariage, but also cleane extinguished the loue  
 of wo-

The popedom  
 alloweth no  
 matrimony.



*The second Sunday*

of womankynd out of their heart. And there was so great contempt and suche hainousnes of these synnes, that it was meruaile, that God droue not mounkes, Nunnes, and Chanons, with all suche lyke, into hell, with a blast of lightnyng. But that we may iudge otherwise of Matrimonie, and that we may not be agaynst it, or flee it, as the Pope dothe, this Gospel may much profite vs therunto. For that that the Lord shewed his firste miracle in a mariage, in an vnknown towne called Cana, when he was thirtie yeares olde, being nowe baptised of John, and takyng on hym the office of preachyng.

Christ hono-  
reth matri-  
monie.

By the Popes Canons and lawes, Christe shoulde well and orderlyke haue doone this, yf he had opened his glorie in the mariage, before that he was called to the office of teachyng, and anoynted of the holy ghost. But this is an excellent example, not onely agaynst the dreames of the Pope, whiche are caste and thrust out of our church with clapping of handes, and hissyng: but agaynst the sectes to come, which counte this the chief religion, to despise and forsake matrimonie, to go into wyldernes & desert places, where as is a more quiete lyfe, and lesse dangerous then is in matrimonie. In the whiche are greate braulnynges, chydnyngs, and much trouble with thy wife, with thy children, seruants, euil neighbors &c. The monks set forth their life for an holy life. But if they say y<sup>e</sup> truth, it wer rather to be called a swete, quiet, and an idle lyfe, wher they haue liued in great abundance & plentie: wher as y<sup>e</sup> miserable married, hath in y<sup>e</sup> meane time, strived with miseries and hard getting of their liuing: and yet they were clean banysshed and put beside this title, by these pope holy monks, that this kynd of lyfe in matrimony might

The lyfe of  
monkes and  
priestes.

might not be in the kyngdom of God, & go into euerlastyng life. And although this exāple of Christ hath put forth vnto his congregation, be magnificent, glorious & euident, yet hath it nothing preuayled with the wicked. It was reherſed in the church, but there was no man there, & could gather so much light therby, that he could truly ponder the matter on this wise: If it be such a great matter to go to the wilderness, and to the cloister, why came Christ to the marriage? If it be suche an unholy thyng to be occupied in the worlde, & to become a married persone, why dyd Christ with his presence and first miracle honour marriage? These tragicall myſeries myghte haue bene mytigate, if this state of monkerie and heremitage had ben put foorthe but a fewe yeares. But now we sithe they are not onely against marriage, but also abiure them selues from it by an othe for euer, that is no holy kynd of lyfe, but it is a folowynge of rest and idlenes contrary to Gods commaundement and ordinance.

We therfore lerne & knowe in this place, how greatly the lord god honoureth & fist cōmandement. For parents & matrimonie, are not without a familie, without gaines, without houlholde stuffe, without other meanes of encreasynge the substance. All these thynges therfore hath cōmendation by this fact of Christ, as holy thynges: with the whiche, true godlynes may wel be ioyned: that all by Christes example may not despise these things, but haue them in great reputation, and magnifie them as thynges cōmaunded of God: and that the doctrine of this Gospell may instruct the youth, to vnderstand that God is highly pleased in the gouernance of a familie, and that there is no neede of newe institutes, as the monks hath corrupted & path of godlines.

For.



Matrimony  
is holy.

For the housholder that applieth all thynges in the gouernynge of his ho use to the feare of God, doth wel instructe and fashion his familie, lyueth in suche a kynde of lyfe as is acceptable to God. Yea the wife also, that prouideth for her chyldren all things necessary for that age, let her not seke an holper kynd of life. The seruantes also, are subiect to their bodily maisters when they diligently execute their worke and commandement of their maister, and do hyghly please God: and if they hold fast by this principle, that they continue in faith: the vylest and basest workes that they do, are more acceptable to God, then all the fastes, howers, prayers, masses of the monkes, yea and whatsoeuer they bestow of, as most chief amongst al their ceremonies & rites.

Matrimony  
is no prophane  
thyng.

Wherefore all these thynges that are belonging vnto mariage, are not to be counted vile, neither is the example of the monkes to be folowed, whiche iudge all these thyngs worldly and vnholy in respect of their owne. Christ with this his dede dothe signifie, where as he is present with the marryng persons, that he fauoureth all this kynde, and that God requireth, that all thyngs appertainyng to the householdes gouernance myght be had for great and high matters, and not for vnholy thynges. As the first precepte beareth recorde, whiche is the chiefe in the second table. Wherefore lette not the married persons, nor the seruantes thynke vylely and basely of their offices. For these thynges please God, and God hymselfe hath blessed matrimony, and hath honored it for the nonce, where as he now beyng a Preacher of the Gospelle came to the marriage at his byddynge.

If mariage hadde not ben holy inough, hee myght haue alledged for his excuse the holynes of his office:

and



and so absented hym selfe. But he beyng the chief prelate of all other, is not lette by his moste holy office to come to the mariage, whiche is the first foundation of all houlholdynge. But getteth vnto all such commendation & estimation, that who soeuer are in thys kind of lyfe, doo highely esteeme the iudgemente of God, in that he hath so placed them in that rounne, that whether they be man and wyfe, either chyldzen, eyther seruantes of the familie, they may be sure, that their office is after the will of G O D. For who woulde not bee Christ hono-  
reth mariage. moued with this notable exāple of Christ, in that that Christ beyng so great a teacher, yea and God him self, is not onely a renoune, but also an healde to mariage. Declaring there his good wyll most evidently? This doctrine is first necessary against heretikes. And wee can not be at this time without it in the congregation Complaintes  
agaynst mar-  
iage. for because of the sectes, which diminishe the estimation of matrimonie, and raileth on it, as though in it were an occasion of all discōmodities, with seruantes children, neighbours, wyfe, houlhold stuffe, so that sufficient care of God, and of his kyngdome may not bee had. And therfore they seke an other deuise, they take vpon them to lyue vnmariied, they make them selues colledges and abbeyes, where they may lyue withoute suche paines. Then after that by the authoritie of the dyuell, they haue folowed these deuises, euery man embraceth a rule and kynde of lyuynge, that semeth beste vnto hym selfe.

Against this perill this doctrine is necessarie, and the example of Christ most euidēt, whiche at the mariage was not the cause of separation or diuorcement. But that their copulation myght be more straighter & narrower & more beneficiall with them selues, he doth  
as a

*The seconde Sunday after*

Christe bleſ-  
ſeth the ma-  
ried perſons.

as a man would ſaye admoure the them, by his owne beneuolence and goodnes. For yf he would haue diſallowed the mariage there made, he would not haue ben preſente at an vnlaufull thyng. If he hadde not fauoured with all his hearte the married perſones, and ſones, and thereby hadde declared the fauour of God towarde the married, he woulde not haue bleſſed the mariage by the gyft of excellent wyne, neyther would he haue geuen a token in this to the married, what ſuccour and comfort they ſhold ſurely fele at Gods hand in ſuch miſeries, yf they feare God.

L. I. 14.

And thys is one meanynge in Chriſtes example, that hereby it myghte be gathered, that Matrimonie ought to be honoured and counted among the moſte godly ſortes of luyng, agaynſt the phantaſticall imaginations of the monkes, whych ſo longe before were reprobued by the Iudgement of the Apoſtles, where as they are called ſeducynge ſpirites, and the doctrine of deuyls, forbyddynge to marry, and to eate meates, The other meanynge is, to the comfort of the married perſones, that they may ſurely beleue, that God is preſente with them, bee they neuer ſo muche vexed wpth pouertie, nede, and other miſeries. Onely lette thys bee thy care, that thou neuer lacke this gueſte at thy feaſt: neyther bee thou any longer ruled with ſuche rules and Canons. Thenue doubtleſſe he ſhall alwayes for thy ſake make wyne of water, when he ſhall ſo proſper thy dooyngeſ with hys bleſſyng, that thou ſhalte neuer be lackynge of the greate glorye of GOD, where as he alſo in thy tribulations, whyche doo ſeeme paſte all cure, ſhall ſuccoure thee at hys tyme appoynted.

The examples dayely chauncynge in mannes tra-  
uayle

uayle shewe thys to be trewe. For when the married  
persones are godly, they feelee the blessinge of God, in  
preparynge theyr luyng: the whiche is promysed by  
the psalme: Ecce dat dilectis suis dormientibus. Be *psal. 27.*

holdz, he geueth to his electe euen when they sleape.

Lette vs take an experience hereof, from the craftes-  
men (I meane of the godlye, and them that labour  
diligently in theyr vocation) yf the whole summe of

God blesseth  
the labours of  
the faithfull.

their gaines that they can gette by theyr yeaeres labor,  
were put before them in a plaine summe and number,

they woulde vtterly Despaire to fynde them and theirs  
thereby. But the priue blessinge of God is amonge

them, where as necessaries are ministred vnto them,  
when they perceauie it not, and are geuen vnto them

by Goddes secrete woorkynge, so that they may per-  
ceauie Goddes priue lyberalitie and bounteousnesse

in theyr mozte scarcitie. To bee shorthe, the presence of  
Christe shall bee perceaued in all oure houses, yf we se

*Math. 6.*

onely to thys, that we caste not of the sekynge of the  
kyngedome of GOD, thenne no doubt he wyl day-

lye tourne water into wyne for vs. He blesseth oure  
breade and loaves, that a fewe maye suffice manye,

that synple meates maye seme to vs mozte delicate,  
that the garmentes maye not soone be woze, so that

A great com-  
fort

yf wee coulde marke with attente eyes, we myghte  
saye thys: Lorde, it is manyfeste, that all the gouer-

naunce and ordynge of mariage belongeth to thee,  
and that the offices thereof pertayne vnto thy ser-

uice. For thy redynesse and good wyll appeare most  
evidentlye in the maryage at Cana, and is yet scene,

where as thou doste so louyngly make prouysion for  
the godly married persons. wherfore I wil count this

thyng for no lighte and vnholye thinge, but wyl decke  
and



*The seconde Sonday after*

and sette fourth for my poore mariage, that I maye at least seme willyng to folowe the moste euident example of Christe thy sonne.

Mary the  
virgin helpeth  
marriage also.

The Euangelist maketh speciall mention, that Iesus mother was presente also, peradventure she was the hyde mother in the mariage. For shee thynketh, that the matter belongeth to her, when there chanced nede in the feast. It appeareth, that the mariage was suche, in the whiche nothyng was lackynge, but that that was necessarie. And here Mary also, by her example testifieth, that mariage is not to be despised, as some superstitious people despise it. For shee is not thereat only in the highest rone, but she hath Iesus her sonne, and his disciples, whiche are moste honorable gwestes ioyned vnto her in this office also. O what glorie and boasting would the monkes make, if this great company of saintes, that is to saye, Christe with his mother & his disciples, had ben sene on this wyse in theyr matters? The moste holy mother thynke it no scorne to shewe her labour and diligence in the moste vilest and base seruice at the mariage.

All these thynges lacke onely the voyce of God protestyng and pronouncynge, that we may beholde this kynde of lyfe, and consyder it, accordyng to her propre nature and true dignitie. The whiche God hath in so hygh estimation, that his pleasure is, that his sonne and his mother, shoulde be as a renoume and heape at the mariage feast.

The examples are great, yet they nothyng preuaile among the Papistes, neither can householders be moued therby sufficiently. The dyuel is the cause thereof, whiche suffereth not this lyght to appeare vnto them, that they may perceiue that whatsoeuer belongeth to the

the seruice of households, that that is taken of God as his owne. For if men wolde thinke this for a suertye, the seruantes wold counite their workes, to be done as a most pleasant shewe in þe sight of God, they wold obey their masters most gladly, and wolde beware of all offence with all diligence. And when they were chidden, they wold take it in good worth, so that they knewe þe this kinde of lyfe were for a suerty acceptable to God. They wold euer beholde this shewe, that Christ him self was present in the mariage, & that he declared his singuler good will towarde married persons & gouerners of households: least this should seme greuouse vnto them, if they take any labour or paynes in the doing of the busines of the household.

The state of  
marrimonie  
ought to be  
esteemed of vs  
also.

But they that are so stubburne, that they regarde not these thinges, neither are they moued therby, haue stonie hearts, wher as they may haue this power, euē to serue God in their house, yet they care not to do it: or if they do it, they are not moued therby, they shew not the selues to be ioyfull, as in a prosperous case. If the hand mayde wolde know her base works to be of such felicitie, that they might be cōpared with þe works of Marie done at the mariage, should not this cause her to be ioyfull and of good trust in all her busynes? Weryly the works & taskes, that belonge to this state, are very vile. But the persons, that iudge truely of things, are excellent. Bycause they know, that whatsoever ther is of this sort, it pleaseth God. Whatsoever the iudgemēt of the worlde be as touching these matters, be not thou ruled therby, whiche folowest true godlynes. For this is the reason, to iudge that great, and to be the very seruice of God, whiche God hath commanded, be it neuer so base and vyle.

Stonie hearts

The thyrd Sönday

Howe fortunat should this lower state be, if it could acknowledge her felicitie, that God allowed all their doynges as his true seruice, where as contrariely all the Hounkes muste nedes be discouraged, bycause they haue no commaundement of God makinge for theyr institution of lyfe. There is none amongest all in this seruile kynd of lyfe, But, if he would consyder his sort of lyuinge after this maner, would take great pleasure of this, that he perceaueth that God and all the Angels beholde and allowe his worke. Beas and hereby should they fynde their masters more gentle vnto them, if they would with all diligence shew fidelitie in their office, and they should at due tyme haue sufficient commoditie therby. For faithfull and godlye seruantes are worthe of honour. But although this be verye true of his nature, yet can not men be brought in beleife that it is so. All men set more by the inuentions of man, as touchyng the worshippe of God after this or that sorte, than that that God hath commanded a s concerning the gouernance of a familie. Wherfore it chaunceth worthele to the vnkynde, against the fyfte precepte, that they faule to Hounkerie, and besides that by doyng all that they can, yet do they neuer obtayne their desyer; but offende God most greuoussly by their great disobedience, for he neuer gaue them any commaundement as touching their trade of lyfe.

The hounkes  
were punished  
for their vn-  
kindnes.

Mariage  
is the best  
kynde of lyfe.

Wherfore this example is not lightly to be esteemed, but hereby ought true godlynnes encrease, that euery man for his parte may diligently furder matrimonie, whiche God hath made gloriouse by his commaundement. For mariage preserueth kynges and Prynces, and that not onely bycause kynges and

Prin-



Princes springe of mariage, but also bycause that if married persons were not, they should haue neither men, people, or yearly reuenewes. For by the gouernance of householdes it is prepared wherby thereafter, all offices necessarie amonge men as well hyshe as low are mayntayned. Wherfore God hath ordarned matrimonie to be as a wel springe of all other commodities in the earth.

This counsell of God is to be knowen, that we might doo all things with the more ioyfull heartes, and that this kynde of lyfe might be commended and furthered of vs. But let the married persons seeke especially herby necessarie succour and comfort for them selues. For if they be godly and feare God they haue this hystorie as a most certayne pledge, that God will helpe the buisnes of the married with a continuall blessing, and correcte and mynish their incommodities. As he testifieth in this place. For it is not to be refused for this, that the married shall nedes suffer affliction in the flesh. But when CHRIST is taken to the mariage, and all the matter is referred to the worshippe of God, then is it sure, that Gods blessinge and helpe shall not be lacking.

This much therfore is to be learned as concerning this present matter, and all ought to know this, these things are put forth in preaching to þ entēt, þ al might haue þ excellēt will at length, to magnifie matrimonie and to count it for a renoune, if they be but married or if they can but bestow somwhat to the furduring of mariage. And fyrst let them see to them selues by this doctryne, that they be not leade of the fantastlicall spirites to superstition whiche count these thinges to be vnholy either to be married, either to gouerne a familie.

¶ But

The Anabap-  
tistes forlake  
marriage.

But he that would lyue with the fauour of GOD, muste attayn therunto by chastinge and keepinge vnder the body. The whiche is the dreame of the Anabaptistes now a days. They forsake their wyues, their chyldren, their familie. And this they take for religion, bycause of the perturbation of mynde, that thet of doth ensue. But this is very deceit, and the dissemblinge of hypocrites. For it is not paynefull in dede, that one taketh on hym of his owne accorde. That that is eniorned men, against their will, is much more paynefull. Wherfore they are against it, leaste they should be fayne to suffer diuers paynes and grefes. For there are innumerable bandes, that bynd the married.

These bandes the Anabaptistes breake, and take them selues to libertie, least they should be fayne to stryue with these common myseries, as other married men do. They take no great penance on them, when they shake of this yoke. For this yoke is of a moste hardest sort, when one is bound to a yokefelow, he is in daunger to his Prince, and bound to his neighbours to helpe them, where as al godly offices cominge and springe on euery part, by louinge and sufferinge. For there are many thynges brought to sight, to hearinge, & to other knowledge, whiche are moste paynefull to fele, and we wold wish to be ridde from them, yet must we endure, neither must we yelde or be discouraged by the. For although al things are full of myseries & paynes, yet this recōpenseth & maketh amendes for them al, in that that God doth greatly fauour matrimonie, and is especially delighted with this function of y<sup>e</sup> married. This felicitie is worthy of thanks & great ioy, that he maketh vs partetakers therof, & excludeth

not be out of this most gloriousse sacrarie and accep-  
table state. If thou shalt be vexed with pouertie, thou  
must not despaire. As he declareth here in this mari-  
age, that he is delighted with such helpinge of the ma-  
ried. This ought now to be learned out of this Gos-  
pell, and we must call for the helpe of God, that we  
may neuer forget it, and that we neuer cease diligently  
to serue oure vocation accordyng to the commaunde-  
ment of God: to whom be glorie for euer. Amen.

*The thyrd Sonday after the twelfth day,  
vpon the Gospell, Math. viii.*



**W**HEN he was come downe from the moun-  
taine, muche people folowed hym. And be-  
holde, there came a Leper, and worshipped  
hym, saying: Master, if thou wilt, thou canste  
make me cleane. And Iesus put forth his  
hande and touched him, saying: I will, be thou cleane. And  
immediatly his leprosie was censed. And Iesus sayd vnto  
hym: Tell no man, but go and shewe thy selfe to the Priest,  
and offer the giste (that Moses commaunded to be offred) for  
a witnesse vnto them. And when Iesus was entred into  
Capernaum, there came vnto him a Centurio, and besought  
him, saying: Master, my seruaunt lieth at home sicke of the  
paulsey, and is greuouly payned. And Iesus said, when I  
come vnto him, I will heale him. The Centurion aunswere-  
d, and said: Sir, I am not worthy that thou shouldest come  
vnder my roofe: but speake the worde only, and my seruaunt  
shalbe healed. For I also am a man subiect to the auctoritie  
of another, and haue souldiers vnder me: and I say to this  
man, go, and he goeth: and to another man, come, and he  
cometh: and to my seruaunt, do this, and he doth it. When

*¶* **¶** Iesus



## The thyrd Sondag.

Jesus heard these wordes, he meruayled, and saide to them that folowed hym: verily I say vnto you, I haue not founde so great faith in Israel. I saye vnto you, that many shal come from the East and West, & shall rest with Abraham, Isaac, and Iacob in the kyngdome of heauen: but the chyldern of y<sup>e</sup> kyngdome shalbe cast out into vtter darkenes, there shalbe weeping & gnashing of teeth. And Jesus sayde vnto the Centurion: Go thy way, and as thou beluest, so be it vnto thee: and his seruaunt was healed in the selfe same house.

### THE EXPOSITION.



**T**wo things are set forth before vs in this Gospell. The first of the leapre, whom the Lord doth purifie. The other of the Centurio, which asketh help of Christ for his sick chylde. And y<sup>e</sup> Euāgelist sheweth that Christ did these miracles forthwith after y<sup>e</sup> lōge sermon which he made in y<sup>e</sup> mountaine. For this was the very meaninge of his so doing, that first he might teache, & after ward cōfirme his doctrine by signes, y<sup>e</sup> all might iudge this doctrine to be true and without fraud, & beleue it the more gladly. We haue no nede of miracles. For y<sup>e</sup> doctrine is so cōfirmed with them already, that no man can doubt therof. Yet neuerthelesse is this very requisite, y<sup>e</sup> they especially which beare the office of teaching, pronouce not only y<sup>e</sup> words of godlines, but also shewe and declare their godly life by the works of godlines. For the kingdom of God cōsisteth not (as Paul saith) in words but in power. Wherefore when the doctrine and lyfe agree, they moue the hearers earnestly: but when the lyfe accordeth not to the doctrine, this is an occasion of stumblinge to manie.

And

Miracles are  
testimonies of  
the doctrine.

And now these signes are not only to be considered as testimonies of y<sup>e</sup> doctrine. For where as they passe al power & might of men, reason it self also is constrained to subscribe herevnto. Als the example of Nicodemus is plain. That no mā can do these signes, except God be with him. Wherefore these thinges also ought to be take for exāples of faith & charitie. For who may not perceauē the gentle heart of Christ, & his redy wil, where as he is moued with a worde to bestowe this gifte of health, wher as otherwise there was no hope of helpe in al y<sup>e</sup> goodes of the world: This is a sure token, & he wil gladly ease y<sup>e</sup> poore, the miserable, y<sup>e</sup> wretched, and the viced: or els he wold haue folowed oure exāple, which when we are wrothe, behaue oure selues fro wardly & choylisy to thē & come vnto vs to desyer oure helpe. This doth not Christ. The leaper had scarce ended his speche, but y<sup>e</sup> Christes will was ready to helpe, and dyd helpe hym. This benignitie of Christ shold not only moue vs to aske helpe of hym in trouble and aduersitie, and to be of a sure hope that he wil not denie vs his helpe: But ought also, to be an example vnto vs, to shewe lyke gentlenes and benignitie to oure neighbour. And as Christ dyd, so we should haue no other respecte, then the obedience, whiche we owe vnto God, & the profite and commoditie of oure neighbour. For Christ seketh not his owne glorie or profit by this benefite. He only hath respecte to this, that this miser lacketh help, that it pertayneth to the glorie of God, & that obedience may be shewed vnto him. For thinke not y<sup>e</sup> this is done to God, when thou geuest a benefit to him that can requite it, and recompence lyke or more for it. This thou doest to thy selfe, wher as thou sekest thy owne profite by doing good.

Iohn. 3.

An example of true charitie in Christ.

*The thyrd Sondag.*

Charitty ought  
to haue respect  
vnto necessitie

But he that will occupie hym self wel in doing his  
duetie toward God and his neighbour, let hym not  
haue respecte to his owne profyte, but only to the vi-  
gent miserie whiche requireth present helpe. And to  
that, where as God wold haue it done, yea although  
the least profite in the worlde should come vnto vs  
therby, yea or although the benefit were but losse vpon  
a choyle. As we are taught also in an other historie,  
where as Christ healeth the ten lepers, and one only  
returneth to geue thāks to Christ. Nine of them dyd  
not as muche as remember, of whom they receaued  
that benefite. It is not possible, but that Christ dyd  
forsee this unkyndnes. Yet he refuseth not for this to  
do good to the misers. When they call on him, he is  
redie to helpe, and as for the residue he committeth al  
to God. And lyke wyse may it be sayde of charitie, in  
the second signe with the Centurion. Christ referreth  
all to this ende, that the goodnes and bounteousnes  
of the Lord may be glorified, and the miserable ridde  
of their miseries. This is true charitie, which hath res-  
pecte to nothing sauing to the word of God and com-  
mandement.

An example of  
faith in the  
leaper.

The example of faith is meruailous, where as this  
miserable person, that was by the lawe forbydden the  
companye and felowshippe of mē, commeth to Christ  
without doubting, and falleth flat before hym, and  
praieyth: Lord if thou wilt, thou mayst cleanse me. And here  
are two things to be noted. First, he beleueth stead-  
fastly and without waueringe, that Christ hath both  
will and power, and that he can helpe in this disease,  
wher as if all men wold do their beste, they can helpe  
nothing, wher as Christ neuerthelesse differed nothing  
in shape, and behauour from other priuate persons.

*Se,*



Secondly, although he doubted nothing of this, yet he peld all to Chriſts will. If he will not deliuer hym from the diſeaſe of the body, that is, if this be contrary to the will of God, and againſt his owne ſaluation, he is ready to abyde this euil patiently more lenger.

And this is not only the propertie of true beleif, but alſo of true prayer, as theſe two are alwayſ ioynd together by nature. He that beleueth truely, prayeth truely, he that beleueth not truely, prayeth not truely. For this is wholye requiſite to true prayer, that the heart doubteth not, but that God is good and mercifull, and that his whole will is to ridde vs of oure myſeries.

How a man  
may praye  
truely.

Yea and eſpecially this faith ought to be moſte ſtronge, in thoſe things that belöge vnto the glorie of God and oure ſaluation, as are he remiſſion of ſynnes, the reſtitution from the dyuell and from death, and in that that God will geue vs the holy Ghoſte, and preſerue vs in his word, helpe vs in temptation, miniſter vnto vs, the encrease of faith and charitie &c. And theſe be the things, that chiefly pertayne to the glorie of God, and to oure ſaluation.

Note well.

Wherefore here haue we nothing to doo with any condition, when we pray vnto God for theſe things, as though that God could herein be otherwyſe myn- ded. And he that in theſe things wold uſe the leapers forme in praying: Lord if thou wilt pardon my ſynnes, If thou wilt, ſaue me. &c. ſhold not pray aright. For in theſe thinges we may not doubt of the will of God, whether he will do it. For he hath put forth his expreſſe and abſolute worde, that this is his ratified and vn- changeable wil, that all men ſhoulde be ſaued. And for that cauſe he procured his ſonne to be a ſacrifice on

1.  
That ſ prayer  
be ioynd  
with faith.

1. Tim. 2.

And v the

## The thyrd Sunday

Math. 17.

the crosse for the synnes of all the world, & put forth a commandement, that al shold heare hym, receaue and beleue in hym.

In things te-  
poral oure will  
ought to be  
subject to the  
will of God.

But where as y leaper doth vse a cōditional prayer: If thou wilt, thou maist cleanse me. The thing is to be considered, for y which he entreateth. We sayd before, that whatsoeuer belongeth, to y glorie of God & our saluation, muste be surely loked for without any condition. For the will of God is certain, & he hath declared it with absolute & perfecte promises, y as touching these things, ther is no misterie more to be required in God. But in bodily promises, it goeth not so. For there may be miserie & woerdhe calamities, & yet y true saluation nothig diminished therby, as al christiās are an exāple.

Wherefore sith y true saluation cōsisteth not in such bodyly things, yea & oftentymes, the damage of the body & goodes, helpeth much to true saluation, he that prayeth to be ridde of them, as we are to this entised by the leapers exāple, ought to think surely with hym self, that God can helpe, & that he will helpe, yet ought he to ioyne his will, with the will of God: that if this be against goddes glorie, and oure principal saluation, then that God will not gratifie and fulfill oure will. And in suche things this is the true prayer, to beleue surely, and yet to point God neither time, neither way how to do it, and how he shall deliuer vs from this euill. For we haue all this fault for the moste part, that we know not what & how we shold aske. As Paul saith: GOD doth best know what is for his glorie and oure saluation. Wherefore oure will ought to be made conformable vnto his, and we ought not to doubt but that he will surely heare vs, if such a petition belongeth to his glorie and oure saluation.

Rom. 8.

where



Wherefore this ought to be a very notable example for the congregatiō that first of all it doubt not of the good will of God toward it self, but that he knoweth oure euils and calamities, & that he hath respecte vnto vs. This ought we to sticke vnto, & yet not to prescribe any thing as touching the maner, deuise, tyme, or successe therof. For y<sup>e</sup> congregatiō remembreth this, that this sentēce is ioynded with y<sup>e</sup> promises of such things that it be obediēt in bearinge the crosse. As the leaue doth here. He doubteth not, but that Christ cā helpe, & y<sup>e</sup> he hath a redie will to helpe, he nothing mistrusteth. For what other cause els had he to praye so earnestly? But he vnderstandeth, that the saluation and health which he now asketh, to be such, as touching y<sup>e</sup> which, he cā not alledge the absolute will of God, as it goeth with the thynges aboue reherſed. Suche faith and obedience is meruailouſly allowed of Christ. Wherefore he suffereth not the desper of this miser (no not in this petition, wherein if he had not obtayned, yet he might haue retayned the hope of true saluation: ) to be voyde and frustrate. This may be set forth as an euident example in the Church, how greatly God is delighted with the prayer of a godly and obediēt mynde.

And herevnto belonge the most notable sentences of the Prophetes. Dauid saith: O tarie thou the leſſure of the Lord, be stronge, and he shall comfort thee, and put thou thy trust in the Lord. Again: My soule doth waight for hym: in his worde is my truste from the morning watche vntill nighte. Abacuc sayth also: If the vision maketh tariance, looke for it, for it will come spedelpe, without prolongynge. For this is knowen in all hystories, that although helpe hath ben delayde, yet that it hath appeared at the laste.

We must not  
despise if we  
obtaine not  
forthwith.  
"psal. 27.  
psal. 130.  
Abacuc. 2.

Dea.



## The thyrd Sonday

Yea and in this is the proper trade of God, wher as he heareth not forthwith, he doth it to declare his liberalitie more abundantly toward vs, then we desyer or vnderstande, as Paul sayth.

Ephc. 3.

Why Christ  
sent the leper  
to the Priests  
Leuit. 14.

And it is not a thing superfluous to make inquisition as touching this. Why Christ after he had cleansed the leaper, sent him to the Priests, to offer his gifte there as Moses commanded: A man may aunswere hereto very well, if he say: that Christ set forth vnto vs an example of charitie, cōcorde, and sobrietie, wher as he wold nothing diminish the right of the Priests, in y<sup>e</sup> that was graunted vnto thē by God, which thing yet he might haue done, that we should learne hereby to defraude no mā of his right. But the chief cause of this commandement, tendeth to this ende, that there might be common testimonials yea by the very aduersaries as concerning this miracle. For when the priest receaueth his gyfte of him, and he cōfesseth that he is cleansed, he testifieth against him self, and against all rebelles, that this Christ, that wrought this signe ought to be receaued, and that we ought to beleue in him, as in the true Messias. For the Prophecies agree herevnto, that Christ shall come with such signes into the worlde. And that Christ had respecte vnto this, he testifieth by his owne wordes, saying: Offer thy gifte, as Moses commanded, for a testimoniall vnto them. As though he should say: They muste nedes confesse, y<sup>e</sup> thou art cleane, & that thou art truely cleansed of y<sup>e</sup> leprosy. But in that that they will not know me for their Messias, they bewray theyr vncurable stubbornnes, which shall be duely punished at their tyme. Yet in the meane season this testimonie against them shall profite other, y<sup>e</sup> they may receaue me, and beleue in me.

The

The Pope of Rome wolde stablythe confession by this commandement, because synne may be compared with leprosie, therfore that the Iudgement of the priest, and purifyinge from synne is requisite. But there is no sure establisshement for this sentence. For what haue we to do, with that that God commadeth the Jewes, as touching the busyness of leprosie? we haue no suche Priests at this tyme. And if we hadde, yet this is euident, that the Priests clensted not the leapers: but that they bare record of their clensing when they were cleane. But I pray you, what maketh this for confession, whiche was referred to the remission of synnes? For the leapers should not offer their leprosie but a cleane body, when they offer their gifte to the Priest. But these thinges are not worthe to be answered to at all of a wyseman. He that will nedes confesse, let hym fulfill his phantasie. But we knowledg only that confession to be necessarie, when mannes mynd cōfesseth freely his synnes before God. This is the confession of the heart, whiche deceaueth not, as doth the confession of the eares & of y<sup>e</sup> mouth. And yet such confessiō before God clenseth vs not frō synne, nor iustifieth, muche lesse the confession of the eares can do it. But this doth only clense and iustifie, euen the fayth in C H R I S T Iesu. The worde is apprehended by fayth, and in his name is remission of synnes receaued, as the promise offereth it vnto vs. And let this be sufficient as touchyng the fyrst example.

The second miracle as concerning the sick chylde, is also a testimoniall of the doctryne of C H R I S T. That these thinges may be knowen to be badenia-  
ble: If God with signes and miracles be redye to helpe

The Pope  
proueth con-  
fession by this  
hystorie, but  
very vnaptly.

The second  
miracle.



helpe this man so gloriously, then that this doctryne is sincere, true, and faultlesse, and that this is very Messias or Christ. And besyde all this, it is an example of a singuler and true faith in the Centurion. As Christ hym self testifieth as touching his fayth, that he found not the lyke in Israel. This fayth is hereby tried, that where as this Centurion was no Jew, but a gentile, yet it sendeth hym to CHRIST, and beleueth steadfastly, that Christes will is not contrary to his, and that as he is able, so he will helpe hym. For if he had not thought this with hym self, he wold neuer according to the wytyng of Luke, had helpe of the elders of the Jewes, to intreat Iesus for hym. But in that they send vnto hym, it is a sure token, that he hoped to obtayne his matter. And with this faith he ioynded great and incredible modestie and humilitie, in that that he counteth him self vnworthy to come vnto Christ, and to aske any thing of hym. But fyrst he sendeth the elders of the Synagog, and afterward, when he heard the Lord to be comminge, he sendeth his fryndes to mete hym, that he should not take the paynes to come any further, and that he is vnworthie, to haue suche a great man to come vnto hym. And that he nedeth not so muche to wearie hym selfe, syth the Lord can byring to effect with a word that that he desyreth, although he be not present therat. And he thynketh with hym self that this is so sure, that he taketh his owne example for a confirmation thereof, and sayth: I verily am a man subiect to power, hauing vnder me souldiers, and I say vnto one, go, and he goeth, and to an other, come, and he cometh, and to my seruaunt, do this, and he dothe it. Wherefore if my word that am but a man, can doo so muche

A great exam-  
ple of faith.

Humilitie ioy-  
ned with faith



much, how much more shall it be done if thou do but speake the worde? And in so doyng, he doth not only beleue, but therewith also put forth a true doctryne of faith and of her nature.

Wherefore this also were to be wysshede, that oure faith of CHRIST might be of lyke sort, whiche might helpe vs with so great vertue of his word, although we see not his person. It is an example of exceeding faith, that this man can be so diligently attentive vnto the word of Christ. First he doubteth nothing of the fauour of Christ towarde hym. Then he desyret no more, but that Christ shoulde speake the worde. This doth he looke for with as sure truste and perswasion, as though he had obtayned all redy the perfecte recoueringe of his chyld. Wherefore thou that now hast the worde, studie to folow him in this point. For there are now extant very large promises, that God will be mercifull for Christes sake. And that we for the faithes sake in Christ, haue remission of oure synnes and lyfe euerlastinge. But we for the moste part lacke this faith, wherewith this Centurion was endewed as we see, which thinketh that if he obtayne a word of hym, he nede not care for the reste. It will forthwith ensue, & the word doth promise. We can not obtain so much of oure selues. And herof it cometh, that we regard not the word, but in the meane season haue oure recourse to carnall succour, wher as the word is almightie, and, as the Centurion doth testifie here, it can not deceaue. That that he promysse is sure to haue good successe. But this fayth is so much the more worthye to be meruayled at, bycause the Centurion is an Heathen, to whome the promise was not lyke wyse made, as it was to the Jewes.

Where

The Centurion is only attant to the worde.

We haue the word, but we vse it not in lyke maner.

The Centurion is an heathen.

## The thyrd Sondag

Wherefore he can not challenge that right, which was only belonging to the Jewes, as to the people of God. For this is the nature of faith, that it maketh humble myndes, that thinke not proudly of them selues, nor are high minded, and therefore they sticke only to the mercie and grace of God.

And this ought to be considered of vs in this example, and that for a speciall cause, that when anye thought of oure owne synnes and vnworthynes shall bere oure myndes, yet that we caste not of all hope, but constantlie embrace the word of God, and beleue in hope contrarie to hope. This is acceptable to God, and this he requireth of vs. For without this, there coude be no grace, if that we wold not applye oure selues to the promise, without merite or any worthynes at all. As this Centurion can not alledge, as the Jewes, that God oweth any thing to hym. And this maketh hym so humble, that he dareth not come in CHRISTES sight. He humbleth hym selfe with the loweste, as the woman of Canaan dyd, so that he sendeth other to entreat Christ for hym, and yet he hath so certainly perswaded him self as touching the goodnes and humanitie of Christ, that he thyneketh with all his heart, that he shal haue help of Christ. And this is verily a true fayth, and true humblenes, that oure vnworthynes cause vs somewhat to doubt, but yet without desperation, so that the bountie and mercie of God maketh vs chereful again.

Matth. 15.

The Jewes  
are proude.

For God requireth both. First, that we appeare not before hym, with confidence in oure selues, after the maner of hypocrytes. Secondly, that after the maner of hypocrytes, we despaire not vtterly in thynges impossible to reason. But that accordyng  
to the

to the Psalmes, we may see that GOD is delighted with them that feare him, and that trust vpon his mercy. But the Jewes dyd not this. For they perswaded them selues, that God fauoured and dyd them good, because he was bounde so to doo. For they thoughte proudly and insolently with them selues, that they executed the wyll of God, and deserued the benefites of God, and vnderstode nothyng of his mercie. Wherefore Christe pronounceth so greuous a sentence agaynste them, saying: Many shall come from the east & west, whiche shall sytte downe with Abraham, Isaac, and Jacob in the kyngdom of heauen. But the children of the kyngdome shalbe caste out into vtter darkenesse, where as wailing and gnashyng of teeth shalbe. The cause of all this is vnbelefe, that they trust so much in them selues, and in the meane season they set nothing by mercy. Wherefore as it profiteth them nothyng, in that they are the seede of Abraham, so shall it nothyng hynder the Gentiles, because they are not the children of Abraham, if they do but imbrace Christ with a sure trust, and aspire to the grace and mercye of God. For this is Gods trade, to fyl the hungry with good thynges, and to send the riche empty away. For before him neither the Gentile, neither the Jew, neither circumcision, neither vncircumcision any thyng preuaileth, but only the faith in CHRIST, that men beyng destitute of their owne helpe, may flee vnto y<sup>e</sup> mercy of god.

And so this Gospell teacheth very exactly bothe of Charitie and Faith, what is the propertie and nature of Faith, how it imbraceth the worde, and looketh after the mercy of god with great humilitie. Whosoever shall order his faith on this wise, he shal obteyn his petition as the leapour & Centurion did, & it shalbe done



## *The fourth Sondag*

vnto hym as he beleued, that is, as he hath the bounteousnes and mercy of God onely in his heart, and coueteth it, and putteth his trust therin, so will God declare his mercy to hym, & receiue hym into his fauour, and deliuer hym out of all his troubles. Now I pray God to instruct vs with the holy ghoſte, and to ſtirre vp in oure myndes ſuche truſte in his mercede, and by this meanes to byng vs to euerlaſtyng lyfe. Amen.

## *The .iiii. Sondag after Twelfth day.*

Up on the Goſpell. Math. viii.

**A**ND when he entred into a ſhyppe, his diſciples followed hym. And behold, there aroſe a greates tempeſt in the ſea, in ſomuch as the ſhyppe was covered with waues, but he was a ſleepe. And his diſciples came to him, and awoke him, ſaying: Maſter, ſaue vs, we periſhe. And he ſayd vnto them: Why are ye fearefull, O ye of little fayth? Then he aroſe, and rebuked the wyndes and the ſea, and there folowed a great calme. But the men meruailed, ſaying: What maner of man is this, that both wyndes and ſea obey hym? And when he was come to the other ſide into the countrey of the Bergesites, there mette hym two, poſſeſſed of deuylles, whiche came out of the graues, and were out of meaſure fierce, ſo that no man myghte go by that way. And beholde, they cried oute, ſayinge: O Jeſu, thou ſonne of God, what haue we to doo with thee? Arte thou come hither to tourment vs before the tyme? And there was a good way of from them a hearde of many ſwyne feeding. So the deuyls beſought hym, ſaying: If thou caſt vs out, ſuffer vs to go into the hearde of ſwyne. And he ſaide vnto them: Go poure wayes. Then went they out, and departed into the hearde of ſwyne. And beholde, the whole hearde

hearde of swine was cried hedlong into the sea, and perished in the waters. When they that kept them fledde, and went theyr wayes into the Citie, and tolde euery thyng, and what had happened vnto the possessed of deuils, &c,

## THE EXPOSITION.



THE hystorie, that is sette forth vnto vs in this Gospelle, is not suche as teacheth vs, what is oure ducie in doyng good workes. For it toucheth nothyng the tenne commaundementes, it teacheth vs not what we ought to doo, but that we ought to haue the ayde of fapth in all peryls, and in the most desperate temptations. Wherefore the doctrine of it, is of the hyghest sorte, and belongeth to ffaith, as touchyng the whiche all men thynke this, that they haue it, and it hath place mooste especially in aduersitie.

A doctrine of fapth.

Wherefore, that it may be the better perceiued, what the matter is, we will deuide it after this sorte: fyrste, we wyl entreate as touchyng the crosse and affliction. And then as concerning Christ, and the ffaith in Christ for because that onely he beyng our sure ayde, delyuereth frome euill. And laste of all we wyl entreate of the fruite and profite, which ensueth after deliuerance out of temptation through fapthe. And all these partes shall shewe how weightie an hystorie the Euangelist setteth forth in so fewe wordes, which ought greatly to be esteemed of vs.

The fyrst is, for that that Iesus with his disciples taketh shyp, & then ther is no tēpest, but al thing calme & quiet, yea & the sea also is pacified, & without all tossing. For y<sup>e</sup> disciples could not be perswaded to take shyp

## The fourth Sondag

Christe com-  
paine in the  
shyppe is not  
without consi-  
deration of a tem-  
pest.

shyppe, and especially to their perill. But as soone as Christ taketh shyp with his Disciples, and loose their cable ropes and tacklings, they sayle with all hast into the mayne sea, there ariseth sodainly suche a tempeste, that the flouds couer the shyppe, and put them in iopardie of drownynge. This hystorie ought to be vbled so commonly of vs, that it myghte bee vbled for a proverbe: that when we will signifie the troubles of the Church, we myght speake it in a proverbe after this sort: When Christ dooth into the shyppe enter, peace wpll not longe continue there: But forthwith foloweth storme and tempest, thou must not loke for bodily reste.

Proverbe.

Trouble  
with Christ.  
Luc. 11.

And this order of thynges is verpe necessarye. As Christ saith: A strong armed man obteyneth his palace in peace, vntyll a stronger commeth on hym. For then all thynges are filled with enmitie and trouble, there is no where peace, no where quiete. All thinges by malicious enuyng and horrible spoylyng, falle into a flame. To the whiche thyng, the whole hystorie of the Gospell beareth recorde. Where as before, all thynges were without trouble: as soone as Christ entreteth into his shyp eyther by preachynge, or by doyng miracles, thou mayst see that al thyngs ar turmoiled with fiery myndes and seditions. There flocketh and rouseth together the Phariseis, the Scribes, the hyghe Priestes, and as the Poete saith, they set on all vpon one man: with spite, with dartes, with foote and hand: Neither can their woodnes be satisfied withoute the death of Christ: But that tempest is muche more greuous, that is stirred vp by the deuill. Thereof dothe Christ prophecie long before in the tenth of Mathew: *Thynges are not sent I came to send peace into the earth,*

Math. 10.

I came



I came not to sende peace, but the sword, for I came to sunder the soune agaynste his father, and the daughter agaynste the Mother, and the daughter in lawe against her mother in law, and that a man shoulde haue to hys enemies theym of hys owne householde.

All these thynges tende to this end, that thou shouldest well consyder, whether it be expedient for thee to be a chustian. For if thou purpose verily to become a chustian, loke more certainly for nothing, than for this tempest and battayle. Wherfore Syrach in the second chapter admonisheth and saith: Sonne, when thou comest to serue the Lorde, be vpright in Justice and feare, and prepare thy mynd to temptation, subdue thy heart, and be pacient. As though he should say: if thou comest not to the seruice of G O D, thou shalt haue no nede to be supported, & deuil wil not trouble thee. But cōtrarily, if thou regardest Gods seruice, & louest christianitie, thou must not refuse to byde tempest & great trouble. Wherfore make thy selfe bo'd and strong, and tremble not at the tempest, but feare G O D rather, & thou mayst not therfore fall frome his worde. Thyng muste thou purpose with a strong and unabashed heart, that nothyng here is taken in hande to wyne the fauour of the worlde, neyther ought to be lette passe for feare of the worldes displeasure. And thys is the very thyng, that the Euangeliste entendeth to teache vs, in that that hee sayeth: That the tempest then fyrst beganne, when Christ entred into the shyppe, and was caried frome the earth into the mayne sea.

But in the meane season it maye profyte in thys poynte, euen that we maye haue whereby to geue a

A chustie man  
must thynke  
to byde trou-  
ble.

Eccl. 2.

The fourth Sonday after

The gospel  
cometh with  
a tempest.

checkemate to the raylers, to the lewde whiche can do nothing but blasphemie the Gospell, whyche speake on this wise, Before that this doctrine came forth, all thynges were at quiete, and we had great plentie: but now there is so great miserie and combrance, that no man can number the sectes, battailes, seditions, omotions, famine, Turkes, and encrease of mischief. These may be put to sylence very well by this example, euen that at Christes entryng into the shyppe the tempest rose. But this befell not through the fault of Christ, but of the dyuell, whiche hateth Christ, and can not suffer hym. So dothe he hate the Gospell also, and endeuoureth to make it so odious, by manye tragedies and commotions, that it may at lengthe be forsaken of all men. But a man can not preuayle soo muche with these blynde persones, as to make them consyder the thyng as it is in dede, they haue respecte onely to the troubles, and impute them to the Gospell. But they haue no regard to those thynges whiche procede out of the Gospel, as is the knowlege of god, remission of synnes, Justification, and sanctification.

The blynde  
wozide.

The example  
of the Jewes

Euen as the ouerthwart, blynde, and styffnecked people of the Jewes dyd in the wyldernesse, when they were in Egypte, and their taskes doubled, they prayed to GOD very feruently for helpe: they had a greate deuotion and godlynesse: And it was not long after theyr departure and delyuerance, but they forgat all that was done for them in the wyldernesse. They had no remembrance of theyr miserie and anguyshe in Egypt. They called to mynd in the meane tyme their pottes of fleshe and their breade, that they had so plentifulously in Egypt. Neither were they vnylike our Papistes.

Exod. 16.  
Num. 21. 21.

pistes in this poynt. They heaped together very coun-  
nyngly the commodities of theyr olde state, and kepe  
close the heynous discommodities, of the whyche they  
were deliuered. After that, whenne God gaue them  
Manna plentifully, forthwith they were wearie of  
it, they set muche more by the delicates of Egypt. So  
froward is our nature through originall synne. Gods  
great benefite can be nothyng esteemed amongst them.  
All thynges are vnacceptable, and not worthe than-  
kes, whiche God geueth of his great good wyll. And  
hereby is the long suffrance of God meruailously es-  
pied that he can suffer the mooste vnkynde worlde so  
long. If any man twentie yeaeres past had put vs in  
choyce, whether we would abyde the hardnes of one  
yeaeres dearthe, that we myght be deliuered from the  
wronges and pillages of monkes and priestes: either  
suffer these common iniuries, and to haue therewith  
plentie of victuall? Who would not than rather haue  
had and wished for that dearth, then the daily spoilyn-  
ges of those deuourers and cormorants. Thys might  
than cōfort vs, that other yeres shuld make that good,  
which was by one yeres derth cōsumed: but y wicked  
neuer leaue spoilynge, but ware dayely more and more  
greuous. But where as thys choyce is proffred to vs  
sopromptly, that we may be deliuered from these cor-  
morauntes by the lyght of the Gospell, yet we do for-  
gette all this to soone. And in thys case doo we high-  
ly commende that quiete state, neyther doo we con-  
syder the end therof, how that in y ydlenesse we could  
not repelle and put from vs, that craftie conueyinge  
awaye not onely of oure goodes, but also of bodye  
and soule, where as all thynges were made noy some  
with false doctrine and idolatries.

The tyme of  
the Poyedon.



*The fourth Sonday after*

And yet neuerthelesse in the myddest of these pestiferous euyls, we coulde not be free from other discommodities: Scarlitie, pestilence, battayle, troubled the commonaltie neuerthelesse. Which thynges where as they chaunce at our tyme, are thought to haue the Gospell as cause therof. As though that if the Gospell were rydde oute of the waye, all men shoulde lyue a golden lyfe, and shoulde not bee oppressed with suche great calamities as be nowe. But the long sufferance of God appeareth in the sufferynge of these vnkynde and froward persons. But loke howe muche the longer God doothe suffer, the more greuous shall the punishment be, that at length shall fall. God loueth and esteemeth nothyng more then his word, and we haue no safegarde agaynst synne and death, any where els but in the Gospell, and yet through great vnkynndnes and wyckednes do we still inuent how to defame it.

**The punishment**  
mente of the  
vnkynde, and  
of them that  
embrace the  
Gospell.

Wherefore these sclanderers at the laste when the tyme sha come, shalbe punished, they shall be stryken of God with madnes and blyndnesse, that they may lyue voyde of the great light of God, and then may be hardened and cast away with the Jewes, so that they can speake nothyng but blasphemously against God, vntyll at laste they yealde them selfe wholly into the kyngdom of the deuill. And so shall they haue at y last a worthy rewarde of their foly and madnes, neyther is there any other wayes for them. Without these troubles and miseries, there can bee no man lyuynge, although the Gospell be away. There are alwayes mutuall wronges, hatreds, battailes. &c. The imperie of Rome, which neuertheles was most mightiest in power coulde not be without calamities & diuers comotions, yea before they hadde the Gospell. Wherefore it ought

ought not to be imputed to the Gospell, in þ̄ they wer  
 plagued after the receiuyng of the Gospel. All the fault therof lyeth in the deuyll, and in our vnkynndnes. The  
 dyuell can not abyde the Gospelle, he woulde haue it  
 wholly destroyed, and for that cause he stirreth vp so  
 great tempestes at the commyng therof: and by howe  
 muche the clerer the lyght of the Gospell goeth abroad  
 so muche the more cruell and greuous is the deuyll a-  
 gaynst it. But God is moſte offended with oure vn-  
 kynndnes, for that that we regarde not ſuche a greate  
 treasure, and wyll not ſuffer oure ſelues to bee helped  
 in a matter that byngeth death. He puniſſeth the vn-  
 kynnde as it is mete with all calamities and plagues,  
 that men may perceaue, that there is no helpe in idols  
 againſt theſe euyls.

whereof the  
 euyls in the  
 world come.

Note well.

And this is the firſt part of the thre matters, whereof  
 wee purpoſed to entreate: If thou lykeſt the ſtate of  
 Chriſtianitie, reſuſe not to abide tempeſts. But if thou  
 doo not, thou ſhalte not be violently handled therfore:  
 but thou ſhalt perceaue what thou haſte doone, when  
 thou muſte ſuffer the agonie of death.

The ſeconde part is as concernyng Faith, which in  
 temptations & agonies fleeth to Chriſt, and awaketh  
 hym. This alſo is worthy to be printed in mynde. For  
 our aduerſaries the Papiſtes doo all that they can to  
 deface faith. But they greatly extoll fre will. But they  
 ſhould wyſhe for this, that they might be receyued in-  
 to this ſhypp, that they myght at the leſt proue what  
 power and ſtrengthe free will hath in temptation and  
 daunger. The apoſtles fele how the matter goeth. For  
 although their faith was very ſmalle, yet if this ſmalle  
 faith had not ben, they would haue deſpaired through  
 their free wyll, and ſunke downe with deſperation,  
 but when there is but a lyttell fayth, as Chriſt witneſ-  
 ſeth

Howe ſaythe  
 ſayle: h not in  
 trouble,

The fourth Sonday after

Freewyll in  
trouble is no  
thyng.

feth, sayinge : O you of lytle faith, they are helped so that they doo not vtterly perishe. They flee to Christ, they wake hym, they call to hym for helpe. If a small and lytle sayth can doo so muche, what can a greate and stronge sayth doo? As of late the examples of the leape and Centurion declared. Wherefore freewylle, when his vertue and strengthe was mooste requisite, was nothyng at all. It banysheth away, and can not stande styffe. Then man feleth no other wayes to escape peryll but by wepyng and crynge, and wyssheth hymselfe asafarre of, That is to saye, freewyll can geue no comfote in peryll, but casteth vs into desperation, by a lytle more and more, so that at the last they tremble at the sounde of a lease blowen by the wynde. But faith, although it be litle and weake, yet standeth and striueth against desperation. As it is perceyued in this place by the Disciples. For the waues fell so vehemently: that they couered the shyppe, who would not be afrayde in suche a doubtfull danger and peryll?

But faith, although it be but lytle, yet it standeth sure as a rocke of the sea, and as lytle Dauid holdeth vp hym selfe agaynst great Goliad comyng towarde hym, that is, agaynst deathe, synne, and all daunger, It despaireth not, but seketh helpe there as it should. that is of CHRIST. It styreth hym out of slepe, it cryeth : Lorde saue vs, wee perishe. So is faith wonte to doo. Although destruction and myschiefe hangeth ouer vs, yet it looketh and prayeth for helpe. As sayth the Psalme : I beleued, and therfore I haue spoken and prayde. For no man can praye, excepte he beleue. And free wyll can not doo it. For it onely beholdeth the peryll and daunger : but it considereth not



not the persone, of whome he must aske helpe in suche a tyme. Neyther can a man be defended against synne and deathe by any thyng that belongeth to free wyll. But saythe be it neuer so lytle, yet dothe it apprehend Christe and obteyneth helthe. And if this saythe were strong and sure, as was the sayth of Jonas the Pro-  
Faith manas-  
leth in perill.  
 phete, whiche endured in the whales bealy thre days, they myght haue sayde to the sea and whaues: We no  
1 mas. 2. 75  
 thyng feare you, neyther all your ragyng and vnruly-  
 nesse, we shall haue a quiete hauen agaynste youre  
 wronges, in the myddest of youre surges, for to es-  
 cape all peryll.

This is therfore true faith, which hath not respect onely to thynges presente, as hath free wyll, and therfore it feareth and dispaireth, but it considereth the promyse, whyche is not yet presently perfourmed, and in the myddest of mischiese hopeth for saluation. Wherfore although he be in the middest of the wide chawg  
Power is  
not taken of  
e wyll.  
 of deathe, yet he casteth not of hope of saluation, but trusteth constantly that he shall come to lande. Als it appeareth in this place in the small faith of the disci-  
Rom. 10.  
 ples. Wherfore faith is a thing of no common & small efficacie, neither is it without strength, but it is the power of God, which cometh not by fre will, but by þ word, through working of the holy ghost. Our aduersaries þ papists know not this: for if they knew it, they wold not set theselues so stoutly against this sentēce: wherin we say, that only faith iustifieth & saueth: that  
Onely saythe  
iustifieth and  
saueth.  
 is, only faith bringeth comfort, when synne, death, hell and damnation falleth on vs, & sheweth all their poison against vs. wherfore they ar only fierce and stout, when the sea is calme & the wether fayre. But when a dark cloude stādeth ouer þ hed, that maketh it to seme night and winter, & when the water waxeth darker:  
 There

There dothe their heartes fall into their heles, and desperation ensueth forthwith. For they haue no saythe, but freewyll, whiche is voyde and without helpe, because it forgetteth the worde of God, and fyndeth no where any place of refuge.

Christe sleapeth in the shyppe.

And this a very dangerous thyng, that Christ sleapeth when they are in peryll of death and lyfe. Which thyng perchance came hereby, for that he was wearye of teachyng in the day, and prayyng, and fightyng against temptations in the nyght. For this doo I surely thinke, that he was muche vexed in the night season of the diuell, whiche tempted hym. As he complaineth in the 88. Psalm. I am poore and in greate trauaile from my youth. I haue dronk of thy wrath, and was troubled. And this was the cause, that he was counted of the people a melancholike person, which shewed mery countenance but seldom, but went musyng and hangyng downe his heade, shewyng outwardlye no pryde, or stoute stomacke. And although this slepe had a trewe cause, yet it behoued that it shoulde serue for the encreasyng of the Apostles faith, as all his works hath chiefe regarde therunto.

Christ also sleapeth in the congregation.

And this is it, that Christe even this tyme also, sheweth such a countenance of himself vnto his church, as thoughe hee nothyng regarded it, and as thoughe he hadde forgotten vs, as he dothe here in the shyppe. He sleapeth, and regardeth not the tempest, the disciples, the shyppe. But yet he is in the shyppe, be he neuer so muche a slepe. And these be the temptations that bere the Church, where as CHRIST suffereth the fluddes to ryle agaynste the shyppe, that is, hee suffereth the deuyll and the worlde, to bee so troublesome vnto his Christians, so that hereof riseth feare, that



that all thynges shall come to naught. And we also at this tyme see the very same things come to passe. The Pope with his rable hateth the worde, he stirreth the high powers continually against vs. The Turkes are set forward by the diuell. We are in the shyppe. There be tempestes and the wyndes, among the which, we can not looke for safegard. And it is possible, that the Lorde may wyinke at these thynges, and shewe no token of helpe for vs., And yet this sleape of hys is in the shyppe.

But here we must take a good heart, and think that we must not vtterly despair, because the Lord is with vs in the shyppe. And although he faineth, that he regardeth vs not, yet this ought we to declare, & we do not let him go out of our syght, but that we thynk constantly of hym, & he may make the sea calme, although it be now neuer so muche opprest with waues & tempestes. So must we doo also in oure priuate temptations: when the deuyl layeth thy synnes to thy charge and feareth thee with the wrath of God, yea, & threatneth euerlasting damnation also. And herin must thou not thynke, but that Christ is at hand, and yet a slepe, and that thou must not sette it lyght, and be negligent to go vnto hym, and wake hym by prayer when he is founde, as the Disciples do in this place. They thinke it better to saue them selues, then to suffer Christ to slepe. They thynke thys: Now haue we nede to haue Christ waked, or els we are vndoone. Wherefore they cease not from callyng, vntill they had hym wakynge.

Followe thou this example also. For bothe must nedes be done. If thou enter with Christ into the shyp, the tempest wyll not bee lackynge. Christ layeth him down to slepe, that we myght fele temptation in dede

For

Christe is to be waked.

Christe to be waked with the cruell Christians also wake.



The fourth Sunday

For yf he shoulde not sleepe, and after ward repressse the tempest, we should neuer well perceauue what is true christianitie: yea and we myght soone be brought in belefe, that we were saued by oure owne power. But here is faith strengthened through temptatiō, that this confession myght be made a thyng necessarie. No power of man coulde here haue preuayled, this deliuerance came onely by GOD, and his worde.

Christ is be-  
re god & man

Beside this doctrine, Christ is described and sette forth vnto vs as a very man, and accordyng to mans nature, whiche consisteth of body and soule, and therefore had nede of the naturall actions, of eatyng, drynkyng, sleapyng, and such other thyngs, that are without synne, euen as we haue. That we myght bee defended agaynst the dotage of the Pharisees, whiche iudged Christ to haue but a counterfeit body, and not a very body. And as he declareth him selfe to be verye man by this, that he slepeth as an other naturall man dothe: so dothe he declare his godhead and almyghtynesse in this that he maketh the sea calme agayne by the worde. For thys is no worke or dede belongynge to mans power. Herein is gods power requisite, that the violence of suche a great creature of God may bee restrained by his word: That for that cause we might the more esteeme this miracle, forasmuche as here it is open, howe God and man is one person in Christ. For

Howe this god  
head & māhod  
tryneth toge-  
ther in one  
person.

the which cause he both can and wyl helpe in all tribzance and affliction all suche as call vpon hym. And if this can not be doone without the felynge of feare and peryll, as well he declared before, we must be content therewith. For not so muche as the wicked can bee withoute affliction. And therefore they are neuer free frome an euyl conscience, and finally they goe to

Dam

damnation with all that they haue.

The thirde part is as touchynge the fruite, whiche  
 ryseth of suche a fayne, that is, that other consyde- The fruite  
that foloweth  
a tempest.  
 ryng theys myracle, fall to repentaunce, and say with  
 greate admiration: What man is this, that the wynde  
 and the seas are obediēte vnto hym? It is lyke,  
 that these hytherto tooke hym but for a carpenter,  
 neyther thoughte they, that ayde agaynste the peryll  
 of deathe oughte to bee asked and desyred of hym.

Nowe they attayne to so farre knowledge of hym,  
 that he hathe greate and sure myghte to helpe, where  
 as in man there is no helpe. And this is the continu-  
 all nature of these thynges: by howe much the temp-  
 tation is the more greuous, so much the fruct is grea-  
 ter in the ende. Nowe is the rage of the worlde very  
 great agaynst vs, so that almost we can hope for none  
 other thyng then very destruction, and that the tem-  
 pest and the sea shall haue the victorie to our destruc-  
 tion. But so that we haue this grace to sticke sure to  
 the woorde and faith, we shall see a more ioyful end,  
 then we could thynke in heart. The hate of the Pope  
 & Turk is greater then a man wold beleue, wherewith  
 they persecute the congregation: for the whiche cause  
 we grone & mourn as a woman in her trauaile, whi-  
 che hate neuerthelesse shall bring with it some comfor-  
 table thing that we neuer hoped for. So ought every  
 man to thynk surely in his own behalf also, that when  
 he is enuironned and belayd round about with temp-  
 tations, that in the ende the fruct shall be moste cer-  
 tain, swete, and pleasant.

Wherefore, howe greate the doctrine of this Gos-  
 pell is, and howe muche necessarye ayde it hathe, for  
 to further true godlynes, that may be knowen by these  
 thyngs.

## The fourth Sunday

thynges, whiche are set forth and intreated of, as touching the whole course of vertue and godlynes. And if we be sure to be in the congregation among the godly: let vs take shyppe with Christ, and there let vs not refuse to abyde the tempeste, and this moste greuous and troublous estate in the sea of this worlde. And when this greuous trouble commeth forth, lette vs kepe our selues diligently within our hold and defence of faith, and of the word of God, and lette vs thynke truely, that the tempest and temptation shall not only haue an ende, but that the conclusion shall folow with suche a prosperous successe of all thynges, and with suche abundance of ioye, that it shall soon recompence all myserie, whiche we felt in suffering, with the ioy of the victorie, and with the approued power of faith & of the word: so that we can not be sorry for the labours and afflictions that we haue bestowed and suffered, but rather we would condemne our owne nicenesse, except we had suffered it. Who then will turne from the crosse, wher<sup>as</sup> deliuerance and great gloxie are set forth to all them that are in peryl for the gospels sake. But great greife springeth hereof to the fleshe, and to the old man. It wyll not be gladly combred with this crosse. Wherfore we muste neuer let this example goe out of our eyes. We must diligently consider the word that we may be defended in temptation. Let vs haue recourse vnto Christ, which sleapeth among vs, & slepeth as though he had no regarde of vs. But let vs with ardent and earnest praiser aske help of him, & we shal surely fynd it most present. The which thyng as it is set forth vnto vs, w<sup>ith</sup> sure knowlege as touchig gods will, so god graunt it now come to passe in dede prosperously, vnto y<sup>e</sup> glozy of god, & y<sup>e</sup> saluaciō of our soules Amen.

The



The fyfte Sondag after twelfth daye,  
Upon the Gospel, Mach. xlii.



The kingdome of heauen is lyke vnto a man whiche soweth good seede in his field: but whyle men slept, his enemye came, and soweth tares amonge the wheate, and went his waye. But when the blade was spronge vp, & had brought forth fruite, then appeared the tares also.

So the seruauntes of the housholder came, and sayde vnto him: Sir, didst not thou sowe good seede in thy felde: from whence then hath it tares? He said vnto them: The enuious man hath done this. The seruauntes sayde vnto him: Wilt thou then that we go and weede them vp? But he said: Nay, lest whyle ye gather vp the tares, ye plucke vp also the wheate with the: let both growe together vntil the haruest, and in the tyme of haruest, I will say to the reapers: Gather ye first the tares, and bynde them together in sheaues to be burnt, but gather the wheate into my barn.

THE EXPOSITION.



It appeareth that this Gospel in tymes past was very easie to vnderstand, & specially bycause Christ him self setteth forth the meaninge of y<sup>e</sup> parable, as concerning the field, the sower, the corrupter, y<sup>e</sup> good seed & the tares. &c. But this difficultie & hardnes afterward sprang in this Gospel y<sup>e</sup> was so playn, by the Doctors not agreing together herein, so that we must take y<sup>e</sup> more diligēt hede, leaste y<sup>e</sup> true sentēce shold be take from vs. Some say, that tares signifie heresies, & therby gather that it belongeth not to y<sup>e</sup> ciuill powers to punishe heretikes. Of the which opinion Augustin

The expounding of this doctrin is diuers.

graunteth hym selfe to haue ben. But he sayeth that he was constrained by sure reasons and by experience it selfe, to yeld by this opinion. Some make no differēce betwene a ciuill officer, and seruaunts of this houshold, and expounde tares to signifie common offences, and so conclude that a Christian officer ought not to be iudge in matters of life and death. Ther be some (of the whiche sorte is the Pope and his adherentes,) that while they regarde not that Christ forbiddeth to plucke by the tares, by their owne Iudgement pronounceth the doctrine, of the gospel to be tares; and therfore they neuer cease to moue persecution againste the gospell & the professors therof by murderinge and kylling them. Wherfore seing the meaninge is so diuers, first muste we inquire and entreat of the true meaning, and than of the common question, what ought to be done with heretikes.

How the parable is to be applied.

And as touching the true meaning, this it is. Christ putteth forth generallie the parable of the kyngdome of heauen, & in a maner declareth the fashon of y church, shewing and geuing an example, on the which al godly men, and especiallie the rulers of the congregation, ought to haue their eyes attent, lest they sholde by their owne inaginations swarue and turne to a contrarie kyngdome, and dreame of vndefiled felowshippes of saintes in earth. For this worde, Kyngdome of Heaue, semeth to receaue no kynde of mans filthines. For it maketh with reason, that nothing ought to be receaued into an holy place but holy thinges. As God suffered not man defiled with syn, to be in an holy place, yea for this cause he forthwith repelled Lucifer with all his, from hym. Wherfore this is the nature of the kyngdome of heauen: As the sea can suffer no dead carcase

case in it: so no vncleane thinge, that is defyled with  
 son, can be abiding in the kyngdome of God. This is  
 one consideration of the kyngdome of God. But this  
 gospel entreateth not especially herof. For the condition  
 of this kyngdome is impossible for sinners.

An other kyngdome of GOD, or of heaven in  
 earth is reuealed by the sonne of God, That, GOD  
 wolde haue to be suche, that in it might be set vp the  
 horne of saluation and rightuousnes for synners. In  
 this hath synners an interest and right, and are recea-  
 ued into it for their synnes. There riseth in this kyng-  
 dome holines and iustice, whiche is remission of syn-  
 nes, through Christe, whiche is the wisdom, right-  
 tousnes and satisfyinge. And these thinges are not be-  
 longinge to determinat tymes or prescriptions, concer-  
 ning this or that person. For God will haue at no  
 time that the waie to repent should be taken & stop-  
 ped from synners, & there are no other thynges which  
 are more necessarie for the executynge of this matter:  
 than the synner comminge to the remission of synnes.  
 It is not demaunded when and of what kynde his  
 synnes were done or be: If he can but prouide for one  
 thing, euen if he surely beleeue if his synnes are forgeuen  
 for Christes sake, & that he neuer counted gods mer-  
 cy to be lesse then that it can be sufficiente to pardon  
 his synnes. This strange kyngdome doth God set vp  
 in the gossell of his sonne, and appointeth a certaine  
 tyme to the administration therof, whiche is from  
 the first vttering and reuelie of hym, vntil Christ come  
 to iudge both the quicke and the dead, and now Christ  
 wheras he compareth the kyngdome of gods saluatio  
 & mercy which is only necessary for synners, with the

The kyngdō  
 of heauen or  
 the church in  
 the earth.

1. Cor. 1.



## The fyfte Sondag

The nature of  
true Christians

capacitie of the worlde, in the which the dyuel that cā  
neuer be fauorable to þ̄ kingdō of God, seeketh diuers  
occasions to fulfill his will. He foreseeeth in his mynde  
great offences to come, which by wickednes shall ryle  
in this kingdō of Gods mercie. For the word of God  
taketh roote in very fewe, and this few esteeminge the  
grace of God truely, embrace it with a true faith, & are  
renewed with þ̄ holy ghoſte, which alway moueth thē  
to haue faith thorough Christ in Gods mercie, and to  
performe such obediēce as is mete for them þ̄ are new  
borne, & to praye & waight alway for certaine ayde for  
Chyſtes ſake, All þ̄ other multitude, although they wil  
be lothe to be named forſakers of their Chriſtian pro-  
feſſiō, & to be counted out of Gods kingdom, goeth to  
þ̄ profeſſiō in word: but for as much as they be void of  
righteouſnes, & wout þ̄ holy Ghoſte: therfore they are  
ſubiect to the diuels power to worke with them as he  
ſhal ſee occaſiō. For þ̄ dyuel ſetteth the forth his hypocriſie  
mervailouſly by thē, wheras part beareth the name of  
the Church, but yet is it voyde of Gods grace & with-  
out the holy Ghoſt, and therfore it ſheweth forth no  
work of godlynes by any vpright holy and ſober lyfe.  
An other part ther is which is cōtente to haue certai-  
ne enormities & errours corrected, whiche ſeeme con-  
trarie to reaſon and vnprofitable for the cōmon welth.  
But yet they ſo order the matter, that they wreſte  
Gods lawes to the maintenance of mannes inuenti-  
ons, where as they ſhould rather examine all mennes  
lawes by the rule of Gods worde. And herof ſprang  
diuers heresies of the Arrians, Macedonians,  
Donatiſtes, Nouatians, ſteſtorians, and ſuch other.  
For al theſe endenored to make the heauenly doct. ine  
to ſeme agreeable to mans reaſon and iudgement.

And

And all this they dyd bycause they knew not God and his kingdom: vntill at the laste the great aduersarie of his heauenly kingdome by the Bysshoppe of Rome corrupted the pure sower word of God by all kind of tares, which fell to so great wickednes, that he vsurped his false power ouer this kingdom, labouring to haue it in his daunger by his wicked Canons, Decrees and Decretalles.

And who can now expresse with any words the great corruption and hurt that it hath wrought in the Lordes felde? But we go not about now to shew the great hurt and damage that is done by him? But this is my studie to make the true face & forme of the Church to be knowne, amonge so many seducinge sectes, that the true Church may perceauie that (as long as it is in this feld, that is, in the world) it must of necessitie lyue amōge so many deadly sectes and heresies. For there be very many that will by no meanes suffer them selues to be counted out of this kingdome, and yet there be very few that are true hearted subiectes of this kingdome. And all the rest professe them selues so to be in words only. But they declare partly by their dedes and kynde of lyuinge, and partly by their doctrine and opinions, that they know not what belongeth to this kingdome, neither what are the true vertues and workes therof. But the sayntes and godly can not abyde and suffer this so great goodnes of GOD to be abused. But they ought here not so muche to care for the satisfyinge of there oune will & minde in seing to the glorie of God after this maner, but to marke rather to what ende this their ways shall come at the laste. For assone as the church beginneth to seclude from Gods kingdom

There must  
nedes be sectes  
in the Church



The first Sunday.

all abusers of gods grace as unworthy synners, and receaucth them for righteous, in whome is no suche kynd of vice espied; it abolished the kyngdome of gods grace and mercie. And by this meanes the Prouatiās and the Anabaptistes at our time also fell into this errour, that whylest they, before time goe about to pluke vp the tares from the corne: of Christianitie they make a monkrie, and so take away the kyngdome of gods grace. Neither were y first monkes y were most vncorrupt, circumspecte and warie ynough in this behalf. For when they went into solitarie places and into wildernes, for the auoidyng of many offences and euilles that chaunce amongst the ecclesiasticall ministers in the congregations of the citie, they began by a litle and a litle to be the maintainers of this lewed opiniō: as though that they were the true children of God, that all other that in ciuil corporations did gouerne either families, or ruled the cities & towns lyued in a prophane, vnholie and ley kynde of liuing, wheras neuer the lesse true godlines requireth no suche thing.

But the truth is this. First it behoueth all men to know the kyngdome of the grace of God, that he may knowe that he obtayneth mercie and remission of his synnes for Christes sake. And so after this let every man liue in y ciuil felowshippes of men, let the gouern householdes, or communalities or let them be seruants and laborers in families, or subiectes and citizens in cities, & let every man for his owne part doe his owne duetie. The psalme admonisheth vs of this supersticious biddynge vs to beware of it. Trust in the Lord & doe good, dwell in the lande, and he shall fede thee in the riches therof. Here he forbiddeth vs to be careful for plucking

Psalm. 35.

The psalme agreeth with the meaninge of the parable.



pluckynge by the tares, wheras he commaundeth to inhabite the earth, either as rulers of families or gouerners of cities. For true godlines can be had by no other meanes than by this, least out of the kyngdome of Gods mercie ther shold spring monkys and other newe inuented seruice. And yet the church of God can not be, but it must nedes know the difference of the corne and tares. It knoweth for a suertie, that he can not liue in the kingdome of God, but throughe faith in Christ & in the holie gost, wher by man is newe borne and regenerate, man is sanctified and renewed to be made obedient to God. And yet least it shoud ouerthrowe this kingdome of grace, it suffereth long after the example of God, stablishinge his owne minde and conscience in the middle of so great temptations, that it be not seduced. Neither doth it loke for any helpe or succoure by sitting and by auoydng of mennes company by going a side into wildernes. and into a cloister of a monke or nonne, but it vseth circumspection and iugement, that it fall not into like euilles.

In this parable therfore are both these lessons set forth to be learned of the church. First it must thinke it self to be in the kingdome of God, the lawes & condition wherof verie fewe do know and folowe at all tynes. For albeit it be the kyngdome of grace, wherunto all sinners ought most desirously to flee, yet the diuel by y<sup>e</sup> helpe of our fleshe, whiche is alwaies fauorable to his part, can doe so muche, that he euen in the midst of Gods holy people & cōgregations, thrusteth in a great heape of hypocrites. Now whē the church perceaueth that within it selfe in all her matters there is suche great offences, it must not violentlie resiste it, but defend and save it self warelie against these offences. For

## The fyfte Sondag.

The offences  
in the Church  
may not be re=  
medied by for=  
ce after the ci=  
uill maner.

For although these offences be euident, yet the state of this kingdome is suche that it can not by force and violence remedie these offences, after a ciuill & worldly maner. The state and maner of this kingdome must be kept. Whiche is this, euen that the doctrine of the Gospell be purelie set forth as touching remission of synne, and that men be wel instructed as concerning how they must be renued by the holy Ghost. And that mercie and forgeuenes be pronounced to suche as diligently in their vocation do the works of Godly loue. This doctrine ought at no tyme to be omitted, be the carnall and worldly men neuer so much offended thereby. Yet the feare of offending them must not be an occasion to vs to ouerthrowe this kingdom.

Let vs consider the example of the Prouokes and Bishop of Rome, whiche whyle they went about to auoyde such offences and seducinges as chance in this common lyfe, brought in more greuous occasions to offende, where as they chaunged true religion into ceremonies, rites, and obseruations. They vtterly abolished the kingdom of mercie and grace. And this is now also the very practice of y<sup>e</sup> diuel, for that he slaundereth the professors of the Gospell, bycause there be many offences and euill examples amongst them. For we can not denye, but suche offensive examples be in many hypocrites, which boaste of Gods mercie and grace: and yet by their licentious liuinge and manners, by their aduouttie, extortion, vsurie, sensual lustes and many other vices, declare that they regard not the grace of God truely. But what remedie? we are forth with tempted to plucke vp the tares, and to seke such a separation of the euil from the good, that in the meane season, we corrupte the heavenly doctrine as  
tou



touching the grace of God and remission of synnes. But if we be wise, we wil not suffer oure selues to be withdrauen from doing oure duetie by their importunate, and outragious behauioure. For it is much better to resiste and strue with the wicked examples of their lyfe and maners by doing the contrarie, and so to preserue this doctrine of mercie and grace, then to correcte and plucke it vp violently, and so by that and examples of the Mounkes and Nouatians to flee from Scylla, and to fall into Charybdis, that is, for auoiding of the lesse daunger to fall into the greater. And especially syth y nature of this kingdom is such, that it can not vterly auoyde all offences, bycause such muste be for the maintenance of this necessarie doctrine of grace. wherfore where as the Papistes now lay to oure charge the frutes of oure Gospell, what other thing meane they therby, than that this kyngdom should be without all offences and euill examples? But we may iustly lay this to their charge again that where as they go about by the Mounkerie and other traditions of theirs to make this kingdom without offences, they are fallen into such errour and blyndnes therby, that they haue cleane losse all the doctrine of iustification and godly righteousnes and all the workes of true godlines also.

If therfore it should be put to oure choyce, whiche of these discommodities we had rather haue, whether of them both should we rather take? Verily all wold graunt this, that for as muche as this kingdom can not be without offences, yet y it were better to chose that offence, where with neuerthelesse the kingdom might be sumwhat vpholden, than that, wherby the kingdom should quite be destroyed without hope of

In punishing offences we ought to haue chief respecte to the doctrine of mercie and grace.



## The fyfte Sonday

recoueryng, & wherby the doctrine and true godlines should vtterlie decay & perishe, as it chanced amongst the papistes and monkes. And the doctrine and meaning of this parable of Christ was put forth to thende that aboue all thinges we might haue good respect to know the maner of gods kingdome, and not be offended with suche inconueniences as chaunce alwayes, in y<sup>e</sup> wordle vnto it. For wheras it offereth free remission of sinnes to sinners, fyrste it cometh herby to passe, that many hypocrites, come to the felowshippe of this kingdome. Then also som men laboringe to remedie this discōmoditie finde out a meanes to make a ciuill separatiō, that they may falsly boiste of the grace of God, and yet not be in the felowship with thē that vse it well. But Christ sheweth what greate damage ensueth therby, euen that by this separatiō they plucke vp the good corne also. For the doctrine of grace is pluckt vp by mens traditions whiche were inuented to make this separation. So that now the churche is brought to suche a miserable and vnscapeable case, that where as before the members were in perill, now the hed is like to decay. Wherefore we muste folowe Christes councel which byddeth vs to suffer the tares, and not to be so precise in pluckyng them vp, least we by oure vndiscrete diligence ouerthrowe the gouernance of this kyngdome as touchyng remission of sinnes.

Nowe must we vse this kyngdome, that many by remission of sinne may be forgeuen: If ther be any as ther be many, that had rather be seue to be in this kingdome of grace then to be true members therof in dede, what can we do therwith, if they will nedes misuse the gyfte of God? But if we shoulde be so extreme  
against

against them, that for their sake we would vse violence and force in this kyngdome, what shall we get therby, than that (as we see in the examples before) while we go about to seperat the wycked for their abusynge of Goddes grace, we vtterlye subuerte the kyngdome of Grace?

Wherefore let vs leue this to be done of the angels, that they may sinder the euill from the good. For after that shal the kyngdome of grace be no lenger among sinners. Every man then shall receaue accordynge to his workes. Ther shal be no such peril than, as is now, wher as if the grace of the gospel and of the kyngdome of heauen shoulde be taken away by pluckynge vp of the tares before the appearinge of the sonne of God: then the greatest yea and the onely refuge for sinners might seme to be disturbed and taken awaye. And at this separation by the Angels, it shall not mede to inquire whether there are any more lefte to be called to saluation? But it shalbe considered who hath vsed well this kyngdome of comfort & hath ben true members thereof in dede, & who hath ben subiectes ther vnto by name only, & yet in very dede had neuer any true felowship therwith. And this haue we spoken as touchinge the true meanyng of this parable.

After this we will intreat not onely what must be done with heretikes; but vniuersally, what they & hath offices to correcte offences ought to do with al kynd of offenders, & whether it is ment by this sayng: Let the grow: that no kynd of offence either in life or in doctrine, shold be punished & restrained: we haue declared before what is Christs especial entent by this parable. Euen that by the vndiscrete vsage of men, the kyngdome of heaue shold not be hindred. Now such things as by

The Angels shall make a separation whā gods kyngdō of mercy is come to an ende.

A question as touchinge punishyng of heretikes and ther offences.



## The fyfte Sonday

Excommuni-  
cation.

1. Cor. 13.

as by Gods commandement are ordeyned for the fur-  
therance of this kingdom, ought not to be thought cō-  
trarie to the same. And fyrst to begin at the principall  
matter, the excommunication bled in the Church is  
not against this parable. For it is so necessary for the  
preservation therof that without it, mercie, remission  
of synne and the pure doctrine, therof can not be retay-  
ned, for as by absolution Gods grace must be applied  
to the penitent, so by byndinge must Gods wrathe &  
curse be applied to the vnpenitēt. Paule hym self saith  
that power of binding was geuen to hym not to de-  
stroy, but to edifie. Wherefore they that are excommu-  
nicat, are not destroyd. Fyrst of all we ought to haue  
singulat respecte to the maintenance of the ecclesiasti-  
call body or Church. For then is that most in hazard,  
if these things that are ordeyned of God, to bring men  
to repentance and saluation, be not openly suffered to  
be bled against them that are vnpenitent. Wherefore  
if the Church shold either for superstitiō or for a bayne  
ostentatiō of mercifulnes omit this authoritie of byn-  
dinge and excommunicatinge the vnpenitent, and not  
punishe very sharplie suche offenders, and so saue it  
self holy and vndefiled, and not suffer a litle leauen to  
corrupte y<sup>e</sup> whole dowe, it were greatly to be blamed.  
Consider also that this is not donne to destroy them  
that are excommunicat and excluded from the cōmu-  
nion and felowship of saintes. For herby are they put  
to shame to the entent they should amend and obtaine  
saluation with y<sup>e</sup> Church in Gods kingdō. Or if they  
wold not amēd at all, it may appeare that y<sup>e</sup> Church  
is not in the faulte, whiche dyd the same for feare lest  
it also should be defyled and destroyd, by sufferinge  
the wicked to intermedell with holpe thinges.

where



wherefore the Church doth as it is commanded for a good cause excommunicat the stubbourn synners. Neither do they violat and breake CHRISTES commandement, which forbade the tares to be pluckt vp. For Christ hym self commanded, saying: Let hym be as an Ethnicke and Publicane. And yet is he not against his owne cōmandement, where as he forbade the tares to be pluckt vp: As it is euident by the former description. For excommunication hyndreth not the principall entent of Christ: it is not against the doctrine of his grace, but rather for y<sup>e</sup> maintenance therof, where as it casteth out them that behaue them selues disorderedly in the kyngdom of heauen, to the entent they may the beter come to them selues, and retourne again obediently, or if they wil not, to be vtterly caste out of this kingdom with the lesse daunger: where as otherwys they should heape together more greuous offences by defilinge and prophaneinge the holy company of saintes, and the Church also for her negligent regardige her vndefiled holines should prouoke Gods hygge displeasure and wrathe.

Now al other restrayninge of offences is amōgest the magistrates and officers, they are bound diligētly to see therevnto, lykewys fathers and mothers are gouerners of families, all informers of other in manners and learninge. These are not forbydden by this commandement of CHRIST to execute their office, but they are rather strayghtly commaunded and charged to do them. And as touching their iurisdiction power and gouernance: they exercise it not in the kingdom of heauen. They exacte not certaine offices and rites to be donne, whiche thing belongeth to the kyngdom of grace: But they haue the regimēt of that

Math. 18.

What officers  
are to be pu-  
nished by ma-  
gistrates.

Magistrates.

king-

The fyfte Sonday

kyngdom, that belongeth to the body and bodilie thinges, to ciuill maners, office, order, humanitie, honestie, they firste procure that the bodie and bodelie thinges may be in safegard, that therby the soules and spiritual thinges maye be the better gouerned. And the magistrate maintaineth not onlie the second table, as touching the duetie to wardes men, but also the firste, as conceruyng our duetie to wardes God. He punisheth Idolatrie, blasphemie, wythcraftes, periurie. He punisheth & restraineth heretikes, that are blasphemous against God, & such as teache false doctrine. He taketh to his correction them that are stiffe in defendinge of heresie and errors, and punisheth them for malefactors, bycause they seduce many from the truth. And when he doth this, he is not thought to plucke by the tares, for bycause he and his office is not belongyng to that kyngdom whiche is forbid to plucke by the tares. It were a superfluous thing to commaunde or teach that lesson to gouerners of houlsholdes or to ciuill officers or such other. For they haue all their charges geuen vnto them, which they must nedes execute in their offices w<sup>th</sup> all diligence, and yet they plucke not by the tares, for that they hynder not the kyngdome of grace: but cause rather by their order & discipline, the kyngdom of grace to be in better case & to be troubled w<sup>th</sup> fewe offences.

All officers shold se diligently to quiet and tranquillitie to be had both in house and citie, that the church & the kyngdome of heauen, might liue a quiet and a peaceable life, with all godlines and grauitie, in prayers & supplications, with thankes geuing and intercessions. For to thend that this kyngdome of prayer & true inuocation, which is called of Christ the kyngdom of heauen, might be reserved amōg uen, it is very necessarie that

Magistrates  
may lawfully  
punishe teachers of false  
doctrine.

that parents & maiestrates see straightly to their offices. wherefore magistrates and officers of this corporall lyfe do not plucke vp the tares againste the commandement of Christe, when they by sharp & straight correction and execution do withstand these offences that disordre the common welth: But they do the best that they can to see and prouide, that the good come in the congregation be not ouercome with tares, & so the kyngdome of heauē shold vtterly be abolished in earth.

And this haue I sayd as touchynge the true meaning of this parable, least it shold by euil vnderstāding therof cause men through superstitiō to abstaine from doinge certaine offices necessarie in the cōmon welth. Now to declare at large what an haynouse thing it is that Christe here describeth, howe the ennemie in the night sowd his most pestilent tares, and howe the byshoppes and superattendēts by their sleping & sluggishnes gaue hym occasion and leaue so to do, it were a long matter and not fyt to be handled in so shorte a tyme: but at this time I thinke sufficient for me to haue instructed you as touching the true meanynge of this parable. And to thend that ye may earnestlye regarde it, euen as Christe would we shold, when he put forth this parable of the tares, let vs pray vnto our heuenly father as for a thyng most necessary, to whome be praise and glory for euer. Amen.

*The Sunday called Septuagesima.*

*The Gospell. Math. xx.*



The Sondag called Septuagesima.



He kingdome of heauen is lyke vnto a man that is an houtholder, which went out early in the moznyng, to hyre labourers into his vineyarde. And when the agrement was made with the labourers for a peny a daye, he sent them into his vineyarde. And he went out about the thirde houre, & sawe other standing ydle in the market place, and sayde vnto them: Go ye also into the vineyarde, and whatsoeuer is ryght, I will geue you. And they went theyr waye. Againe, he went out about the vi. and ix. houre, and dyd lyke wyse. And about the xi. houre he went out, and found other standing ydle, and said vnto them: Why stāde ye here all the day ydle? They sayd vnto hym: because no man hath hyred vs. He saith vnto thē: Go ye also into the byneyarde, and whatsoeuer is ryght, that shall ye receiue. So when euē was come, the lord of the vineyarde sayd vnto his steward: Call the labourers, and geue them their hyre, beginning at the laste vntil the firste. And when they dyd come that came about the eleuenth houre, they receyued every man a peny. But whē the fyrste came also, they supposed that they shoulde haue receiued moze, and they lyke wyse receyued every man a peny. And when they had receyued it, they murmured against the goodman of the house, saying: These last haue wrought but one houre, and thou hast made them equall with vs whiche haue bozne the burden and heate of the day. But he aunswered vnto one of them and sayd: Frende, I do thee no wrong. Widdest thou not agree with me for a peny? Take that thyn is, and go thy waye: I will geue vnto this last, euen as vnto thee. Is it not lawefull for me to do as me listeth with myne owne goodes? Is thine eye cuill because I am good? So the last shalbe fyrst, and the fyrst shalbe last. For many be called, but fewe be chosen.

## THE EXPOSITION.

**T**he meanyng of this Gospell is very profound & high, wherby yowth and the rude people can not learne muche. And yet because it is appointed to be learned at thys tyme, we will speake somewhat therof. We heare in this parable, how the houlholder went forth in the morning and hyred workmen into his vineyard whiche wrought twelue houres. Afterward he hyred some, that wrought nine houres, then also other that wrought sixe and three, and laste one. Their workes were farre vnylike, and yet their reward is equall, one hauing no more then the other. For the houlholder dyd according to his couenant only with the. fyrst, & as for þ other, he rewarded at his pleasure without couenāt. And yet he gaue as much to them þ were last, which wrought but one hower, as to the first þ agreed with hym for a peny a daye. This semeth against reason to the world, which foloweth this rule. He þ doth muche work, must haue much reward or wages: he that doth litle, must haue litle. And yet can no man there complain of wrong, if that be payde to any that is due to one, and to an other that is not due. Howbeit to geue equal wages where as is not equall labour, is not according to the rule of iustice þ biddeth; to geue to euery mā his due. Christ reherc. th this parable to shew a difference betwene his kingdom & þ kingdom of þ world, to teach þ it is otherwise in his kingdō thā it is in the world, wheras cā not be had such equalitie, by reason þ degrees & states therof be s contrary. For where as ther is one degree of masters & other of seruātes, & the master hath more substāce, & the seruāt more labor, it is nothing agreable with this parable. wherin Christe

The state of  
Christis king  
doine and of  
the world are  
vnylike.

¶

taketh.

*The Sondag called Septuagesima*

All thynges  
are vnequall  
in the world.

taketh away al inequalitye, & rewardeth al states & degrees alike, so that y<sup>e</sup> one hath no more interest in this kingdom than y<sup>e</sup> other. But in y<sup>e</sup> corporal & ciuill life it is otherwise. For there must nedes be inequalitye, enē as ther be differēces in degrees. The husbonds life is vnlke to the life of y<sup>e</sup> citisen: likewise y<sup>e</sup> lordes to y<sup>e</sup> knight. Here can be no equalitye, neither must we go about to seke it. But in y<sup>e</sup> kingdom of Christ, whether he be king or prince, lord or seruāt, mastresse or handmaide, or any such like, they are all equall. For we all haue one baptisme, one faith one gospel, one sacrament, one Christ, one God. For al alike as wel y<sup>e</sup> great as the small heare the Gospell: likewise is it as touchyng baptisme. For our baptisme, the baptisme of chuldren, and of all other, is all one. There is one sayth of Peter, Paule, & Magdalen, of the these hanging on the crosse, and of vs all, if we be christians. There is no other God of John Baptist, then is of other symmers, when they repente. Neither doth this make any differēce or matter before God, that for a ciuile respect there are superiours and inferiours accordyng to mens offices and degrees.

And this is y<sup>e</sup> chiefest part in this Gospel, to lerne y<sup>e</sup> as touching our state & cōdition in gods kingdom we are all equal. But before the world this differēce must nedes be had, that the father be better then the son, & the maister better then y<sup>e</sup> seruāt, the kyng better then the subiect. And it is Gods wil that it should so be, which dyd ordein & constitute diuers states and degrees. He that in the kingdome of the world wold go aboute to make the lowest equal with y<sup>e</sup> highest, shold bring y<sup>e</sup> cōminalty to cōfusiō. And to this end tēded y<sup>e</sup> cōmotiōs of y<sup>e</sup> rude people & cōmōs. wherfore how great soeuer y<sup>e</sup> diuersitie of offices is in y<sup>e</sup> world, yet let vs think for  
a suretie



a suretie y<sup>e</sup> before God, we are all regarded alyke, for as much as there is but one Christe, one baptisme, one Gospell, one holy spirite of vs all, neither hathe one a better Gospell, baptisme, or Christ then an other. The lowest state of seruants hath as good as y<sup>e</sup> highest. For although som hath more good things then thou hast, yet he passeth the not in y<sup>e</sup> he hath a better god the thou hast. And this is diligently to be learned, specially for this cause, euē y<sup>e</sup> euery mā in his vocation may from y<sup>e</sup> bottom of their heart willyngly obey God, for as much as he may assuredly trust, y<sup>e</sup> although he be no emperoz nor Pope, nor abundant in riches, neither is equall in power to y<sup>e</sup> higher states, yet y<sup>e</sup> he is equall with y<sup>e</sup> best, for y<sup>e</sup> he hath obtained baptisme, & through the death of Christ hath as sure a confidēce and trust y<sup>e</sup> death shall not hurt hym, as hath the highest y<sup>e</sup> is. It is not mete now, y<sup>e</sup> we, that haue obtained so great riches by Christ should be of an abiect & fearful heart, but rather y<sup>e</sup> we should lerne litle to esteeme thinges y<sup>e</sup> are glorious in the world, & haue our only hope in this, y<sup>e</sup> we are baptised in the name of our Lord Iesu Christ, and that he died for vs, & ascended into heauen, and sitteth on the right hand of God the father almighty, to aide & succour vs against syn, death, and all euill. Wherefore he that knoweth this perfectly, y<sup>e</sup> we are all equall in Christ, do the his busines & duetie without wearinesse or griefe, & is not greued at all for that his state & condition of lyfe is more base and lowe then an other is.

What comfort  
cometh of this  
equalitye in  
Christes king  
dome.

For it can not be otherwise in this kingdom, but there must nedes be diuersities of degrees, y<sup>e</sup> one les, y<sup>e</sup> other greater, y<sup>e</sup> one rule, & the other serue. But let not this be any grefe to a christiā. He must take in good part this state of y<sup>e</sup> world, and not bewaile his case, nor grudge

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for his seruile and miserable lyfe that he leadeth in so base and low degree. But he must faithfully maintein that state of lyfe, that God hath appointed hym, and take well a worth his present degree, vntyll that God shall open hym the way to a better. In the mean season let hym comfort hym self, for that he hath the same Christ, as the high emperours, prelates, and monkes haue, and that he is as muche furdured by hym to saluation and euerlasting life. Or if they will not graunt that the lowest should haue equall felicitie with them in this kyngdom, then haue they themselves no place in it. For it must nedes be so in this kyngdom. All are accepted into Gods fauour, for that that Christ Iesus suffered for them all, and washed vs with his blood, and that not one more, and an other lesse, but all alike. Euery man hath lyke right to this trespure, neither wil they after that be so greatly greued with this inequality, that they wyl be sorry for their state, and make any disturbace of the publike order therby. But they are content with their present state how vnequal so euer it be, so y they may be felowe partners, & haue like right with al saints in those things y ar hoped for, & are euerlasting. If this were wel beaten into mens myndes, how y al haue like right in Christs kingdō, they wold with a certain godly & spiritual pride war ioyful, hartyprea in doing the vilest seruice & drudgery y is, & y with godlines. For al things must be done there w a ioyfull hart: wheras y christē mā perceiuerth & beleueth firmly y God is not displeased w any mā for his low degree. y & for y gret renomes sake wherin al saints ar equal in Christ, he cānot but cōceiue incredible ioy, in somuch y he wold not refuse to scoure sinke, so y he may be as wel accepted w Christ, as at they that are chiefest.

Our aduersaries the monks & Nonnes do not this



They imagin that God hath writing tables or a counting booke, to note euery mans labours woorkes and taskes, and to marke how much one doth labor more then an other, that thereby he myght haue the higher rounge in heauen, and haue a better Christ, than he is that is euery mans Christ. For this haue they taught, that when a priest masseth, he doth such a worke, that profiteth as well the dead as the quicke, and that for because he is a more worthier person, and of an higher degree in the kyngdome of Christ then the laye people are. These persons can not abide this equalitie, which is in Christes kyngdom, but go about to make inequalitye after a worldly manner.

The Iustices make Christ to be parciall in his kyngdome.

After lyke maner haue they taughte, that a Nunne in her abbey is holier and better then a houswyfe in her house, and if a man teache the contrary, they condemn hym as an heretike. And herein they are lyke vnto them that murmured in this parable: for they requyre more then other, and shewe God a roll written of al the howers that they wrought in, and suffred the heate of the day. But marke what answere God geueth them: As for this inequalitye in a ciuil gouernace he wil not reason with them. For there, to the hygher degree, the higher honour is due. But when ye come (saith he) to the kingdome of my sonne, all are equall, for that they haue but one baptism, one Christ. Neither is a better Gospell taught to some, & to some a worse. For where as the Monkes saye, that the married men haue but the worst gospell, and the worst commandementes, and that they them selues haue the beste, because they are of a hygher degree in Gods kyngdome, it is false and contrary to the Gospell. For therby they go about to make inequalitye in the Gospell, where as



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neuerthelesse Christ made all things equall, and especially teacheth this only thing in this parable, that in his kingdom one is no better than an other. To liue chaste if a man haue the gyft, is no euill thyng, neither can it be forbidden by lawes or statutes. But to affirm that a man or woman therby is in a higher degree before god, and that he must haue a greater reward therfore, is a fals doctrine and a great rock, whereat the Pope stumbleth, and therfore doth falsly accuse vs, that forbidd good workes. We only affirme this, that there is equalitie in Christes kyngdom, forasmuch as God accepteth vs not for our merit or deseruing, but through his mercy and grace in Christ.

And thus proceeding in this matter, after that a man hath obtained this equalitie and felowshyp: Let euery man in the cōmon lyfe applye his vocation, and lie to his charge, either in gouernyng youth in the schole, or teachyng the people in the churche, or gouernynge his familie at home, or doing any other lower seruice. And here let euery man doo his duetie diligently. Neither let him loke to be equall with other in a higher degree. For in Christ no mans state is better than other, but all in hym obtaine the mercy of God.

The Jewes  
wold haue in-  
equalitie in  
Gods kyng-  
dome.

And in this is the worlde and the Jewes greatly offended, when they heare that we, that are Gentiles and vncircumcised, be receaued to saluation, whiche were neuer burdened with the Saboth, neither with other burdens of the law, where as they haue caried & borne them with great peine and sweate, as Christ in this parable describeth it very properly: The first had thought that they should had receaued more, and therfore they murmured when euery man had but his penny, euen as they had also that were but an hower in the

the vineyard. But Christ suffreth not this inequalitye frende (saith he) I doo thee no wrong, take that is thyne, and be gon. That is to say, you haue now receiued your wages euen the land of Canaan. But now I will ordeyn an other new kingdom, wherin al thinges shalbe equal. For all the riches therin are myn, and I may order them as I list. It doth not become you to teache me what wages I shal geue to my laborers & workinen. Therfore the Jewes by their vndiscrete maner and enuye doo caste awaye the kyngdome of GOD, and thynke it an vnnete thing, that we Gentiles shold be made equall with them, and therfore they accuse God, as though he dyd them wronge, and dyueth him to his answer, so y he is faine to chyde with them, and say: What aylest thou: are they not my goodes that I geue and not thyne? Is it not lafull for me to doo with myne owne goodes as me lusteth? Al lyke inpozunitie and vndiscrete maner is there in the Pope also and all his. They abhorre this kyngdome, wherin al thyngs are equall. They require the chiefeest preeminence for them selfe as of duetie, but for theyr pride they shal obteyn no more the y Jewes obtained.

Wherfore we must not lightly regard this differēce betwene the corporall and spirituall lyfe, or (if it must otherwise bee named) betwene the kyngdome of the world & Christes kyngdome. For in Christes kyngdom all thynges must be equall: for they are cōmon goodes as is God. Christ, the holy ghost, the gospel, baptisme, the supper of the Lord, saith. And because of this equalitye, they are all lyke holy and righteous. &c. And syth we haue obteyned this, lette vs be thankfull to God for so great treasure. Let vs trueiy knowledg that, and not be ignorant of our excellencie and renoume.

A difference  
betwene the  
kingdome of  
Christ, and of  
the world &  
kyngdome.

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And let vs not thinke that our state and condition as much as belongeth to gods kyngdom, is any thing inferiour to the state of all the great and mighty holy angels. And how cometh this to passe? euen by Christe. Then when we are this instructed and made ioyfull and heartie, let euery man diligently and gladly apply their busines, accordyng to their calling and vocation. encoragynge them selues with the hope and full trust of that tresure which is in Christ. And this must we lern in this Gospel, that in worldly thynges there must nedes be a difference and degree had as touching diuers persons and offices. For the state of this lyfe can no otherwise be. But in the kyngdome of Christ, this is a right lawe: I will geue vnto this laste euen as vnto thee. And the right cometh of this. The kingdome of heauen being a deliuerance from syn and from deathe is due to no man of merite, it is geuen onely by grace. Wherefore we ought specially to beware, that we murmur not, but rather geue thanks vnto God, and take this for a comfort in all perils, laboures, and miseries, that chaunce vnto vs in this corporall life. Then shall we perceaue and fele great pleasure in all thynges.

**The thoughtes of predestination are perillous.**

In the last sentence of the gospell (Many bee called, but few be chosen) the curious haue take great occasion to inuent wicked & vngodly opinions, thoughtes, and imaginations. For this they thinke. They must nedes be saued, whom God hath chosen. Contrarywise, they that are not chosen, whatsoeuer they do, be it neuer so good a worke, yet can they not escape damnation, nor come to saluation. Wherefore I wyl not strue against that must nedes be done. If it be so determined, that I shall be saued, I shalbe safe, if not, I will not leese my labor in vaine. Euery man may easily iudge what  
fro



forwardnes and carelesse liuyng springeth of these vngodly thoughtes. But in the feaste of the Epiphanie, when I expounded the saying of Micheas the prophet, we declared sufficiently, that suche thoughts are to be auoided as the diuell hym selfe, and that we must go an other way to work, if we will haue the true knowledge of Gods will, and not to medle with the priuities of Gods maiestie, neither with predestination & election. For these things passe mans capacitie, which can not as muche as thinke therof without great offence, that is to say, either must there nedes ensue after suche thoughtes, desperation, or dissolute liuyng, without all fear of God. But he that will come to the true way of knowing of Gods will, he must so walke that he may beware at suche occasion of fallynge, and seke how he may more and more encrease in godlynnes. As Christ hym selfe appointeth vs, when he saith: *Non mā* John. 14. commeth to the father, but by me,

Howe Gods  
wyl is truly  
to be learned.

In Christ is  
God known

Wherefore he that wyl come vnto the father, and to the knowledge of hym, he must go first vnto Christ, to know what he is, euen that Christ is the son of god & God almightie. But what doth the sonne of God? He is made man for vs to deliuer vs from the lawe, he is crucified & dead on the crosse, to satisfie for our synnes. He riseth from death, to open vs the way to euerlasting life by his resurrection and aide vs against euerlasting death. He sitteth at the right hand of God to make intercession for vs, to geue vs the holy ghost, & by him to sanctifie gouerne, & leade vs, to defende vs against temptation, and all the darteres of the dyuell. And this is the true knowledge of Christ. Now when thy mind is well confirmed and strengthened with this knowledge, nowe is the way to heauen without perill, and thou

what Christ  
is vnto vs.

*The sonday called Septuagesima*

thou canst haue no imagination of God that shall bee euyl and dangerous. For syth that the sonne of God hath done so much for manys saluation, we may be assured therby, that Gods will is not, but that we shold be saued. Howe should he haue any pleasure in oure destruction, syth he let nothing passe, wherby he may bying man to life & saluation agayn? And this is the true way to God, as Christe preacheth in the thirde of John: So God loued the world that he gaue his only begotten sonne, that euery one that beleueth in hym, should not perishe, but haue lyfe euerlasting. And now let these thoughts be cōpared with the former thoughtes of predestination, and it shal evidently appere, that the former thoughtes are of the deuyll, wheremy men are seduced to their destruction, so that either they now despaire, or are made voyde of all godly motions. For they can haue no trust of the good wyll of GOD towards them.

There be some that expound the wordes after this maner. Many are called, that is to saye, God offereth his grace to many: but fewe are chosen, that is, he cōmunicateth his grace to fewe, for fewe shall be saued. This is a very wicked meanynge. For who wyll not hate God vtterly, yf he thought thys of GOD, that it came by his wyll and faulte, that we be not saued? Nowe lette this sentence bee compared with the sentence before, where as it was sayd, that the knowlege of Christ must be as the ground & foundation laide to buylde the knowledge of Gods wyll thereon, and it shalbe euident, that this last exposition is blasphemous agaynste God. Wherfore this must we take to be the true meanynge of this sentence. Many (sayth he) are called. For the preachyng of the Gospell is vniuersall, and

John. 3.

Note.



and cōmon, open to all that will reueale it. And gods will is, that it should be so spread abroad, that all men should beleue and be saued. But how doth it preuaile? euen as it shall folowe in the next Gospell: fewe are chosen, that is to say, fewe endeuoꝛ them selues therby to doo as God requireth, foz some heare, and care not foz it: some heare, and yet sette so lyttell by it, that they will not put them selues in danger foz it. Som heare it, but they regarde riches and pleasure moze then it. And this pleaseth not God, and as foz suche, he thinketh them not worthy of his kyngdom. And this meaneth CHRIST, where as he sayth, fewe are chosen, fewe declare suche godlynnes as God requireth. But they are chosen and acceptable to God, that diligently heare the Gospell, beleue in Christ, and declare theyꝛ faith in good workes, and refuse not to suffer any kynde of persecution foz it.

This meanynge is true, and seduceth no man to his destruction, but maketh them learne the way to saluation. foz thus shold they serch out þe truth in their doynge, if they wold please God, & be chosen. They must beware of an euill conscience, & not syn against Gods cōmandement, they must diligently resyst sinne, & attentiuely heare Gods worde, and studiously exercise the selues therein. They must desire of God the holy ghost, and neuer cast away Gods worde, they must alway be ready to fight against the deuyl and his subtilties, desirynge God alwaies to send them helpe, defence, and patience. And such men ware perfect christians, wher as contrarywise, they that thinke it Gods will not to be, that all should be saued: either they fall into desperation, or els into a dissolute & careles lining, whiche after ward nothing differ frō beasts in their cōuersatioꝛ  
whilest



*The sonday called Septuagesima:*

whilest that they thynke on this wise. Now it is decreed alredy, whether I shalbe saued or damned, why then should I bestow labour in vayne. But thou shouldest not on this wise take thy beginning, where thou shouldest haue ended. This commaundement of God is put forth before thee, that thou shouldest beleue in Christ, that he is thy sauour, that hath satisfied for thy synnes. This comāndement must thou folow. And if thou felest that thou haste no faith or very litle, pray to god for the holy ghost, and doubt not, Christ is thy sauour, and thou arte predestinate to be saued, yf thou beleuest, that is, if thou with a sure faith trustest in hym, and comitttest thy selfe vnto hym. The which GOD graunt vs all through the same our Lord Iesus Christ. Amen. Amen.

*The Sonday called Sexagesima.*

**The Gospell. Luke. viii.**

**W**hen muche people were gathered together, and were come to him out of al Citties, he spake by a similitude. The sower went out to sow his seede, and as he sowed, some felle by the waye side, and it was troden downe, and the foules of the ayre deuoured it vp. And some fell on stoness, and as sone as it was spronge vp, it wythered away, because it lacked moystnesse. And some felle amonge thornes, and the thornes sprang vp with it, and choked it. And som fell on good ground, and sprang vp, & bare fruct an hundred fold. And as he saide these thynges, he cried: He that hath eares to heare, let hym heare. And his disciples asked him, sayinge: What maner of similitude is this? And he said: Vnto you it is geuen to knowe the secretes of the kyngdome of God, but to other by parables, that when they

see, they should not see, and when they heare, they should not vnderstand. The parable is this. The sede is the worde of God. Those that are besyde the waie, are they that heare then cometh the deuill and taketh away the worde out of their heartes, least they should beleue, and be saued. They on the stoness are they, whiche when they heare, receiue the worde with ioy, and these haue no rootes, which for a while beleue, and in tyme of temptation go awaie. And that whiche sell amonge thornes, are they, whiche when they haue hearde, go soothly and are choked with cares and riches, and voluptuous luyng, and byng soothly no fruite. That whiche sell in the good ground, are they, which with a pure and good heart heare the worde, & kepe it, and byng soothly fruite through patience.

## THE EXPOSITION.



And this Gospell are put forth fouer kynd of disciples, that heare the word of God, to thend that every man shold consider with himselfe, of what sort he him self is of, and endeuour with all diligence to be made a

part of that good ground and soile, that he maye bee fructifull. The first (saith Christ) be as the sede cast by the hie way: and that can bring forth no fruite. For because it is either trode vnder foote, or deuoured of birdes. The second are they that heare and professe it not onely in worde, but beleueth, & so groweth as though it wold bring forth fruite, as that doth that is sowed amongest stoness, but yet they can not abyde heate, for that they can not deeply caste their rootes, and so by iuyce and moysture saue them selues agaynste heate. Wherefore they, when there cometh any tempestuous persecution and temptation, wyther away before they

fouer man-  
ner of disci-  
ples.

pelde

The Sonday called Sexagesima

yelde fruit in pacience, long suffering and hope. The third sort ar most easieſt to be knowen. They are christians, and as a man would saie, sede vnder thornes, which although it bringeth forth blade, yet before harvest, it is ouergrowen of thornes and choked by.

But the fourth ar true disciples, whē a pure mynd is ioyned with the word, & is not cast out therof vntil it bring forth fruit in paciēce. For they suffer all things for the wordes sake, their study is wholly to loue & obey God, & yeldeth fruit a thousand fold. And these ar the foure sortes of mē y hear the gospel. Now let euery mā search himself, & cōsider of which sort he is of. For thre of them be naught & vnfruitful. And specially the first are worst of all, which heare the word, & when it is herd (saith Christ) the diuel cōmeth, & taketh y word out of their heartes, y they may not beleue, & be saued.

The deuyl is  
the cause that  
men remember  
not the word  
and doctrine.

Mārke this wel. For by myne owne iudgement, I wold ueuer haue thought y the herts whilēst thei hear the word of God, ar besieged & assaulted of the diuel, & that though they here it, yet litle regard it, neuer remember it, but vtterly forget it. It semeth to our resō, to be but a chaūce, y these mē are so careles, light, & negligēt enē as it is a natural vice of negligēt & forgetfull persons, to take litle hede to things y ar most profitable & necessary. And it semeth also to be a like matter to our iudgemēt, whē the word of God is heard & not regarded, but forthwith forgottē. But Christ iudgeth other wise, euē y the diuel stealeth the word out of the herts of mē. And here ye se, what ye ought to iudge of those men, y ar forgetful when they here the word. For thei behaue themselves so afterwarde as though they had neuer heard it. They can not trust y they haue the holy ghost, for the deuyl is so nigh thē, y he putteth his hand  
into



into their heart, & stealeth out the worde. wherfore all kind of vice must nedes ensue therof, stubboznesse, disobedience, vnfaithfulnes, iniquitie, filthines, & diuelish desire to reuenge. For if the word remained still in the heart, & they had herd it attentiuely, it wold haue garnished their heartes with true obedience, faith, modestie, mercie, & such lyke vertues. And these are the first & worst of al. Christ is not a littell offended with these vntoward persons, and therfore he rebuketh none so sharply as them. For this he opely affirmeth, & the dyuels flying in the aire, steale the word out of their heretes, & they may not regard it, nor set so much by it, nor thinke it to be so great a fault, if men lightly esteeme the voyce of Gods worde. But if thou wilt knowe, how this trespass is to be iudged, heare the iudgement of Christ, which without doubt vnderstandeth better thā al the wisdom of the world can. And he saith precisely & the diuel doth it. wherfore, whersoever any such be, that here the word, & yet ar no more moued therby then blocks, as we se the plaine experiēce herof by the examples of the couetous byers and sellers of husbandmen and townes men, and especially of our aduersaries the Papistes, which regarde the doctrine of the gospell no more than the wolfe dothe the lambe: Thinke here verily that the diuell dwelleth in their hearts and swaloweth vp al the word of God that cometh therein, & they may not beleue & be saued. For if the diuel wer not present, or if this forgetfulnes, came of nature (as we se & one man hath a better remembrance & memory then an other) yet the fieruer desire & losse of it, would constrayn hym to thynk this: How miserable am I, that I can not remember muche? O Lord be mercifulle to me, and fashion thou my mynde, that

## The Sonday called Sexagesima

that I may regard and marke these thynges, whiche are set forth vnto me in thy Gospel. With such as on this wise thirst after the worde, and embrace it with their full wyl, the deuill can not preuaile. For this hartie desyre and the deuill can not abyde together. But these forsayde persones, that are described of Christe, care not a iote when Gods word is sente vnto them. No they thinke it not so muche worthe as is a lytle gaynes or lucre. Lette no man thinke other wise, but that these men are in the deuils power. And verily the greatest part of men ar of this sort: they here the word and regard it not, because the deuill plucketh it out of their heartes.

The other two sorts ar not so wicked, but ar weake they despise not to be instructed, they begyn well, and are delighted therewith. Wherefore Christ doth not here say, that they are so farre in the diuels Daunger, as the fyrst are, although neuerthelesse, there appeareth not in them the true frutes of godlynes, that should therof consequently succede. And first ar they of both, that in tyme of persecution & temptation forsake y<sup>e</sup> worde. Which after the maner of corrupt fruite, as long as they are not shaken with the wynde, abyde in their place with the other: but as soone as a tempest ryseth & shaketh the tree, they fall of one after an other: So they also accordyng to Christes wordes, for a tyme beleue: but when they see the crosse commyng, they can not abyde that terrour, and they seke how to be out of danger as the multitude dothe. So that here can not folow the fruite of euerlasting life, nor any other good fruct that springeth of the worde and faith.

The thyrde be they, that for loue of worldly riches & pleasures regard not the worde. For he that is geuen to



to worldly cares, seeketh, sercheth, scrapeth together, & bestoweth all labour that he can, to get hym store of riches. This man ouerladeth his heart, as Christ saith in Luke, and so it cometh to passe, that the fruite of godlynesse is choked bp, euen as the corn is with thornes. Luc. 21. Substance must be gotten by labour, and euery man according to his vocation, is bound therein to shew industrie and diligence as God hath commanded. Gen. 3. But when al the mynd & care is bent, & al thy heart wholly addict & geue to such kynd of study & care, that almost thou studiest nothyng els: this is that mischief of thornes y<sup>e</sup> presseth down Gods word, that it cannot grow bp to bring forth fruit. For it is not studied as it shold be, but other things are alwaies set more by then it.

And these are the thre sortes, in whom Gods word taketh no place, neither can it bring forth in them the feare of euerlastyng lyfe: which thing is not to be counted any small losse. Wherefore Christ exhorteth all that heare, & saith: Se that ye geue good eare. For to him that hath, shalbe geuen, and to hym that hath not, shall that also be taken from hym, that he thinketh that he hath. By these wordes it appereth, that he speaketh of no light matters. For it is no litle daunger thus to neglect and contemne y<sup>e</sup> word: As when a mā doth this deuise with hymselfe: I wyl without cessyng be my customable trade in bargaynyng, in occuppyng, in gaynyng, in winnyng, in takyng my pleasure, in folowynge my heartes lust, and in dissemblyng what I thynk of gods trueth and worde: I shall haue tyme sufficient to heare it, and to lyue accordingly therunto hereafter when I shal haue more leisure to take y<sup>e</sup> fruition of my goodes. But take diligent hede, that thou be not preuented in making thyne accompt. Thou knowest not

Howe dangerous a chyngge it is to lpghe to the wordes of God.



*The Sunday called Sexagesima*

how long thou hast to liue, neither whether thou shalt  
euer again haue such oportunitie & occasiō to heare it,  
neither what chāce god shal sed the: And al this deuise  
is to thyne owne peril & danger only. Al thy craft shal  
turne to no mans hurt but to thyne owne. Wherefore  
heare Christ when he warneth thee: He that hath eares  
to heare, let hym heare. By the which saying he meaneth  
that we shold not in this busines prolong, longer, and  
delaye the tyme, as it is the maner of vs all. Begynne  
nowe (sayth he) whyle thou hearest, to study for this,  
that death may not come out of season.

Wherefore let vs so order our selues, that we maye  
be in the fowerth sort, although it be small. Let vs by  
prayer and diligence so prouide, that our mynde be not  
sinistrall and vntoward. Let vs regarde the worde of  
God, and kepe it, and byng forth good fructs. And of  
this sorte is the company of saintes, I meane not of  
the Pope holy saintes, which are disguised & shorne,  
whych are Massinongers, and fryday fasters, whose  
holynes is in their wedes & strange vestures. &c. But  
they y<sup>e</sup> heare the word of God, wher as contrarywise,  
the Pope & his holy ones (as it euidently appereth) are  
very extreme periecuters of Gods worde. They that  
heare the word, bringeth forth the fructe, yea a hundred  
fold, that is, much and plentifully: or as Mathew spe-  
keth in parcels: som a hundred fold, som sixtie fold, som  
thirtie fold. For as y<sup>e</sup> ministrations & offices ar sundry  
so are the fructs vnlke. The ministratiō of y<sup>e</sup> precher  
in the church, is better in the cōmon congregatiō, thā  
is the craftesman in rulyng his owne house. And yet  
bothe are Christians made free from synne and death  
and ordeined heires of everlastyng life through Christ.  
Let vs be of this number, which truly is small.

But

But we haue nede of a toward and pure heart (as Christ saith) that is, suche a heart that is not negligent and forgetfull, but careth earnestly for Gods woorde. For that thyng is fyrst of all necessary, that the deuyl may haue no waye in, lest he come and steale awaye h word. Secondly, it is necessary to haue a strong and a couragious heart, and not a feareful & dastardly, that wyl be moued with terror and dreade, or care for mens hatred or fauor. For except we loue God aboue all thynges, and dread hym, the woorde can not longe endure with vs. For it is neuer suffered in any place of the worlde long without persecution. For the dyuell can not abyde it. It is a very busy and styrring kyngdome of hys. He suffereth not his seruantes to be ydle, as we proue and feele by the Papistes dayely more and more. Thyrde, he muste take diligent hede in this poynt also; that the thornes trouble it not, that is, that he regard not his substance, rycheffe, pleasures concupiscence of the flesh and eies, and the pompe and pryde of lyfe, so muche as he dothe the woorde. And worldly trauayle is not more to bee esteemed, then the worde of God. But as CHRIST saythe: Fyrste seeke the kyngdome of GOD, and the ryghteousnesse thereof.

What maner  
of thyng a  
good hart is.

Math. 6.

When the heart is becom studious, strong, & religious with the fear and loue of God, then it is pure and apt to this purpose, to yeld fruct in patience and long sufferance. For the crosse, tribulation & affliction cannot be lacking at al. For (as Paul saith) all h will lue godly in Christ, shal suffer persecution. Wherfore patience is a necessary remedy in chistian men, and so is prayer. For fyrst of all, our greatest incommoditie is, that wee are tangled and combered wpyth suche lettes,

Fructe in  
cience.

2. Tim. 3.

R. ii.

we



*The Sonday called Sexagesima*

we can not by reason of our natural inclinatio<sup>n</sup>, neglect and despise worldly things. Besides all this, the deuill letteth no occasion pass; but deuileth all meanes possible to take the word from vs, and to put in the place therof, couetousnes, pride, wrath, and other thinges of like sort. Als there be exam<sup>p</sup>les to shew, for ther shold be many excellent persons in the cōgregation, if they wer not hyndred by auarice, ambition, lechery, so that they can not regard Gods word. Wherefore it is very expedient, diligently to marke our vicious nature, and not to lyue so carelesly, as the most part doo, but to entreate God for the gift of the holy ghost (which he promised for a suretie to geue vs. The father genneth y<sup>e</sup> holy ghost to all that aske it) that he may remoue frō vs all suche stops and staies, and that he wou<sup>d</sup> cut a sun<sup>d</sup>er these thornes and snares, that we may heare and kepe the worde of God, and bring forth true fruite of faith in Christ. By the which faith, we may shew, not onely obedience to God, but may become also his children and heires. For this is the chiefest cause, why this seede is spread, and the Gospell preached throughout all the worlde, euen to yelde suche fructes into euery lastyng lyfe.

*Luce. 11.*

*The word is  
not euerpe  
where fruct-  
full.*

Nowe after this description of true godlynesse and hope of good encrease therof, this doctrine is not to be let passe in this parable. Let it not seme any meruaile vnto vs, that Gods worde shoulde not euery where yelde fruct. For that we learne by the distinction that Christ maketh of fower kynds of hearers, wherof one onely is good, the other thre ar faultie. Yet they ought not to hynder or let the fourthe in doyng they<sup>r</sup> duetie. For the maner of Gods worde is suche: neither can it be otherwise. It is put forth to men for their saluatio<sup>n</sup>.

But



But in the most part of men it nothing preuaileth, as this parable specifieth. Howebeit, the worde and the preacher is not in the fault, as the ragious and furious Papists thinke, they may boast against vs in that behalfe, for that there rose also many sectes and offences with the setting forth of our doctrine.

But if this made any thing against vs, what wold they saye to the example of Christ, John, and the apostles? were not all thynges in their tyme also full of greuous offences and trespasses? Do not hystories record, that there were that hearde John, and yet sayd, Math. 11. that he had a diuell: Herode hym selfe that so greatly Math. 14. esteemed hym, and was delighted with his doctrine, Marc. 6. as the Euangelistes testifie, at last caused hym to be Luc. 9. emprisoned & beheaded. They heard Christ, the sonne of God, and yet crucified hym. why saiest thou not now, that John, Christe, and the Apostles were false teachers, for that there was suche incredible stubbornes, and malice, that verie fewe were conuerted by theyr woorde.

But here they dare not speake what they thynk, lest they should openly betray them selues to be Antichristes. They think that they haue a laful cause therfore to raile vpon our doctrine. What is the cause of oure doctrine, and by what right we may maintayn it, and set it forth: I will not shew at this tyme, I haue only respect that it is Christes worde. For thus he sayth: The seede is the worde. And verily it can not fall into a wicked Papistes heart to laye, that this worde, that Christ speaketh of here, is euill and corrupt.

But now what saileth Christ, as touchyng the pure and good ground: what encrease cometh therof? The fourth part (saith he) cometh to good and groweth

The word of Christ himself was not euery where full.

## The Purification of Mary.

to ripenesse.

Who therfore can doubt, but that the worlde continueth in wickednes & without amendemēt, although the worde and the doctrine be pure truz and without faulte? I pleade not the cause (as I sayde before) for our doctrine. But we at the least proue this, that oure aduersaries the Papists can not but confesse whether they will or no, that the wickednes of the worlde can not bee amended thereby or taken awaye, althoughe that bothe pure doctrine and preachers come vnto it. The very example of Christ besydes John and the Apostles sheweth sufficiently, that the matter can not be brought to suche casz, that all shal beleue and embrace the worde. It is the greater parte, and it wyll be alwaies euyl, lewde, and vnfruitfull, and very fewe be conuerted and brought to beleue.

Now if it so chanced to the sonne of God, what meruaile is it, if it chaunced so to John, and to the Apostles, and now to vs alio at this time? Shal the fault therfore be layde to the doctrine? Why doo they not as well blame and denie the good seede, that fell vpon the way, the stones, and the thornes. But they should rather folow the truth, and refrayn from raiying and backbiting. His worde is the seede that is sown. And that is neuer euyl, neither dooth it of his owne pure nature bring forth any other fructs then good. And if fructs folow not thereafter, beware thou blame not God and his word. The fault is in the ground, where in the good seede is hurte, corrupte, and made vnfruitfull. Wherefore this is but a sclander of the Papistes where as they mysreport our doctrine, for that it is assaulted with so many offences and sectes. Let them condemn them selues rather, and such other that wil  
not

The cause  
why the worde  
is not fructi-  
full.

not receiue the worde with a true heart. For the fault is not in the word, but in the harte and mynd. They are corrupt & also stirred by the diuel to forsake Gods worde: As Christ sheweth in an other parable of a good ground, which is sowed with good seede, and yet it can not be without tares. *Math. 13.* If ye demand how this cometh so to passe: the diuel (saith Christ) soweth the in the night: which can not suffer, that all thyngs shold be cleane & pure, and albeit, he can not vtterly roote, by altogether, yet he mungleth his tares with y residue y is pure. Now who can blame gods worde, as though it wer y cause of al sects: wherfore let al mē take hede to theselues by this doctrin. For this proprietie of y gospel will neuer be other. Som shal therby be restored & brought to ripe corne. But cōtrarywyle, the greater part shal alwaies remaine vnfuitfull. Wherfore here it cometh to passe, y Christ said in the last part of y Gospel: Many are called, but few are chosen. For when they wil not make their mynds agreable and conformable to the Gospel, but hearkeneth rather to the diuel, & let passe the word, they can not by such wickednes please God. Wherfore they fal not only into cōmon & vulgar sins & offēces, but also (as Christ saith here) thei are strikē with madnes & blindnes, as with a plague for their vncleynesse, so y in seing they see not: & in hearing they vnderstād not, nor know not, howe y matter stādeth. Wherfore let euery mā here beware he fall not, neither let him blaspheme y Gospel for it. For it neuer cometh forth without offences & falling: which is not the fault of y word, but of the malicious & diuelish hert: As the fault is not in y seede, y in the way it bringeth forth no fruit, nor amōg stones & thorns. We must fight agāst this offēce, & laboꝝ rather y euery mā mai get this seede



### *The Purification of Mary.*

and praye God, that he will fascion forme and frame our hartes through his holys spirite, and so prepare a way, that when we heare the worde, it may perce into our hartes, and bring forth fruct in pacience, and that we may obteyn saluation by our faith in Christe, whiche the holy ghost by the word of God and the sacramentes worketh in vs. Which thyng God graunt luckily to come to passe. Amen.

### *The Purification of S. Mary the Virgin.*

*The first parte of the Gospel. Luc. ii.*

**A**ND when the tyme of their Purification (after the law of Moyses) was come, they brought hym to Jerusalem, to present hym to the Lord (as it is written in the lawe of the Lord: every man chylde that first openeth the matrix, shalbe called holy to the Lord) and to offer (as it is said in the lawe of the Lord) a paire of turtle doves, or two yong pigeons.

#### THE EXPOSITION.

**I**N the historie of this Gospel is set forth howe the chylde Iesus was presented in the Temple after the time of his mothers lying in. And the Euangelist after the manner of the lawe, calleth the whole tyme of her lying in, the dayes of Purification. For the same terme is vsed of Moyses. This was not the lawe of nature, wherfore the Gentiles vsed it not. But God dyd constitute this lawe amoung his people for a peculiar purpose, that the mother, if she brought forth a man chylde, shoulde after .xxxiii. dayes come to the temple: but if it were a woman, after .lxxvi. The very same law hath the Pope made for churchyng (as it is named) of women.

Women that haue layne in chyld bed: cōmandyng that after certain dayes they should retorne to the churche to be purified and halowed of their vncleannesse. Als though by a certaine lawe, they were vncleane, & therfore vnmete to be present at any holy ceremonies, or to haue companie with the congregation. But the Pope doth this without right. For ceremoniall vncleannes was not natural, but a ceremonie cōmanded by a certayne lawe, wherunto none wer bound but y Jewes, neither ought other to be yoked with this lawe.

But this was specially commaunded in the lawe, that the first begotten after the forsaide tyme was expired, should be presented and dedicate vnto the Lord. For so is it wrytten in Moyses lawe: Every man child that openeth the matrix, shalbe called holy to the Lord And that not only of men, but of beastes also: All that was called the Lords, and was the Lordes. And herof sprong the prerogative and interest of the eldest son or first begottē, so that they wer preferred in the priesthode and in other things. And because that in so great a numbꝛe of people, this wold haue growen to an infinite multitude, if al the first begotten should remain in the temple to serue the Lord: therfore G O D permitted the parentes to redeme their children by price, as by a lambe of one yeres age: or by a paire of turtle doves, accordyng to euery mans habilitie. And so the sonne was restored to his parents, and yet was called the chyld of the Lord. Here it appereth, that Mariess substance was not great, for that she offred but a pair of turtill doves, which was the gyfte of the poorer sorte. By this gyfte she redemeth her sonne, and so by this meanes confesseth: that although she be the true mother, yet that it is not her sonne only, but the sonne

The first begotten male muste be presented to the Lord.

Exo 13.  
Num. C. 9.

## The Purification of Mary.

of God also as wel as her owne. For he was the first begotten.

The Turke  
taketh the  
first borne.

The Turke in this counterfeiteth God, where as he taketh from the parentes the most towardest sons and daughters, causing them to be brought by for his vse. And this is the cause & he hath such store of mighty warriours. But god dealt more gentilly. He required the fyrste borne for hym selfe, after suche maner, that he neuerthelesse gaue power to redeme them: and to the ende that the Jewes should knowe theyr God, to be suche as delyuered them oute of the bondage of Aegypt, and destroyed in one nyght all the fyrst borne of the Egyptians. Therfore he commanded that the fyrst begotten of the Jewes, for a memoriall of thys wonderfull deliuerance, shoulde be presented and offered in the temple. And thys lawe is nowe also abrogate and abolsished, neyther are we Christian menne bounde to this lawe, no more then we are to other ceremonies made peculiarly for the Jewes.

Exod. 11.

Christ an ex-  
ample of obe-  
dience.

And in all these thinges there is no great thyng for vs to learne, except that only, wherof we haue entreated before as concerning the circōcision of Christ: euen that Christ is vnder the law, as though by no right he was subiect nor bound therunto. Wherefore this obedience of Christ I will now shew forth, but yet not applying it to such an high degree, as I did before. For as I applied my doctrine before to the furtherance of rightuousnes before God, that is, how we were made righteous in the sight of God: so nowe lette it be vnto vs an example of charitie and good workes. For the humble obedience of the chyld Iesus: is so hyghely praysed and sette before oure eyes to make vs ashamed: for that he by all hys labour and longe trauaile

can



can not stirre vs to doo halfe our duetie. There is so much crookednesse in vs, that we can not doo that, that is commaunded to be done vnder peyne of damnation and euerlastynge punysshemente. Where as Mary neuerthe lesse, whyche was a virgin, and therefore not bounde to the lawe. For Moyses lawe is for suche women as were broughte with chylde after the common naturall course) yet shee demandeth no pry- uiledge more then other womenne hadde, but humbly obeyeth the lawe as all other dyd. And the chylde I E S V S, whyche is lord of the lawe, with whome Moyses is not to be compared: yet submitteth hym selfe so lowely, that hee obeyeth the lawe of his seru- uant. These examples be suche as proue our vertues and doynges lytle worthy of prayse, and therefore are described in sermons, and sette before vs to make vs ashamed, for that we for this lordes sake, of whome we haue all thynges, do not so much as our necessary duetie byndeth vs, where as he for oure sakes, dothe that that his seruauant commaunded hym. He there- fore that hathe anye vnderstandynge lyke a manne, woulde deteste and abhorre hym selfe: that where as hee seeth so greate an example of C H R I S T hys deliuerer, whiche so muche humbleth hym selfe, and sheweth suche obedience, as men coulde neuer haue inuented the lyke: yet wee not withstandynge that, lytle regarde to obey hym, whyche hath power, eyther to caste vs into helle, or els for to receaue vs into heauen.

Wherefore C H R I S T E S obediēce putteth ours to confusion and shame, and it ought to admonyssh vs of our great dishonestie, & we may reason thus with our selues: What doo we captiues? what meane we?

Shall

## The Purification of Mary.

Shall we neuer come to our right wittes, obey hym, and folowe his example, whiche became man for our sake, whiche cried in his swadelynge bandes, whiche was accused at Hierusalem, whiche is obediente to Moyses his seruant, to whome he was not bounde? For hee is the Lorde: and as for Moyses, is scarcely woorthy to bee his seruant, and yet he doth that that he was not comanded. And as for me I do not that that I am bound, and charged to do vnder paine of damnation.

Of the fyrste  
borne.

And this is the first simple and playne doctrine, wherein by the example of Christ, we are put in remembrance of our dutie, that when we consider his great obediēce, we may be pricked with shame, concerning our lewd nature, for that we refuse to be obedient, for our owne necessarpe cause & behofe. The other doctrine is of the preferment of the first born, for that God hath ordeined hym to be of suche an hygh degree, as to be called the sonne of God, and his proper god. This is a great honor, a great priuiledge wherof the Jewes were not a litle proude. For they disdained all their other brothers, as though that they in comparison of them selues, were not of the numbre of them that pleased god. As many euident exammples are redy to declare this true, wher as none did more degendre from their kind then the first borne, none dyd lesse behaue them selues to the contentation of their parents myndes. For they coulde not knowe or measure them selues for pryde, they thought them selues onely holy before God, and despised all the reste. Neither coulde we at this tyme if we had suche preeminence, refrayne from like state-lynnesse, as wee maye perceaue this by the maners of monkes: If they could haue any thing to declare this  
their

their preferment and honour, and say truly: We are the holye sonnes of God, this priuiledge haue we by his worde and ordinance: how glorious wold they be, seying that now we they take so muche bypon them, for a stinkyng coules sake? And this pride was the ruine & ouerthrow of the first borne: As it was to Lucifer the chief angel. Cain also was the first begotten, and therfore he thought hymselfe most happiest. And this doth Eue declare by the name that she gaue hym, when he was borne, euen that this was the mā, that they shold loke for. She gaue hym this name to garnyshe hym as with a diademe or kynges robe, as though he shold be that promised heroicall person to come. But euen as of Lucifer was made a deuil, so of Cain was made a wicked prince. There was also no small pride in Ismaell, whiche could not suffer his brother Isaac in the house, for he perswaded hymself, that he shold be head of all. And suche pride for the most part was of them all, as thoughe they onely were the holye ones of the Lord, and that all the residue were esteemed but for vnderlynges. Wherefore GOD coulde not spare them. Esau for his fyrst byrthes preeminence, thought to become the chief. But God prouided other wise. For when he thought by the priuiledge of birthright, & he might without lette oppresse and neglecte his brother, it pleased GOD to take hys ryghte frome hym, and to put hym besyde the blessing, euen as he dyd with Ismaell and Cayn.

The first begotte by pride wared worst. Lucifer. Cayne.

Ismaell.

Esau.

But for the prose of this matter, the example of the Jewes passeth al other. For they by good right should haue bene the fyrst begotten in the kyngdom of God and in the churche, and we Gentles theyr yonger brethren. But when they wared stoute and proude, and would

The Jewes.



## The Purification of Mary.

would plucke vnto them thinges due by birthrighte, God cast them of, for that they trusted so much in the selues, and despised other. wher as it had ben mete for them for that cause to be more gentyl, kynd, & obediēt. And for this pride were they reiected from God, & the Gentils receaued. Dauid at Gods request preferred in his kyngdom, Salomon the yongest, before his elder brethren, to exclude all prouocations of pride. And the chosyng of Dauid to his kingdom was after no other maner: when God sent Samuel the prophēt, to anoint the sonne of Jesse to be kyng for Saule. first cam the eldest, whose pride appered, for that he so cruelly rated his brother in the tents, as though he counted him for his bondmā. But the Lord answered that it was not he, vntil seuen sons of Jesse were passed by, & the prophēt was fain to aske whether he had any other sonne besides: To whō the father, as though he thought no likelihode in Dauid, answered that he had a litle sonne fedying shepe. For Jesse could not thinke, & God wold auanced his yongest sonne to such a chief fortune and state. But this was he that God accepted. The fyrst begotten pleased not God, as he saith to Samuel: I iudge not by the outwarde shewe, but I beholde the hearte.

Dauid.

Reg. 16.

Carnall prerogatiues ought not to be applied to pryde.

But what shall we say to be the cause, that God so greatly neglecteth the first birthright, whiche he ordered hym self, and aduanceth Dauid to the kyngdom, that was the yongest amongst his brethren, wher as yet by Gods ordinance, the right of the kyngdome belonged to the fyrst borne? Verily all hys entente and purpose is, to perswade, that priuileges in bodily thinges, are not regarded or respected of God: Neyther wyll he that the vse of his priuileges and gistes shold

be

be referred to suche an ende, that therby should spryng  
pride, statelynes, and contempte. G O D would haue  
his children sober and lowly, and not proude and los-  
tie. But they that therby take occasion to be disdain-  
full and arrogant, although they were therunto ad-  
uanced by God, yet be they soone broughte downe a-  
gayne. Wherefore when the Angels, Cain, Ismaell,  
Esau, Elias, and the Jewes wared proude, and ap-  
plyed theyr preeminence and priuiledge, genen vnto  
them to knowledg Gods goodnes thereby, fyrste to  
their o'wn priuate pleasure and commoditie, and then  
to the oppressing of other: they were reprobate & cast  
out of Gods fauor, not withstanding their fyrst birth-  
right, and outlawed out of Gods kyngdom into the  
kyngdome of the deuyll. And this practyse of God is  
described in the Psalme. 102. Who is lyke vnto the Psal. 102.  
Lorde oure God, that hath his dwellyng on high, and  
yet humbleth hymselfe to behold thynges in heauen &  
earth. He raiseth the symple out of the dust, and lifteth  
the pooze out of the myre. And the virgin Mary in her  
songe: He hath put down the myghty from their seat,  
and hath exalted the humble and meke. Luc. 1.  
This is Gods maner. He wholly resysteth the proude: neyther doth  
hee enryche and beautifie menne with his gyftes, that  
they therby shoulde become extorcioners, and oppres-  
sours. 1. Pet. 5.  
And lest he should seme to be ouercome of the  
proude, he aduanceth now and then, most basest per-  
sons to high honor, and contrarywise throweth down  
kyngs from their thrones, and byngeth them hedlong  
to extreme calamitie, whereout they can neuer escape.  
Wherefore among the Jewes the fyrst borne hadde  
great priuileges in the priesthode and kyngdome was  
due

## The Purification of Mary:

Gen. 49.

Due to them by gods ordināce. But when they proudly abused this honor, God dyd not alwaies ratifie this lawe. Ruben also was the firite begotten, but he is so cursed of his father Iacob, that he obtained by his birthright neither kyngdome nor priesthode. Abraham also (as men thynke) was the youngeſt amonge his brethren. But GOD bestowed on hym, that was due to his brother: And this may ye learne by many examples, that the first borne dyd for the most part degenerate. And there was no other cause of this, then pride whiche thought this: I am the first begotten, wherefore my priuiledge is chiefe in this house, I am Gods holy one, and his peculiar good.

Wherefore lette no manne be proude, yf he excelle in any gyfte of God more then other. If thou be endued wryth the gyfte of learning, vse that gyfte to Goddes glorie, and to the profyte of thy neyghbour. Boast not thy selfe so muche thereof, as though thou receauedst it not. They that passe other in holynesse, beautie, rychesse, or any other gyfte: Lette hym beware of thys, as muche as hee woulde of death, that he chalenge not those thyngs as his own, and so cast hym selfe out of Gods kyngdome by commyttynge sacrilege. For GOD in the fyrst moste excellent and auncient Patriarkes hath declared, howe greatly he was offended with pryde and statclynesse: where as they all for the most part degendred. John the Baptist continued accordyng to his fyrste birthright, and almost none els. But all other for the most part were of suche intollerable arrogance, that they obteyned not this chiefe commoditie of thys renoume: vntyll at laste the Jewes by theyr fall and ruine gaue by their ryghte to vs Gentiles: for nowe the byrthryghte of the



the church before God consisteth not in ciuill and corporall matters, as the Pope boasteth, countyring himselfe chiefe Bishoppe, wheras he is scarcely a dreame: But the priuiledge of the Church is in baptisme & in the worde of GOD. For although our bodelye and corporall birth maketh greate diuersitie in vs, yet by baptisme we are all equall. For we are all borne out of the church, whiche is an undefiled virgin in spirit. For it hath the pure worde of God & his Sacraments. And the church is pregnant and great with child, and alwaies bringeth forth Christians, which are the first frutes & proper goods of God. And one man no more than an other. God will haue vs acknowledge our honour and renoum in this, that we through baptisme are borne the sonnes of God, and his proper goodes. He did not so by all nations, he shewed not the iudgements of his mercie and grace to them, whether they be Turkes or sarasens. For they regard not these priuiledges of the first begotten. Neither will they hear or see these thinges that make vs first borne before God. And for as muche as we obtaine this honour from God and his grace all Christians a like, we ought not by our fault so to behaue our selues, that the thinges that are geuen to our cōfort against the wicked, shold through pride be our destructiō. It is the greatest renoum of Christs church. For she, as a mother, by baptisme, the worde and faith bringeth forth Christians, & the mēbers of the church. Wherefore in all those thinges if christiā men will haue respect to their birth & condition, they shal haue no occasiō to be proude. For whatsoever they be, it cometh of the grace of God by baptisme, faith, & the worde, which are equallie belongyng to all Christian men, makyng no man more Christian

They that be-  
loue in Christ  
are the first be-  
gotten.

## The Sermon of Simeon

then an other before God through his mercie. All before God are priests and kynges. And of this renoun can neither Turke nor Sarasyn boast. Yet is not this renoun graunted to our ambition to corrupte & seduce, as the Pope doth, that vsurpeth the supremacie ouer all christendome without the commandement of God, by the instinkte of y<sup>e</sup> deuill only. For this is a continual and vncchangeable rule among the Christians (as it is taught in the parable of the hired laborers) that no man in dignitie and worthines prefer hymselfe before other. For there is but one baptisme of all. And wher as there must nedes be teachers and pastours: yet these be but ministrations and offices, that haue no power to make the children of God. For baptisme and the worde, and fayth in the worde causeth vs to be the children of God, and the first borne.

Math. 20,

Ephes. 4;

God hateth  
pride.

Wherfore it is well set forth in the church for a doctrine, that the example of the firste borne in the olde Testament, and their pride, shoulde teache vs that **G O D** can not suffer pride. And he that wolde be safe from this daunger, must nedes humble and submitte hymselfe. But this tale were as well tolde to a deafe man as to the worlde. For it abuseth the most folithe and vaine thynges that be to pride. And for as muche as the worlde will in no wise folowe better counsell, **G O D** ceaseth not to withstand the stubborne and proude. They are by daylye examples caste downe, euen as Lucifer and his angels were out of heauen. And this is one part of this gospell, as muche as belongeth to the historie and the presentynge in the church. After this doth the Euangeliste reherse, what chaunced, when they presented Iesus, as they firste begotten some in the Temple, and re-  
demed

Luc. 4.

1. Pet. 5.

Iob. 4.

2. Pet. 2.

demed hym woth a gyfte. We wyll take that in hande at an other tyme to entreate of. And nowe let vs pray vnto G O D, that he will preferue vs by his grace againste all pryde, and kepe vs in obedience and lowlines to his most godly wyll. Amen.

The second Sermon of Simeon in  
the Temple.

¶ The Gospell. Luke. ii.

**A**nd beholde, there was a man in Ierusalem whose name was Simeon. And the same man was iust and godlye, and looked for the consolation of Israell, and the holy ghost was in hym. And an answere had he receyued of the holpe ghoste, that he shoulde not see death, except he first sawe the Lorde Christ. And he came by inspiration into the Temple.

THE EXPOSITION.



His is a notable hystory, wherewith is ioyned also a notable Sermon, whiche Simeon preached openlye in the Temple as concernynge the childe Iesu. And it pertayneth vnto other reuelations openynge this

Howe Christ  
is reueled.

child to the worlde, & especially to make him knowne amonge his owne people. The fyrste reuelation was made to Marye by the Aungell. The second to Ioseph and that also by an Aungell. The thyrde by Elizabeth Johns mother, whā she receued mary great

Luc. 1.  
Math. 1.  
Luc. 2.

S. ij.

with



## The Sermon of Simeon

with child, and when the child sprang in her wombe. The fourth by Zacharie Johns father. And although he named not the person, yet he declareth euidently, that Christ was come, & that it was the time of Messias to be borne in, wheras god being midful of his holy couenaunt, now performeth it. And after these reuelations, whiche be fel before Christs byrth, other folowed whē Christ was newe borne. The firste was of the Angell vnto the shepherdes watchinge their flocke. And the shepherds also kepte it not priue, but spred abroad the sermon of the angell euery where. After þ was there made a reuelation by the starre vnto the wise men: And last of al these two reuelations by the testimonie of Simon and Anna the prophetesse: which both bare record in the temple of this child: That he is the comfort of Israell, whiche shall helpe the worlde against synne and death.

Luc. 2.

Mar. 1.

Luc. 2.

The reuelati-  
on of Simeon  
came by the  
holy ghost.

And first, let vs accordyng to the description of the Euangeliste consider the matter, as concernyng Simeon: And he (saieyth the texte) was a righteous man, godly, and suche a one that feared God, lokyng for the consolation of Israell, that is, hauing a ful hope, that God would shortly fulfill his promesse, & send Christe. And it is a sure token that he had a pefect hope & faith in this, for that it was reueled vnto him that he shold not see death, before he had sene Christ the anointed of the Lord. And this faith was not a vaine opiniō nor rashlye conceaued, as men do commonlye imagine in matters that fall by chaunce and fortune: But the holy ghost had touched his heart, & that doubtles by gods worde, after that he had considered the prophēcie in Genesis.

Gene. 49:

That Christ shold come at that time when the sceptre was

was taken from Iuda, and foreiners had it, likewise he had caste the count, and duly numbred the times as touchyng the weekes of Daniel. These prophecies compared with the tymes, seemed plainely to him, that the time was come wherin Christe shold be reueled. But this motiō in his minde was wrought by þ̄ holy ghost and by his peculier operation, that he shold liue vnto that time, and see Christ the Lords anointed with his eyes.

Wherfore by the singuler procurement of the holie ghost, when Marye and Ioseph came into the temple to present the childe before the Lorde and to redeme hym by an offeringe: Simeon also cometh into the temple, not by chaunce, or of custome, but by the motion of the holy ghost, which put in his minde, that it was the very houre, wherin he might behold þ̄ bozne Messias in the temple, whome he had hitherto looked for. Wherfore he toke no doubtful deliberation about the matter, when he saw the child: but went forthwith and toke him in his armes, shewing therewith all manner of ioye & myrth, that is accustomed to be shewen in suche greate and comfortable matter. And there he pronounceth before them all suche an hartie thankes geuinge vnto God, that teacheth that he truly esteemeth this gyfte, and certified other also of this great matter.

And he appered to other and especially to the priests not to do this of any custome, Simeon seemed to them not to haue his right wittes. For all that was done, was litle esteemed, the chylde beyng yonge, the parents poore, and nothing had in estimation. But Simeon is nothing moued with this poore shew, neither regardeth he the iudgement of other in this behalfe, but

## The Sermon of Simeon

boldly and frely affirmeth, that this is the very child, in whome God hath ordayned succour and saluation not only for the Jewes, but for the Gentils also, and for all men. If a man shoulde demaunde of Simeon, howe he knewe this, wher as there appered at this tyme in hym no notable thyng more than in other, & wher as there had ben many before this tyme more likely persons, whiche for their magnificence might seme more apte for this purpos: he might haue had a iuste cause so to haue done. wherfore, this is a merueilous case, that causeth the parents Joseph and Mary to wonder, when they see this man Simeon, without externall signes to perceauie such an inwarde light in this childe, as wherby he acknowledgeth Christe, notwithstandinge that he was hid by that pooze shewe. The parents were certifyed of this child what he was, by the Angels, neither could these thigs appeare to be opened and reueled to Simeon by flesh & bloud. And this was a certain token of the church and congregation of GOD at that tyme, when certayne were confirmed by reuelations from GOD. They that were chief at Ierusalē, as the high priests Herod, the Scribes, the Leuites, and Phariseis, dyd not muche regarde the scriptures and the promises as touchyng Messias. All their mindes were bent, to increase their power, their dignitie, their authoritie and riches. And amonge them was there a litle number despised and unknowen, of the faythfull. Of the which was Mary, Joseph, Zacharie, Elizabeth, the shepherds, Simeon, Anne the prophetesse. These had all their hope fixed, not in wordly things, but in the promises as touchinge Christe. They looked for them to be fulfilled, and with them they comforted themselves,  
and



and obtayned them as they trusted, wheras the hye  
 Priests and suche lyke were sent awaye emptie. And  
 after lyke maner is y<sup>e</sup> state of the church at this tyme.  
 There is alwayes a people that is poore & hungrye,  
 whiche hath God and his worde for their safegarde:  
 That doth it only regard, without anye further care.  
 Wheras the Pope and his adherentes in the meane  
 time, which are named the holy church, knoweth no-  
 thing of God nor of Christ nor of his worde. For they  
 regard and esteeme only things of this worlde, & boaste  
 themselues for Christian men, because that they can  
 do more with their riches and power, than the other  
 common sorte in the congregation.

The state of  
 Christes church  
 in this  
 worlde, is  
 poore and mis-  
 erable.

Wherfore you must beware in both parts, y<sup>e</sup> ye be not  
 seduced. The hye priest execute y<sup>e</sup> administration, & yet  
 they are not in y<sup>e</sup> true church. And so y<sup>e</sup> pope & y<sup>e</sup> bishops  
 take vpon the gouernance of y<sup>e</sup> church, & yet are they  
 not y<sup>e</sup> church. For if they were, they wold not persecute  
 y<sup>e</sup> word, but rather reuerently extoll it. In the contrary  
 part, Mary, Joseph & Simeon are without al nobilitie,  
 & of y<sup>e</sup> comon sort, & therfore are unknowen with such  
 like. But these are they that knowe Christe, in whome  
 dwelleth y<sup>e</sup> holy ghost, & gouerneth the, y<sup>e</sup> they may en-  
 crease in y<sup>e</sup> knowledge of Christe & be saued. In both  
 parts (as I saied) ye must beware ye struble not. This  
 is no token of y<sup>e</sup> true church, for y<sup>e</sup> the pope & his vsurpeth  
 their administration in such pope, neither may we ga-  
 ther herof, y<sup>e</sup> they can not erre & be deceaued, or y<sup>e</sup> they  
 must nedes be gods people. This appeareth to be false  
 in this first history of Christ. & on y<sup>e</sup> contrary part, y<sup>e</sup> little  
 flock is not therfore to be despised. Neither is y<sup>e</sup> felow-  
 ship of gods light to be taken awaye, for because that  
 they that beare it, are in the worlde abiect persons.

## The Sermon of Simeon

For this is the maner of gods kyngdome in earth, euē to be neglected and abhorred of the wise, and to be aduanced and set forth of the poore, to whom it is truly reueled. For they can put their trust in no worldly ayde, as they do, which leane al to power, riches, counceils, decrees, &c.

And let this be sufficient as touchyng, the first part of this historie, wherin Simeon by the holpe Ghost acknowlege the childe Iesus to be the annointed of the Lord. After this I wil take vpon me to entreat of his sermon. Wherby he signifieth to other, what great helpe and what thynges he surely knoweth to be to come of this child.

And furthermore, what is his office, & the greatest thing that he worketh in all the worlde: that we herby by this exarple may knowlege Christe, and be saued. The euāgelist before described that Simeon receaued an answere of the holy Ghost: that he sholde not die before he had seen the annointed of the Lord. And when that promesse now was fulfilled in the temple, he beheld with his eyes, the child Iesus, and toke hym into his armes, and pronounced these wordes with a ioyfull spirite: sayng.

Lord now lettest thou thy seruaunte depart in peace accordyng to thy worde.

Death maketh hartes to feare.

That is: Now wil I gladly without any refusing yelde my selfe to nature. Flesh and blood hath no such kynde of speache. For we knowe all very well, howe it goeth at that time, when we muste departe out of this worlde. Then is there sorow without hope, there is there conturbation, trouble, and anguyshe of minde, Death,

Death, desperation, and lamentable cries, &c.

Neither can the naturall man other wise do, as it is to see, by the example of brute beastes, wheras is only a naturall death. But in men it is called the death of syn. Rom. 6, For death is enioyned to vs for syn. And what feare and despaire commeth by synne, we fele by experience. Wherfore mannes death is muche more greuous to them, then it is to all other thynges, that by the law of destinie are appointed to die. For they must abyde the wrath and iudgement of God, which are ioyned with death, and neuer hath ende. If these thynges accompanied not death, it wold not be so terrible a thing for me to die. It is no litle greife that commeth by departyng from thinges most delectable and dere vnto vs, wheras we must therewith leaue wife, children, frends and suche lyke: But yet it passeth al greife, to fele sinnes, to dreade gods iudgemēt, to be opprest with death without any wayes to escape. Wherfore the worlde can not singe this songe with Simeon, when death cometh. But it beginneth rather to synge this mozneful verse, O Lord, I am gilty & cōdemned for my sinnes, Wherfore I can not be suffered to departe from them in peace. My minde trembleth and shaketh, I see no helpe offered to me. I knowe from what thinges I must depart, but I can not tel what thynges I shall haue hereafter, excepte this that I am sure of Goddes wrath and damnation, suche is mans minde towards death. Neither can it fynde in nature or reason anye helpe or remedie against suche feare. And therfore it must nedes at the cōsideratiō of death fall in despeire.

Wherfore this lesson and doctrine, that is put forth here to vs in the example of Simeon, is not of mans witte. He dyed to his death without tremblunge: he

Simeon learned not this way to dye by man.

So despeired



## *The Sermon of Simeon*

Despeired not to be saued after the maner of other. He knewe that he was olde, and that olde men haue no longe continuance in this life, he feleth his strength more and more to decay. He perceaued not only by the necessary course of nature, but also by his owne perill, that the time was nigh, wherein his frame sholde be disolued. But yet he is not dismayed therby, but euen now desireth and wilbeth for the resolution therof, the which all other, and especially old men wold wish neuer to come. It appeareth that he had marueulous helpe, syth that he went to death, with suche strength of mynde, and ioyfull courage. For if it had not ben for that, he could neuer haue ben so glad at the beholdynge of death. But what thyng shall we say that it was, wherewith he was armed againt it shall we saye he was no man, or that he was without sin, and therfore feared not gods wrath. But the maner of obtaining saluation through this light, vttereth plainlye, that he felt himselfe to be a synner and a man in danger to gods ire and wrath. And syth it goeth so with men & synners, what peace is it, that this old man boasteth of? His wordes shewe evidently, that he had such sence & felyng of peace, as cold be hindred neither by mans fraile estate, neither by contagion of syn. And this is the thinge that ought well to be marked in this man, that we sinners also may surely truste to the same. And herby it may comme to passe, that synners maye obtayne peaceable and quiete myndes agaynst death, as we see Simeon to be indued with so greate and vncredible confidence and truste. He had hard before that he shold not see death. Now he perceaueth what was vperformed of the couenant. Yet he thought it not good to vse anye vnluckie wordes and to saye,  
that

that he must die, seinge he hath obtayned and gotten hym, that is the Lorde of lyfe and peace. Wherefore he expoundeth death, to be but a licence of departyng in peace, as souldiers after battaill are licensed to retourne home vnto their frendes and acquaintance.

But nowe let vs learne of hym this kynd of wonderfull exposition. For he is a gentle and free instructor. He sheweth very louingly the ful reason & meanyng of his opinion and iudgement without askyng, wheras he sayeth.

For myn eyes hath sene thy saluatiō.

Here he speaketh of the childe Iesu, namynge him saluation, sauynge health or sauiour. Therefore whether he alludeth to the name of the childe, whiche he knew and learned of his mother or whether he knew it not, yet properly he toucheth the thyng that was meant by the name, so that he consenteth in all points with the Angell, whiche brought this diuine name from heauen, causynge hym to be named Iesus, because he shoulde saue his people from their synnes. Simeon calleth him the saluatiō of the Lord, that is, whome the Lorde himselfe ordained to be a sauiour. And as touching this name, I haue spoken before of the childe Iesu: that wheras God hath ordayned the maiestrate, the parēts, and such other necessary offices to be our sauiours in corporall and temporall affaires as the phisitions in sycknes, lawyers in expoundynge what is every mans right. So yf this chyld had not come with an other kynd of saluation, Simeon could neuer haue had suche great confidence in his matters as to expound that his death was but a licence to depart, or a false conducte to go in peace, he could neuer haue regarded synne and death so lyghtlye.

## The Sermon of Simeon

Wherefore sith Simeon confesseth, that he shall depart in peace out of this life, bycause he hath sene the saluation of God, he defineth plainly that he is a saviour againste sinne and death. For how colde he els haue suche sure confidence of peace in a saviour that was a man? This description is not lightly to be regarded. For it cōprehendeth a great waye the matter in fewe wordes. It is but one child, who. Simeon so nameth. Wherefore it is herby evidently proued, that whatsoeuer is beside this childe, seme it neuer so commendable throughe the name or outwarde shewe thereof, yet can it haue no power to bring to saluation, or to put awaye death and synne. But whosoever suffereth it to be applied vnto hym for saluation, worketh his owne damnation.

The law and good workes can do nothing against sin & death.

Where Simeon by this worde, mindeth to abolishe and derogat all rites, and ceremonies and all the obseruations of the lawe, that no man shold put any hope of saluation in them, and that whosoever trusteth in the lawe & in his workes, shall neuer obtayne to be saued. For whereas he by a notable praise calleth this child the saluation of God, it is easye to gather thereby, that all ayde and remedie againste death remaineth onely in hym. Whereof then commeth this hope in the Jewes, that put suche trust in the law and his workes? What meaneth the Pope and his adherents, so highly to extoll Masses, Pilgrimages, pardons, as though saluation came by them? sith this is the name of this child only, neyther may it be geuen and communicat to any thyng or creature besydes.

The worde ordaineth his saviours besyde Christ.

The only wordes of Simeon may be taken for an argument, against these wicked persuations and opinions. For mine eyes, saith he, hath sene thy saluation, thyne



I say, even that thou almightie father hast ordayned hym to be a saluation to synners. For the worlde must nedes finde out saluations againste sinne. The Jewe thinketh it saluation, if he obserue the law. The monke and religious man thinketh it saluation if he bynde himselfe to a certaine kynd of life by a vowe, and some chose certaine of the saintes to be their patrones and defenders against synne and hell. All thinke that purchasing of saluation consisteth in their maner of lyuing. But who can number the workes that procede of mens traditions, and Idolatrous seruice in the popedome, wherein consisted their chiefe hope of saluation? If they had well considered this verse of Simeon, they shoulde haue perceaued that this ought to haue ben auoyded as a most haynous sacrilege and robbing God of his deuote honour, and they wold not haue ordained any other sauours, thā was determined by the saying of Simeon. They wolde haue suffered hym onely to haue this glory, whom God had appoynted so to be, in whome no man that trusteth can be disapointed. For to this ende came this child, and for this purpose was he sent of God, even to bring saluation vnto vs.

Wherfore in this saluation whiche God hath prepared, there is suche store of sauing helth, that the conscience may therby haue perfect quiet, and neuer more dreade the crueltie of death or violence of synne, or the ragyng tyrannie of the deuill, for as muche as he hath the sauing health of God prepared redie, that is, the almightie and everlasting saluation, whiche lacketh no kynde of succoure and helpe to saue vs againste synne and death, and geue vs abundance of lyfe and righteousness. Let vs only with this Simeon embrace this child, that is stycke vnto hym with a true faith, that we may

The saluation  
of God canon-  
ly laue.

The Sermon of Symeon

We maye conceyue a sure comfort by hym. For when this is surely printed in our heart, that this child is that prepared saluation ordained to helpe vs against synne and death, then doth ensue therof suche peace of conscience, that syn and death skeareth vs but in vaine. For our saviour is redye to helpe vs against it.

How this sa-  
uour salety.

And to entreat more at large of the saluation, that commeth by this child, let vs take the record of John the Baptist describynge hym thus: Behold the lambe of god that taketh awaye the synnes of the worlde. In these wordes is described the sacrifice vpon the crosse for syn, and the conqueringe of death by his resurrection to iustifie vs and to make vs rightuous.

John, 1.

Wherefore to the obtainment of this saluation, he by his death and resurrection geueth vs helpe against sin and death. And albeit that a Christian man must not omitte to do good workes, yet is not saluation obtained therby, neither remission of syn, but this is only obedience due vnto god, which god requireth. And he that will not performe it, is not deliuered from his sinnes, for his disobedience. For this is the only true way to obtayne that, even that he that seeketh howe to be deliuered from syn and death, sholde whollie flee to this saluation, that is prepared for vs of god, that it might take our synnes vpon hym, and make satisfaction for them, & so deliuer vs. He that doth this, may say with Symeon. Whatsoever feare or dreade by death and other perils is set before vs: this is my sure comfort againste them all, that thou Lorde lettest thy seruaunt departe in peace. He that trusteth to anye other thyng, shall in steade of peace fynde anguish and extreme miserie in suche a tyme. For he shall not haue this sayunge health, but in death and damna-

Good workes.

tion

tion shall he perishe. Neither muste we make anye  
 suche difference betwene vs and Simeon, as though  
 he myght more boldlye truste in this saluation, be-  
 cause he had power to take the childe in his armes and  
 to beholde hym: and we not so, because we haue no  
 suche power. For as touchynge the effecte of the mat-  
 ter, the bodely presence is not auaylable, or hath no  
 great importance. Many other Jewes doubtlesse  
 dyd at that very time beholde CHRIST, and yet  
 obtayned no saluation therbie. Only this was effec-  
 tuouse in Simeon and furthered hym to saluation,  
 for that he thoro'w the inspiration of the holy Gho'st  
 embraced this childe, whiche nothynge differed from  
 other children, by reason and sence, as that onely sa-  
 uour, whiche was promised to the fathers, Abraham  
 and Dauid. And in this are all Christian men equal to  
 Simeon. For the very same Christe is offered to them  
 by the worde of the Gospell for their saluation, whom  
 Simeon coulde no other wayes knowe to be the sal-  
 uation, then by the worde. And wheras he behelde  
 hym woth his eyes it was the gyfte of GOD pro-  
 per to hym and not to vs, and yet he obtayned not  
 saluation therby, but that was geuen vnto hym to be  
 saued for that he beleued the worde as touchynge this  
 child. which is as able to saue thee, as Simeon.

Simon hath  
 no more pre-  
 ferment in this  
 saluation then  
 we haue.

And for this cause Simeon rehearseth in the verse  
 folowynge all them to whome this saluation belon-  
 geth, least it shoulde seme to pertayne vnto fewe,  
 sayynge.

Which thou haste prepared befoze the  
 face of all people.

This



## The Sermon of Symeon

**Christ is the  
saluation of all  
men.**

**Simeon pot-  
teth no diffe-  
rence betwene  
the Jewe and  
the Gentile.**

**Gen. 12.**

This child is a saluatiō against death & syn, & this maketh Simeō to departe in peace. But he is moued by the consideration of this sauirge health, to open vnto al other, by geuyng so euident commendation of it, for what purpose God hath prepared this saluatiō. This saluation (saith he) is not only ordained for my sake. But many belong vnto the felowshipe and fruition of this sauing health. For God hath prepared this saluation before the face of all people, so that this child is not my sauour only, neither his mothers, but the sauour and saluation of all men. Simeon sayinge is large and great. He pronounceth him to be the sauour of all nations, as well as of the Jewes, notwithstanding that there was a great difference betwene them, by reason of Moses lawe and the diuine ceremonies. But when he cōsidereth this child, he can make no difference. For both haue like nede of saluation to be deliuered therby from death & sinne. For the obseruynge of all the lawe nothing preuayleth in deliueringe from synne and death. By this sauour only is al saluation prepared. This sauour is not suche a one, that came for some, & for some not. God hath prepared (sayth he) this saluation not before the face of certayne, but before the face of all people. The whiche sentence is all one with the promesse made vnto Abraham, where as he promisseth blessinge to all kyndredes in his sede. Neither can the Jewes be excluded frō all tribes neither from all people: But they that are blessed, were not blessed before, but liued in gods curse. Wherefore the meaning of this is no other wise to be taken, but that if this be the saluation of all people, than is there none at all that can be saued, whiche lacketh this saluation. And this is one thinge, that Simeon maketh  
all men

all men equall, pronouncynge that as well the Jewes as the Gentiles are suche as shold be damned for their synnes: excepte they obteyned saluation by this sayynge healthe.

The second thyng is; well to consider the pythe of these wordes; and to conceaue a delectation and comfort by them. The cause and spryng of all our misery is this: our conscience can not denye hyde and cloke synne. And synne muste nedes abyde Gods wrothe, which is the most painfulllest styng of death to fear the iudgement of God. For we can not denie but that sinners must abyde punishment. Now through this perceruance and felyng of this dreade, there is no hope of pardon and grace. If these thoughtes be well considered, they be so heynous, that they count God to be a cruell and an vnmereyfull iudge, that will remyt no part of the rigour of the lawe, but execute it with extremite. Thus can we conceaue no other opinion of God, and thus are we ouerladen with the heuynes of the burthen, and opprest with the rodde of the taskemaister, and beaten with the shoulder wand, according to the saying of the Prophete.

what reason  
thinketh of

Esaie 9.

But Simcon doubtles hauyng respecte to the sayinge and description of this Prophete, as touchyng this chylde, describeth God after an other maner, than any mans conscience is wont to conceaue or thynke of hym. For if it were the wyl of GOD to punish sinners with extremite, without grace and fauour, then were it a bayne thyng to truste in merce shewed in this Sauour. Nowe are the woordes of Simcon playne, that God hath prepared saluation before the face of all people, wherein all men may bee saued.

Wherefore hereby maye it bee euidentlye perceaued,

T

what

## The Sermon of Simeon

1. Tim. 2.

Thz cause  
why all are  
not saued.

Pote well.

what is the will of God, accordyng to Paule. 1. Tim. 2. euen that God would haue all men to be saued, not onely with bodily saluation, but with everlastyng saluation prepared agaynst synne and death. For to this ende is that saluation ordeyned, which God hath prepared for all people. Who therefore woulde dreade this God? Who woulde tremble at his iudgemente, seynge that he declareth so openly, that it is his wyll we shoulde be saued, and seynge that he hath provided all thynges necessary for our saluation? And wher as many peryshe, and be damned, not obteynyng thes saluation, God is not the fault therof, but the stubbornnes of man, whiche despiseth Gods wyll, and careth not for this saluation of God, whiche is ordeyned of God to saue all men. If there were a remedy provided for the succoure and reliefe of all beggers and nedye folke, and yet some woulde not vse that benefyte and remedy provided for them, the faulte were not in them that provided for the sustetation, but in the that should haue receaued it.

There is no  
saluation but  
in Christ alone.

In like maner goeth it with men in the world: The sayi ng of Simeon is true. God hath prepared this saluation before the face of al people. yf the Jewes iudge them selues unworthy to receaue it, yf the Pope and the Turke despise it, and thou canste not fynde in thy heart to accept it, if now it cometh to passe, that thou and all these be damned, ye can blame none but youre selues, which refused the saluation and grace of God. If this saluation seemeth not agreable to thy reason, thou mayst searche with thy self where it may then be had. But thou shalt not fynde in all the saluations in the worlde succour agaynst synne and deathe, yf thou lette



let passe this saluation. Wherefore if thou carest earnestly for thy saluation, embrace this chyld. Know for a suretie that God is mercyfull vnto thee, and pardoneth thyne offences for this chyldes sake, and so shalte thou well perceauce, that thou art saued. For he is the only saluation agaynst synne and deathe. But if this way of saluation please the not, accuse thyne own stubboynesse, whiche causeth thee, that thou canste not escape Gods wrath and damnation.

For GOD is not in the faute. God hath prepared saluation. Which is a sure token, that he would haue mercy on synners, and delyuer vs from our destruction. And he hath not prepared it onely, but also proffered it to all people, that all myght remembre, that all theyr saluation consisteth therein. Not onely Marie, Paule, Symeon, Peter: but all people ought to trust in hym. Who soeuer hath nede of helpe agaynst synne and death, herein may they haue a sure hope thereof. For thus hath God, that most mercyfull father prepared and ordeyned it. Wherefore hynder not thy selfe by stubboynesse refusynge of hym: For so shalte thou make thy selfe voyde of all comforte and healpe, the whiche GOD hathe not onely promysed, but also performed it faythfully, as Symeon here testifieth. And least small credence shold be geuen to those wordes for the shortenesse thereof, he addeth therunto an euident exposition of the wyl of God as touchyng this saluation, sayinge:

God is not  
the author of  
any mannes  
damnation.

To bee a lyght to lyghten the Gentiles,  
and to bee the Gloie of thy people  
Israell.

Now

Nowe hee vttereth the matter playnely, that it might be vnderstande, which all those people are, that God will haue to be receiued. First therfore (he saith) if thou knowest not whiche be all people, they bee the Gentiles and the Jewes. Let no man come and mystake my wordes. Then that thou maist know whole saluation this is, and in what myseries and euyls we must vse him, consider that the Gentiles are drowned in all ignorance and darknesse. For syth they be without Goddes worde, they can haue no certayne knowledge of God. They put no difference betwene GOD and the deuyl, they feare the deuyl as well as God, for their destruction. Yea, they haue more hope in the deuyl then in God, as we are taught by examples. And out of this ignorance, there procede other synnes, idolatrye, blasphemye, and many other vices. And suche are the Gentiles.

Christ giueth  
lyght to the  
Gentiles.

But God prepareth saluation for the Gentiles. If they wer not deliuered out of darknes, they shold find no saluation for all that euer they can doo. Wherefore this sauynge helth helpeth them against this ignorance and darknesse, geuyng the Gentiles lighte, that is, the knowledge of God by his word for their saluation. These thinges are geuen to the Gentiles which are idolaters and filthy synners, through Christ, by the appointment and wil of God. By this may the louing & liberall bounteousnes of God the father be esteemed, that we flee not from hym for feare of his wyathe, or crueltie, As Christ saith: So God loued the world, & he gaue his only begotten sonne, that as many as beleeue in hym shoulde not perishe, but haue lyfe euerlasting. Wherefore there can be doone no greater dishonour to God, then to thynke that he hateth vs for  
vg

our synners, and that we shall perishe in our synnes; & yet this thought causeth gret trouble in our hearts, so that the lyght of Gods mercy can scarcely be kindled therein. For if we were not combyed with this euill, we would not be of suche fearful and desperate heartes, whiche dare scarcely in aduersitie and trouble to looke vnto God, & to his word, or put any trust therein.

A singular comfort to synners.

And hereby is it now euident again, that Simeon bestowed great study in readyng the prophets. For he conceaueth not these things of himselfe, but as he had marked the tyme by the prophecie of Iacob and Daniell, and as he knew by the promise made to Abraham, that this saluation was appoynted to all people and kyndredes of the earth, that hereby they shold be sau'd from malediction and curse, and be defended against syn and death. So learned he also of the prophet Esai that this chyld should be the lyghte of the Gentiles. For thus sayth the Lorde by his Prophet Esai. It is but a small matter (saieyth he vnto Christe) that thou shouldest be my seruant, to stirre vp the tribes of Iacob, and to turne the remnant of Israel. I haue geue thee to be a lyght to the Gentiles, that thou myghtest be my saluation, to the vttermost partes of the earth. It is lyke that Simeon exercised hymselfe well in the vnderstandyng of this sentence, forasmuch as he applyeth it so fitly in this short sermon. Wherefore y Gentiles haue a great gyft in this chyld to be their lyght, to open vnto them the ioyfull tydynges, and to set vp for them a kyngdome of saluation. And for this cause was he prepared and brought forth of God.

The diligent study of Simeon in the prophets.

Gen. 49.  
Dan. 9.  
Esa. 49.

But the Jewes in this behalfe are preferred before the Gentiles, for that that God comitted vnto them the lawe & the Prophets, and named them his people.

Rom. 9.



Galat. 2.

Wherefore in this the Jewes haue a greate prerogative and preeminence before the Gentiles. But what then? Is Christ therefore not necessary for the Jewes? haue they therefore no neede of his saluation? It is sayd before, that this saluation belongeth to all. Howbeit, all are not of lyke state and condition, that are healed by this saluation. For the Jewes are not suche synners, as the Gentiles were, as Paule putteth a difference in his epistle to the Galathians: yet forasmuche as they are not iustified by the workes of theyr lawe, they haue not to glorie before God: wherefore Christ is become their glorie. For althouogh that God hath greatly glorified this people in cōfirming their seruice with his word, and in geuyng them many other excellent things, as priesthode, and a kyngdome. &c. yet could they neuer obteyne purenesse of hearte thereby: whereby they myght bee deliuered from synne, and deathe.

And thys dishonoure is suche in the presence of Almyghty GOD, that they coulde neuer obtayne the trewe and glorious heritage of God thereby. Wherefore Symeon sayth furthermore: The Jewes glorie is, for that they are not so foolyshe and vnwise as the synners of the Gentiles were. But yet it is a greatte dishonoure to theym, that where as they haue the lawe, yet they are not iustified by the lawe. And now is this saluatiō prepared also for them, that they myght bee iustified by faythe in Iesus Christe, and so obtayne glorie, for that that they coulde not obteyne it by the woorkes of the lawe, and that soo they myght be heyres in Gods kyngdome, for this saluation Christes sake.

And

And thys is verely a playne and euident Sermon of CHRISTE, shewynge after what sorte Saluation shall be geuen: so that all shoulde be saued by hym, as by an onely Sauour, and that we shoulde wryth a ioyefull heart, and a constaunte mynde, ouercomme the assaulte of death, and suche other myseryes belongynge therevnto thorough hym. And after thys meanyng shoulde the Hystoie of thys feast bee handled, and especially for that that Symeon as an example layde before vs, sheweth the waye to all teachers. But beholde, the Pope in hys stage wyth hys hallowed candels: Is not thys, I praye you, necessarye geare to haue, leaste any christian man shoulde depart without blessing of an holy candell? And thus hathe the dyuell by his Papistes mocked Goddes Churche and congregation: And where as they shoulde haue extolled thys lyghte and gloire of the Gentiles, euen thys chyld IESVS, they haue in steade thereof ordeyned thys trifling custome of halowynge Candels, that the congregation beyng kepte occupied thereby, myghte not regarde thys trewe and necessarye lyghte. Looke what saluation was ordeyned in thys chyld by GOD, that haue they taughte to bee in an hallowed candell.

Halowynge of  
candels.

Then haue they ordeyned also a pompe, wherem euery man must beare a burnynge candell. And so by this meanes y Papists passe ouer the daye wyth shewes and trifling games, and yet they cloke al theyr doynge wyth an holye pretence of Goddes scruyte: Wyllynge that it shoulde bee taken for a memoryall of the comynge of Ioseph and Marie wyth the chyld into the Churche: They make dyuers expositions also, what the candelles shoulde signifye.

C.iiii.

And

## The Sonday called Quinquagesima

The Papists  
hate the  
most parte of  
their religion  
of the Jewes  
& of the Gen-  
tiles.

And if a man shold demaunde of them, why they doe all these thynges: Here they doubt not to answer, that it was a maner of the Gentiles, at the Calendes of Februarye, to cary about fier brandes both in cities and to wones: And that Pope Sergius ordeined, that it should be turned out of a Gentile ceremonie, into a christian ceremonie. And here ye maye see how welle they doo, that learne of the Gentiles howe to honoz. God, and so ordeyne their christianitie therby. For the most part of all their seruice is grounded on suche a foundation, that either they folow lyke apes the lawe of Moses, or els while they go about to correcte the abhominations of the Gentiles, they ordeyne by lawe in the churche more greater abhominations. And they are euen well rewarded for their foolyshnes. For why would they not heare Simeon preachyng of this saluation, and lyght of synners, and gloxie of the righteous? Now is it conuenient for vs to haue respecte to this lyghte, and to geue God thankes for it, and alwayes to be myndfull of this doctrine of Simeon, as touchyng this chyld. God our heavenly father, blesse the gyft of this lyghte, and graunt vs saluation thereby. Amen.

## The Sonday called Quinquagesima.

¶ The Gospell. Luke. xviii.

**I**esus tooke vnto hym the twelue, and sayde vnto them: Behold, we go by to Ierusalem, and al shalbe fulfilled that are wrytten by the Prophetes, of the sonne of man. For he shalbe deliuered vnto the Gentiles and shalbe mocked, and despitefully intreated, and spitted on. And when they haue scourged hym, they will put hym  
to



to death, and the thirde day he shall ryse agayne. And they vnderstode none of these thinges. And this saying was hyd from them, so that they perceyued not the thynges whyche were spoken. And it cam to passe, that as he was come nigh to Hierico, a certayne blynd man sate by the high way syde beggynge. And when he heard the people passe by, he asked what it meant: And they sayd vnto hym, that Iesus of Nazareth passed by. And he cried, saying: Iesu, thou sonne of Dauid, haue mercy on me. And they which went before, rebuked hym that he shoulde holde his peace. But he cried so muche the more, thou sonne of Dauid haue mercy on me. And Iesus stode still, and commaunded hym to be brought vnto hym. And when he was come nere, he asked him, saying: What wylt thou that I doo vnto thee? And he sayd: Lord that I myght receyue my syght. And Iesus sayd vnto hym: Receiue thy syght, thy faith hath saued thee. And immediatly he receyued his sight, and folowed hym, praisynge God. And all the people when they sawe it, gaue prayse vnto God.

THE EXPOSITION.



Here be two partes of this Gospell. The first is a prophecy, wherin Christ sheweth his disciples of his passion to come. And these be the wordes which are repeted by the Angels to the women at Christes sepulchre: wheras they said: Remembre that he said vnto you before, when he was in Galilee: The sonne of man must be deliuered into the handes of synners, and be crucified & ryse agayne the thirde day. For this iourney of Christe is now from Galile to Ierusalem, where as he was crucified. The second part is a miracle of the restoring of syght to the blynde.

LUC. 24.

## The Sonday called Quinquagesima

The disciples  
of Christ vnder-  
stande not  
Christ.

Thyrdely, the Euangeliste saythe, that the Disci-  
ples vnderstoode not the Prophecie of Christe. They  
suspected that it was an allegorie, and that it oughte  
to bee taken otherwise thenne it was spoken. They  
coude by no meanes beleue the wordes to bee trewe  
as hee spake them: They gathered the myracles whi-  
che Christe wrought when he raised vp the deade, and  
gaue sight to the blind, that god was surely with him  
And that the kyngdome seemed hereby to become his,  
and that they shold be lordes, dukes, & Carles, in that  
kyngdom vnder hym. For what daunger in y<sup>e</sup> world  
or what case would put downe suche a mighty man,  
that coude with his worde take awaye death and all  
euyl: Neyther could they thynke, but that there was  
fellowshyppe, vnitie, and coniunction betwene God  
and hym: and therfore that hee coude not be so for-  
saken of God, that any euyl shoulde haue the vpper  
hande of hym. And what man that is ignorant of the  
greate secretes of God, coude iudge otherwise?

The workes  
of God are  
not vnderstan-  
ded before they  
come to passe.

But in the mean time hereby is it signified, that this  
is the nature of al good works, that when they be she-  
wed before they come to passe, they passe mans capa-  
citie. But when they ar fulfilled, they ar perceined and  
appeare open to the sences. And thus dothe John of-  
tentymes reherse, that the disciples of Christe, percei-  
ued afterwarde, that Christ had spoken vnto them.

Faythe is re-  
quisite.

Wherefore faythe is of necessitie required to the  
worde of God. For when God speaketh, he dothe it  
after his maner, on suche wyse, that hys wordes are  
of suche thynges, as are farre oute of the capacite of  
naturall reason. And so longe is faythe requisite, vn-  
till the thyng be fulfilled, whyche was spoken  
of

of before.

As for an example. The word of God teacheth vs of the resurrection of the fleshe. Reason understandeth it not: they that take reason for their guide, as the wise of the world doo, they mocke and scorne christen men, because they consente to this article so soone, that there should be an other life after this. Likewise it can seme nothing agreable to reason, that god shoulde become man, and bee borne of the virgine Marye. All these thynges are to be receaued only by faith, vntill that in the lyfe to comyn, they shall be felte and perceyued in very dede..

It semeth a great folly to reason, that by the water of baptysme, Gods grace and fauour should be obtained without desert or merit, or that remission of synne should be geuen by absolution and preachynge of the Gospel. It counteth christen men to be very folysh in this poynt. What thynkest thou (sayth reason) shalbe done by these small trifles? Thou must rather do such thynges, as are comendable before God for their peyn and greate trauayle that muste bee taken in doynge theym. We nede not to goe farre to proue this. The Popes doctrine tendeth wholly to this ende, to make menne obtayne remission of synnes by their workes. For it semeth but a fable to reason, that men should be made acceptable to God & meete for Gods kynghdom by Baptysme. The word it self is but a despyed thing. And the professours therof are but weake symiers. Why shold not reason therfore thynke it a madnes to comynyt lyfe, riches, and all thyngs els to this worde? We may thank reason only, for that notwithstanding so great knowledge and light of the word, yet so few beleue,



## The Sonday called Quinquagesima

beleue. All the other multitude hateth this doctrine as a pernicious and erronious thyng, as though it sette men at libertie to do all kynde of mischief, and to lyue without regard of honestie and godlynes: neyther can reason iudge otherwise. And therefore is the doctrine of faith set foorth to christians, for that the thyngs set foorth in the worde, are not agreeable to naturall capacite. But yet they count it worthy to be beleued, because it is Gods worde: whiche wyll, when the tyme is come, byng it to passe. Then shall we haue perfect vnderstanding of that that now passeth our capacite.

The example  
of Dauid.

But the Scripture is full of examples. Dauid, before that he fought with Goliath, beleued that he should ouerthrowe and kyll that huge and myghtye gyant. And this he declared to Saule: The Lorde (saith he) that delyuered me out of the hand of the lyon, and out of the hand of the beare, shall delyuer me out of þy hand of this Philistine. Lyke wise he sayeth agayne: This vncircumcised Philistine shall be as one of them, that reuile the hoste of the luyng GOD. And agayne he saythe to the Philistine: The Lorde shall geue thee in to my hande, and I shall strike thee, and cutte of thy head. These wordes bee spoken of the mouth of Dauid. but yf they were Dauids wordes onely, and not the wordes of God, they should neuer haue taken effect. But they are Gods, and Dauid beleued them, before they came to passe. wherfore after ward they toke effect, and it maketh no matter, that some thoughte it a foolyshe enterpryse: and therefore coude not beleue, that it should come to passe as it dyd after ward. For it semed impossible, that Dauid, beyng but a yonge man should e with suche a little stone ouerthrowe suche a greate Gyant. But Dauid beleueth it, and dothe it in dede.

1. Reg. 17.

dede. Then the matter appered certayne, and not fayned. When he came fyrste and spake the worde, reason iudged it a vayne and a foolyshe enterpryse. For after this maner dyd reason counte: Dauid is pong, and a shepheard without knowledg of the feats of warre, and now he gothe forth vnarmed with a staffe and a slyng, as though he would fyght with a dogge. But the grant is harnessed, and commeth with his shielde and speare. Wherefore he crieth oute and sayth: Thou foolyshe boy, takest thou vpon thee that, that none in the hoste durste take? And Dauid hym selfe saue no more then this by reason, but he beleued more, euen that God woulde reuenge this blasphemie, and saue hym: and so it came to passe.

But to be short, this is the maner of all good wordes and workes, that before they are done, they seme impossible, and yet they take effect. And when they are come to passe, then they seme easy to reason. But before they are done, they belonge not to reason, but to faith. For where as we are washed from sin by baptisme, and shall rise agayne from death in the last day reason shal neuer vnderstand it. And especially sith the saintes and godly men haue so diuers chances. Whereof some are cast as a pray vnto wyld beastes and foules of the ayre. Some are burnt, and their ashes cast into the flood. What crueltie vsed the Pope agaynste that holpe manne John Husse at Constantia? Here reason thynketh: Howe can God recouer his body agayne? Nothyng woorketh this but Gods worde. Wherefore no man oughte to count it impossible, although it seme to syght so to bee. But nothyng is vnpossible to them that beleue. For al the effect and ende of the matter lyeth in Gods power, whych is almighty,

Baptisme &  
the resurrecti-  
on of the dead

*The Sonday called Quinquagesima.*

tie, and maketh all thynges of nothyng.

God is al-  
mighty, & can  
doo what he  
wyl.

Math. 19.  
Luc. 1.

Reason ought  
not to Judge  
Gods works

Math. 13.  
John. 20.

Luc. 15.

What were we an hundred yeaere agoe? No more than a chyldre that is borne thirtie or fortie yeaeres after vs? Wherefore sythe this is Gods maner to make all thyng of nothyng, then can he muche more make agayne, somewhat of that, that was before. Wherefore the godly must not consyder, whether a thyng be possible, but whether GOD hath sayd, it shalbe done be it neuer so vnpossible to syght. For althoughe that can not appere to me, yet God hym self is he, that maketh thynges impossible to be possible, and of nothing, all thynges. Wherefore all, that calle Gods worde to the tryall of reason, are woorthy to bee abhorred. For is not God able to rayse the deade, because it is not in my power? Wherefore lette every man esteeme it a greate wyckednesse to trye or ponder Goddes power and worde by reason and carnall iudgement. For yf all thynges myghte bee vnderstande and comprehended by oure reason, God neded not to shewe foothe hys worde. But for as muche as he geueth his word, it is a token, that there bee thynges, whiche our reason can not conceaue and comprehend. And we learne by experiance, that the word of God, is aboue and agaynste all reason. I shewe thee the remission of synnes, and absolue thee by the commaundemente of CHRIST. Thou hearest the woorde, and when thou hast hearde it, and receaued absolution, yet thou doest not perceauie howe great familiaritie thou haste thereby with GOD and the Angelles. Thou knowest nothyng of that greate ioye, whereof Christe speaketh, howe greatly the Angelles in heauen, reioyce the vppon one sinner, that doothe repente. So whenne thou arte nowe baytysed, there appeareth



In thy fleshe no other fourme, then was before. But I pray thee is absolution and Baptisme therefore of no strength? Thynke not so, but hyghly esteeme them, for that they are belongyng to the administration of Goddes kyngedome, and commaunded by his word wherfore we muste by faythe surely beleue for the wordes sake that thynge that thou shouldest neuer perceaue trewe by thy sence and reason. And this Faith as touchyng the great beneuolence of God towarde hym selfe is surely perswaded, beleuyng that the father taketh hym for his sonne, and CHRIST for his brother, and that the angelles greatly reioyce of his prosperous estate. If it please not the Pope to beleue this, what is that to vs? God is shewed to haue respecte vnto theym, that esteeme hys woorde, and thynke it woorthye to bee beleued. And the Euangeliste poynteth an example of suche a faith in the blynde. Hee perceyued by reason no lykelynesse of the matter, but susteyneth an incurable euill. But as soone as the woorde of CHRIST soundeth in Luc. 18. his eares, Looketh vp, he beleueth it, and the thyng came to passe. This woorde was by it selfe pronounced, before the effect appered.

For the eyes of the blynde were as yet not open, but forthwith after the word, because it was beleued, folowed the effecte, and then the vnderstandyng of the matter was easye to the blynde. After lyke manner goeth it wyth the disciples in this place, Christ reherceth vnto them the hystorie of those thinges that should be done at Hierusalem, and they because they vnderstode them not, toke it for no truth. Not because they suspected anye payne talke in CHRISTE,  
but

*The Sonday called Quinquagesima.*

but they thought that his woorde should haue ben taken otherwise.

The word of  
God decerneth  
not, although  
it seme impos-  
sible.

And this is the fyrst part of this gospel, euen that we should beleue Christes wordes boldely, and withoute wauerynge. The Pope is ignoraunt of this saythe. But we must knowe, that this is the Christian sayth, to heare the woorde of God, wherein is promysed remission of synne, and by no meanes to doubt of it, but to beleue constantly, and to assent to that promyse, although neither reason nor sence vnderstandeth or perceaueth any thyng of this matter. And such a sayth and hearte is alwayes requisite to gods worde. This faith whersoever it bee fyrste, it is sure afterwarde to take effecte: so that all that obey the worde shall say, they were happie, that they went not frome faith after the maner of other. But the Pope, the Turkes, and the Jewes shall then curse them selues, for that they were so stubborne agaynst the woorde of God. And then they shall perceiue the pride and folly of their owne reason. But it shall be to late, when all hope of saluation is paste.

Note.

This is therefore the doctrine, & we go not frō gods word, if reason be offended, no although it seme without reason, contrary to iudgement, vaine, & vnpossible. But let vs sticke sure to this inuincible argument. If God haue said it, it is a thyng most certayn: Demand not whether it be possible, but whether God hath spoken it? For if God hath spoken, he is so mighty & true of promise, that it may be counted done as soone as it is spoken. Wherefore the word of God is forthwith to bee beleued. Hee that beleueth not, is a blasphemer of God. The first cōmandement requireth suche faith to Gods word, that God by this meanes myght be religiously

giously and deuoutly glorified of vs. when we beleue constantly that ther is nothing that he speaketh, which commeth not to passe. This worde doth God speake vnto vs euery where, in the lord supper, in baptisme, in absolution, in the gospel. He absolueth vs. Of him we receaue the bodie and bloud of his sonne. This must we beleue constantly, and thynke it to be true, wout all doubtfullnes. This is the firste part of this gospell.

In the second part, the Euangeliste by the example of the blind teacheth vs the crafte to begge, euen that we shold lay a syde al shame, which is vnprofitable for beggers: and neuer cease from crauyng, but to be earnest. For he that is shamfast, colde and weak hearted is sone dashed out of countenance, and is vnapt to be an oratour or spoken mā. He must not be ashamed. For god requireth them that make sute vnto hym, to be bold and importunat. For he taketh Delight to haue his glory known, that he may geue bounteously, and that all may vnderstande that it is moste acceptable vnto him, when men lōke for most at his hāde. For he y looketh for a tyme, wherin he maye be worthy to receaue gods gyftes, shall neuer be mete to pray. Wherfore ther is no better way, then to lay a syde al shame, and boldly with confidence to open oure griefes and troubles to G O D. Beggers in this behalfe haue no nede of this precepte. For they are of their owne accord very troublesome vnto men. But God counteth it no trouble or paine, as men do, but taketh it rather for his renoum, to be stirred of vnshamfast beggers to exercise his great liberalitie. We haue an exāple of importunitie & vnshamfastnes in this blind man. All his sute is to obtaine sight. Wherfore whē he seeth y multitude passe by, first he asketh what this meant. All sone

Howe we must praye.

We must be instant in prayer.



*The Sonday called Quinquagesima.*

as he heard of Iesus, he neuer spareth cryng: Iesus of David, haue mercy vpon me. They y<sup>e</sup> went before, rebuked him, to put him to silence. But he crieth the more, & at their rebuke wareth more earnest in prayig.

This blind mā is set forth here for an importunat & vnshamfast suter, wherwith god is greatly delighted. wherfore we ought to take it for an exāple to bolden vs, & to come vnto Christ to pray before hi: Lord I am a sinner, graunt y<sup>e</sup> thy kyngdom may cōme vnto me, & forgene me my dettes. Helpe me in all places. He that praieyth earnestly after this sorte, doth wel, & god accep teth it thākefully. For it is not tedious to god as it is vnto men. It is troublesome to vs to be called muche bpō. But god cōtēth it a glorious thing to him, whē we trust most to his liberalitie and goodnes. Suche prayers are of greate force to impel God to heare vs. When we after this maner of necessitie entreat him: lord this is thy glory, & this belōgeth to y<sup>e</sup> honor of thy name, for me to aske of thee. wherfore cōsider not how vnworthy I am: But how muche nede I haue of thy helpe. For my prayer vnto thee is to thy glory, & also for my necessitie. And after this maner crauing and almost impudent prayers are acceptable to G O D, as it appeareth in this blind man. As sone as he begrimeth his prayer, Christ commandeth him to be brought vnto him, all are commanded to make rome for him. Neither is the blind mā afrayd, he goeth boldly vnto him. Christe asketh: what wilt thou, that I do vnto thee? herby is declared his great redines. For y<sup>e</sup> blind is put in choise, what benefite he wold aske of Christ. Whether doth y<sup>e</sup> blind take lōge deliberatiō. Maister (sayeth he) that I may see y<sup>e</sup> light, Christ answereth: looke by therfore. christ hath a greater wil to heare, thē y<sup>e</sup> blid to aske.

**And**

The prayer of  
the blind.

And this boldnes is to be vsed of al men in prayer. When the Pope reigned, there was no such teaching in magnifying of prayers. We euer did put more trust in other mens prayers. But this rusticall shamfastnes ought to be farre from a Christian. Whensoever perill or danger riseth, we must not prolonge and doubt, we muste go to some solitarie place, and shewe forth our destresse & necessitie, & aske helpe of god with the forsaide cōditiō, & although we be vnworthie, yet & we haue nede of gods succoure, & & it behoueth god to see to his owne glorie. And we must iudge this to be agreeable to the office of Christiāns, when they regard not lawe or ceremonie of shāfastnes in their prayers. And god can not but see to our saluatiō & profit: for his promise, is euident: Whatsoever ye aske in & name of Iesus, it shalbe done vnto you. Only sticke cōstātly to it. For he is not offēded w<sup>th</sup> the importune beggynge & crawing. And it is possible & a seruēt & earnest prayer shall out of hāde obtaine, wher as contrary wise a cold and weake prayer is longe before it preuaile. For seruent prayers impelle & enforce god to geue speedie helpe. And for this cause I trust that the cōming of Christ is not farre hēce, but & it will speedily approche, as he putteth forth an exāple of & wydow & called often on & Iudge: And at last & iudge, which feared neither god nor mā, was so ouercom, that he sayd: least this wydow shold alwaies be troublesome vnto me, I wil reuēge her quarrell, so that she wil not trouble me hereafter. And shold not god (sayeth Christ) reuenge his electe, that crie vnto him day & night, yea though he differre them? I say vnto you, he will soone take vengeāce. As though he shold say, prayer & crying maketh god not to prolōg or to differe & matter, which els he wold paduētūre do.

John. 16.

Prayer moueth God.

Lnc. 13.

Uij.

This

*The fyrst Sondag in Lent.*

This is then the fruite of prayer, euen to obtayne quickly that, that shold otherwile comme slowlye, yea rather ther to obtayne, wher without prayer nothinge shold haue ben gotten. wherfore this erample is not lightlie to be regardedde, because it admonisheth vs of a great matter, that when we pray before God, we be not ashamed: but put forth our request boldly asfer this sorte: I am a synner, I graunt, yet therfore I count not my selfe in a desperat case. Certaine thinges moue and pike my conscience. But what than? I count not what I am, but how nedie I am. And I thinke also that thou art redie to geue, whatsoeuer shal be necessarie either for bodie or soule: therfore whē thou hast prayed and ben instante, then will God answer thee, as he dyd this blynd man: what wilt thou, that I do for thee? loke vp, thy faith hath saued thee. For to praye and not to beleue, is to mocke God. Faith stayeth onely on this point, that god is mercifull to vs for Christe his sonne sake, and that therfore he heareth and defendeth vs, reuengeth, and deliuereth vs. The whiche thing Iesu Christ our sauour graunte vs.

Amen.

*The fyrst Sondag in Lent.*

The Gospell. Math. iiii.



When was Iesus ledde alwaye of the spirit into wyldernesse, to be tempted of the deuyll. And when he had fasted xl. dayes and fortye nightes, he was at the last an hungred: And when the tempter came to him, he said: if thou be the sonne of God, commaunde that these stones be made bread.

Prayer with  
out faith is a  
mockyng of  
God.



But he answered and sayde: it is wyttē, man shall not lyue by bread only, but by euery worde that proceedeth out of the mouth of God. Then the Deuill taketh him vp into the holy Citie, and setteth hym on a pynacle of the Temple, and sayeth vnto him: yf thou be the sonne of God, cast thy selfe downe headlong. For it is wyttē: he shall geue his Angelles charge ouer thee, and with theyr handes they shal holde thee vp, leaſt at any tyme thou daſhe thy foote againſt a ſtone. And Ieſus ſayde vnto hym, it is wyttē againe: Thou ſhalt not tempte the Lorde thy God. Againe the Deuill taketh hym vp into an exceeding hygh mountayne, and ſheweth hym all the kyngdomes of the worlde, and the glory of them, and ſayeth vnto hym: all theſe wyll I geue thee, if thou wylt fall downe and worſhip me. Then ſayeth Ieſus vnto hym: Auoyde Sathan, for it is wyttē: Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerue. Then the Deuill leaueth hym, and beholde the Angelles came and miniſtred vnto hym.

THE EXPOSITION.



In this Goſpell ye heare of the thre temptations of Chriſt: whiche chanced vnto hym forthwith after baptiſme after that he had faſted fortye dayes and nightes in the deſert, or as the deſcription of Luke ſheweth, theſe temptations continued day by day for the ſpace of fortye dayes and fortye nightes, ſo that with eche of them he waſteled certayne dayes, not peraduenture after that order as Mathew deſcribeth. This Goſpell is very large of matter, if it be applied to the bodye of the whole church, whiche is alwayes  
Luc. 4.

*The first Sonday in Lent.*

tempted with hunger, persecution, heresies, and at last also with the kyngdom of the worlde, as Christ was. But this meanyng is more meette to be entreated of in scholes then in congregations of the cōmon people.

*Temptatiō is  
necessary for  
Christians.*

Wherfore it is cōueniēt for you, here first to learne, that euery Christian, as sone as he is baptised, ought to knowledg that he is ordained to fyght continuallye against the deuill, and not to looke for any other state as long as he liueth. And this enemye is so eger and so feerce, that when he can not come to his purpose by temptatiōs, which is to plucke frō the Christians the kyngdome of God, then he endeuoreth by all meanes possible, to consume & wast thē awaye by persecutiō, & so to dispatche thē whollie out of the worlde, as his purpose was to do with Christ. And this peril belongeth to all the Christians. The deadlye hatred of y<sup>e</sup> enemye canne by no meanes be pacified. But he laboureth both with hand & foote, to make men to fall from Christ & his baptisme vnto desperation, or presumptiō through famine, & persecution, through heresies & false interpretation of scripture. And when he preuaileth nothing by this, he falleth vpon vs w<sup>th</sup> death, & sleeth vs.

*Diversitye of  
temptation.*

*Howe we  
must stand sure  
when we are  
tempted.*

Wherfore the exāple of Christ is to be knowen and learned, y<sup>e</sup> we may be armed against our enemy, & that he may not preuaile against vs by tēptatiō. And this shal we obtaine by faith, & trust in god & in his worde. He y<sup>e</sup> hath these two weapōs, & vseth thē well: is saile frō the deuill. And this ought to cause all Christians, gladly to heare the worde of God, & diligētly to learne it, to put it in practise, & in the meane time to slacke nothing in prayer, but to desyre for the spedie cōminge of his kyngdome, that we may not be lead into temptatiō, but be deliuered from all euil through his father.

lye goodnes.

The euangelist beghineth the historie, how **Ʒ** Christ was ledde into the desert of **Ʒ** spirit, that is, of the holy ghost. For sith he had no other superiour lord to commande him, he was obedient to the comādemēt of the holy ghost, wherby he was called into the desert. And the euangelist speaketh this not without a singular meaninge, euen willinge therby, that all men should beware of their owne inuentions and imaginations. For Christe came not into desert by his owne counsell & will, to wrastle with the deuil, as manie doth, which institute diuers thinges without the spirit and word. Wheras it is forbidde so to do. For no mā must take any thinge vpon hym, or go forth as a pilgrime to any place to serue god: except he know for a suretie, that god hath commanded it, eyther by his worde, or by men, whiche hath the power from god to shew vs what God byddeth vs to doe. For they that take any thyng vpon them withoute this vocation, as the monkes and nonnes went to their cloisters, they not only do no seruice to God, but offende also greuouslye contrarpye to the obedience that they owe to God.

Christ leade of  
the spirit.

Note well.

Wherfore this example of Christ is verpe worthe to be had in remembraunce, wheras he came not into the desert of his owne motion. But was commanded so to do by the holpe Ghoste: That we folowynge Christe shoulde institute nothinge of our owne witte, so that in all oure doinges we maye boaste, that we take nothyng in hand but to the entent to obey Gods commandement. This is now a doctrine muche vfed of vs, that first in all thinges that we take in hande, we haue respect to gods commandement, and do nothyng contrarie thereto.

Our proper  
imagination  
without the  
worde.  
is nothinge.

¶

And



*The first Sunday in Lent.*

And as touchyng the common workes of charitie & loue, there is no nede of a new commandement. For they are commanded in the ten cōmandements. Ther doth God commande to heare his worde, to loue god and to call vpon him, to obey the parents, not to kyl, to abstaine from fornication. All these are the ordinances of God, and gods commandementes. Wherefore we ought here to inquire for no other commandementes of the holy ghost, that he should put vs forth any other speciall commandements of mariage and suche lyke. The commandement is geuen alredie. But wheras the monkes folowe their traditiōs, kepe their cloisters, faste. xl. dayes, and abstaine from certaine of godly hymnes, as Gloria in excelsis, & Alleluya, in lēt: here haue they no commandement of god, nor worde, to maintaine their doinge or to ground their faith on, without the which all is but synne. Wherefore all their doinges are abhominacion before God, and no gods seruice. Nowe let vs consider these temptations in order.

Rom. 14.  
Math. 15.

The first temptation that he shoulde haue no trust in god

The fyrst is, when the deuill saith to Christ, perceauing hym to be hungrye: if thou be the son of God, speake that these stones may be comme bread. This temptation to sight semeth not to be so sore. For this do we thinke: how should it haue ben preiudiciall to Christ, if he had tourned stones into bread, sith that afterward he wrought greater miracles? But yet for the temptations sake, he withstandeth the deuyll. For he perceaueth to what ende the deuill tended. For the deuils wil was not so much to prouoke Christ to worke a miracle: But his purpose was only, (as it appeareth by the wordes of Christ) to take from Christe all trust that he had to the goodnes and mercie of God, and

and to make hym beleue that God had forgotten hym  
and cared not for hym, but set so litle by hym, that he  
wolde not as muche as prouide a litle bread for hym.  
Wherfore Chist answereth to this saying of the deuill:  
The matter is not so, as thou woldest make me be-  
leue to be. For man lyueth not only by bread, but by  
euery worde that procedeth out of the mouth of God.  
So that a man may gather this as touching the pur-  
pose of the deuill, that he wold that Chist shold thinke  
of nothings but of bread, and that he shold beleue that  
nothing cam from God but bread. This temptation  
endureth yet to this time, wher as the deuill byddeth  
vs to reason on this wise: If thou be the sonne of  
God, god can not be angrie with thee. Therfore seeke  
thyn aduantage, applie thy selfe wholly to thy gaines,  
exercise all crafte to get substance, there is no perill in  
so doinge. Thou canst not synne, thou art the sonne  
of God. If he wold denie the food or clothing, howe  
shold he do the dutie of god or of a father, which wold  
haue his mercie and goodnes knowen? By this rea-  
son men are enticed to wickednes, as wel in the coun-  
trye as in Cities and towne, so that they geue them-  
selues ouer to couetousnes, and thinke this: that God  
is not displeased therewith. For it is expedient (thinke  
they) to get their lyuing. Our heu'e and children must  
be prouided for. And so the deuill, by this saying (thou  
art the sonne of God) daseleth their eyes, that they see  
not their synne. As though he shold say, thou canst not  
offend, or syn. And ther be many examples herof in the  
worlde. For no man thinketh it to be an offence to re-  
gard lightly the worde of God, and to set al theyr care  
to get bread and other lyuelode. Wherfore this temp-  
tation is alwayes in the worlde, wherin the deuill de-

*The first Sonday in Lent.*

faceth the worde, and driueth men with all his power to set more by their substance and worldly welth, the by the worde. But now must we consider how this temptation maye be ouercomine. We must after the example of Christe diligentlie marke that crafte of the deuill whiche goeth about to make the to be despised. But contrarie wise, that mynd is so to be stablished, that it maye not for feare of hunger & lacke of liuing, come in danger of losyng gods worde. For one of the both must nedes be put in danger, yet it is better that the bodye perish, then to be preserued with this meate, and the soule to perish and to be cast into hell.

Herby is our saluation confirmed, but yet not without great conflict and perill. For the deuill withstandeth it with all his force and power, employing all his diligence to make vs only to haue regarde of this corporall life, and not to esteeme the worde of God to be necessary or profitable. He hideth also and cloketh this vngodlines with guile, that we are the sonnes of god, and he our father, that wolde not haue vs vnprouided of bread and liuelood. But Christ admonisheth vs by his example to beware of the serpent that lyeth hyd in the grasse. For it is the temptation of the deuill.

Two sortes  
of bread.

And this temptation is so to be taken and iudged as Christ here appointeth: mans helth and saluation, is preserued by two sortes of bread. The firste is the worde of God, sent downe from heauen. The second is this corporall bread, whiche commeth of the earth wherby we maintain this present lyfe. When the first whiche is the better, is not lackyng vnto vs, and when we suffer it not to be taken fro vs: the second, whiche is corporall can not be withholden from vs. But stones shoulde be turned into bread before, that they that



that truste in gods worde sholde be destitute of bread. And they that regarde not the heauenlye bread, hauinge onely respecte to the corporall bread, after that they haue their desyre, and now we muste die, they are cleane destitute of all other treasure and goods.

And yet they can not spend all their selues, but according to the psalme, they shall leaue vnto other their riches, and in an other lyfe they can not lyue. But we

*Psalm.*

muste be ware of this preposterous maner, wherfore we muste take diligent hede vnto this temptation of the deuill, when he casteth among vs persecution, peryurie, famine, and such other miseries. Play the man, and suffer boldlie hunger with Christ when thou perceauest that thou art moued by the spirit therto: euen to applie thy vocation. For at the laste thou shalt see the Angels come to serue thee, and to fulfill thy desyre, as the Euangelist maketh mention that they did by Christ. And this belongeth to the first temptation, to esteeme the worde highlye. For it is suche bread and meat that he that eateth of it, that is, he that beleueth y word, hath euerlasting life. And these things must be prited depely in y heart, for they are pythie matters. For this present bread, for the whiche men so diligently & busely trauaile, endureth but to y ende of this life, after y shal folow euerlastinge famine w eternal destruction.

*John. 6.*

The secōd tēptatiō is, when y deuill taketh Iesus into the holy Citie and putteth him vpon a pynacle of the temple, and cōmandeth him to cast himselfe do wne, & that it should be without his peril or hurte, if he be y sōne of god, promysing y all his Angels shold come to serue hym, rather then he shold, but stāble w his foote at a stone. This is a hard gossly & a spiritual temptation, wherin he endureth to bring hym fro grace, faith,

*The secōd temptation is to make to trust more in god then his worde requireth.*

and

*The first Sonday in Lent.*

and from the fauour of God, euen as before he studied through syn, desperation, and wrath of God to trouble hym. For when the deuill is not able to make vs to despayre and to fall from hope of saluation, he goeth another way to worke, he proueth the right hand, when he preuaileth not by the lefte, if he can make the ful of false trust, and to presume to muche on gods fauour. This temptation is to bynge hym from the feare of God. The first was to byng from trust in gods helpe to despayre and flee from god, and that by gods word. In the second he worketh by crafte and gyle, to bynge that fayth, wherewith Christe was surely stablished against temptation to presumption and so to put fro hym the feare and dread of God. He vseth that waye to tempte Christe againe, as Christ vsed to ouercome his firste assault: Thou requirest the worde of God to be thy guyde in thy doinges. And this is gods worde: God shall geue his Angels charge ouer thee, they shall holde the vp in their handes, that thou dalle not thy foot at a stone. wherfore caste thy selfe downe, proue whether thou trustest in God in very dede, for this promesse sake.

*Psal. 91.*

*Mat. 27.*

In this place ought the infirmitie of Christ to be considered, wherin his godhead lieth all hid by the humblenes of his manhod: euen as it dyd also on the crosse when he desired helpe, and cryed for succour as though he had ben forsaken. So here also he wilbe nothyng but a very man. And by this infirmitie the deuill conceaueth a good hope, that it shold be easye for hym, to tourne his faith into presumption, and to make hym to tempte God by a miracle not necessarie. He alleageth a terte out of the psalme: neuertheles for feare of bewraying his purpose, he rehearseth not all, but part, lettynge

letting passe: In thy wayes. By this authoritie the  
 Devil goeth about to beare Chistes eyes, and to cause  
 hym to forget his vocation and charge and to folowe  
 that, wherof he hath no charge or commandement.  
 For Chiste is now a man, and in that takyng a case  
 not to do miracles by his godly power, but to sustaine  
 and ouercome those thynges, whiche synners shoulde  
 haue sustayned and ben ouercome without Chiste.  
 For as (the Prophete sayeth) he ought to be a man  
 that knoweth infirmitie. This wayes doth Chiste  
 walke in. But the deuill appointeth hym other glo-  
 rious wayes by miracles not necessary, which were  
 not belongyng to Christs office. But Christ repelleth  
 hym by this saying: It is written. Thou shalt not  
 tempte the Lorde thy God. For there be steppes and  
 stauers to comine downe by, and therefore is there no  
 nede to attempte this vnused and vnwonted waye.  
 This were against God, if I shold cast my selfe in pe-  
 rill without gods commandement, and without an  
 vrgent cause, wheras ther is a common waye to go  
 downe by.

Deut. 6.

This doctrine is not lightly to be regarded, beyng  
 so necessarie. For herby we may learne, that they tempte  
 God, whiche regarde not his commandement and ap-  
 pointed wayes, but seke out some straunge device w-  
 out his worde and commandement. As the religious  
 of both kyndes choseth the wayes of luyng of their  
 owne voluntarie motions, and then maintayne their  
 doinges by Chiste sayinge: So and sell all that thou  
 hast and folow me. Here not only bare reason, but also  
 scripture is alledged for the confirmation therof. And  
 so the deuill vseth scriptures, to allure men thereby to be  
 deceaied. But marke wherein his deceipt consisteth.

To tempte god,

The deuill  
 vseth scriptures  
 res.

Math. 19.

He also



The fyrst Sonday in Lent.

He alledgeth not the hole and perfect sentence, he rectifieth no more then maketh for his purpose. He letteth that passe, that is not for his profit.

Anabaptistes

Suche is the crafte also of the Anabaptistes, they alledge many scriptures that men must not put their trust in creatures: then they ioyne therunto, that baptism is but a creature, that is to say, water: & therefore that we must not trust in baptism. They will not beleue the grace of god that is in baptism, but feele it with their handes. They alledge scriptures: But yet not truly. For if it were not the word of God & sayeth: Except a man be bozne of water & of the holy ghost, he can not see the kyngdome of God: it were a wycked thing to thinke that & grace of god were in baptism or water. But here is the worde of god sure & euidēt: he that beleueth & is baptised shalbe saued. For faith & baptism, the word & water must be ioyned to gether, But these mad braines can not be perswaded so to do.

Baptisme.

John. 3.

Marc. 16.

Whē that angels defendeth vs not.

And thus doth Christ also withstande the deuill, & answereth: if I walke after gods cōmandemēt, then I know wel that I am defended by the angels to kepe me. So when a child doth his duetie obediētly to his parents, & the seruantes applie their vocation, knowe for a suretie, & when they are cōpassed about w<sup>th</sup> perill & danger, then god by his angels defendeth thē & maintaineth thē. But whē they walke not in this wayes, they haue no promesse, to be holpen by angels. But they are in the deuills power, which may bere them at his pleasure, and that not wout their owne desert. For it was not meet for them to folow any new or strāge wayes. For that is nothing but a tempting of God.

And this is such a tēptation, that no mā perceaueth it, excepte he feele it. For as the first stirreth to desperation,

ration, so the second, to presumption & to such wayes, that are beside gods worde & cōmandemēt. Here must the Christian man kepe the midle waye, so that he neither despaire through aduersitie and trouble, neither ware proud by gods gyftes & prosperitie, presuming to tēpte god in things vnlawfull, but simplye to cleaue to the worde with a true faith and feare, then shal we neuer be destitute of the angels helpe and succoure.

The thirde temptation is most ful of impudencie of all þ other, wheras the deuill taketh vpon him to chāge kyngdomes, as though Christ shold receaue the kyngdome of the worlde by the deuill, and geue vnto þ deuill the kyngdome of god. All this temptation is set forth not by art of logicke as the other were, but by rethorical amplifications and externuations. He sheweth hym the kyngdome of all the worlde with glozie and power, and beautifieth this his greate gyfte, with magnificent wordes, and so he assayeth to ouercome hym with grosse matters when he coulde not by fyne and subtile meanes. But as for worshippynge hym selfe, and Idolatrie, he maketh a light matter of it. And that that he could not worke by guyle, he assayeth to bynge it to passe by power & might. For there is no redier waye to destroye and peruerthe the truth, then to geue the setters forth thereof rule and worldly dominion. The example of the Pope sheweth, what great strength & force this temptation hath, wheras he esteemed so greatly the occasion to take the kyngdome vpon him, & he hath euer sythens behaue himselfe as an obedient seruant in all points to the deuill for that. For it must needes be, & as they which are appointed to beare any office in þ kyngdom of god can not come vnto dignitie and power excepte they haue a certayne

The thirde temptation is to make the cast aswape true religion for riches & power.

Riches corrupted religion.

kynd



A change of  
the spirituall  
kyngdome. in  
to a wordlye  
of the wordlye  
into a spiritu-  
all.

Worshipping  
of the deuill.

kynd of lyfe appointed to them: so the deuill maketh  
roome for them in his kyngdome, that they maye lyke  
wise make roome for the deuill in the kyngdome of  
God. They muste crepe vp to this kyngdome by the  
pretence of religion. And this is the very worshipping  
of the deuill, when religion is pretended, and yet all is  
done and applied to outward holines and hypocrisie,  
& well allowed by reason. And in so doinge they per-  
forme two thinges. First they paye, the deuill his re-  
warde for his kyngdome, and then obtaineth greate  
authoritie with reason for the beawtiful shewe of con-  
terfet religion. And this is the subtiltie of the deuill in  
this temptation. He setteth forth the kyngdome of the  
worlde to be a wayghtie thinge, proffyrng it apou a  
cōditio that he may be worshipped, how be it there is  
no great perill in this temptation. But when he goeth  
so to worke, that religion hereby may seme beawtiful  
to reason, and worthe of kyngdomes, and all highe  
renounis and promotions: eyther that through reli-  
gion thus transformed, great patrimonies of kyng-  
domes and other thinges maye be retained and kept:  
now is this a deuyllishe condition of worshipping.

Wherefore it is necessarie to haue redie before dure  
eyes a description of godly worshipping and holines:  
That as often as we be moued by the stirringe of the  
deuill, to thinke that the true religion shold be so fashio-  
ned that it might please reason, or haue the profittes &  
commodities of wordly thinges ioyned therewith, and  
not be vered and troubled with the kyngdome of the  
deuill: that then we may haue recours to the true ma-  
ner of worshippinge. For who do not perceaue, that  
ther appeareth to sight greater praise and commen-  
dation in mennes traditions, then in all the obedience  
that



that is geuen to Gods word? For wher is it counted so holy a thyng to be a married person, to fynd & maintaine his children, to do household busines, to shew obedience & fidelitie therein. As it is to weare this weede or that, not to dwell or lyue as other do, not to eat flesh on fridday, to kepe vigils and prescripte fastes, to visite saintes relikes, &c. This obseruation of traditions is so beautifull and glistring to sight, that the heads of the world, as emperours and kinges are in loue with them, & highly reuerence them. The Pope by suche seruice inuented by mang traditions, rose to such renome with all his secte, so y<sup>t</sup> it might better be called a trym then a true religion. For he should neuer haue rysen to such power by y<sup>t</sup> true seruice of God & pure doctrine of sincere godlynes. But this made mē loke by vpon thē when they went aside into an abbey, & forsoke all the world as they say, & applied them selues to Gods seruice, laying a side al worldly cares. For these were y<sup>t</sup> cōmādatiōs of y<sup>t</sup> monasticall lynes, although we know y<sup>t</sup> it was nothing so. But to be brieft, this was a diuelly temptation. For this religion came not of Gods cōmandemēt, neither is this y<sup>t</sup> true seruice & worship of god, which yet neuertheles is only to be worshipped, & to be serued (as Christ saith here.) And whē y<sup>t</sup> worship is not geuē to God only, forthwith it falleth & turneth to the worshyp of the diuel, which rewardeth his worshypers as he promysed here to Christ. He geueth thē the cōmodities of this lyfe, as fat prebends, lordships, and suche lyke. But he that wyl worshyp God, let him folow the cōmaundement of his word. If they be children, let them honour their father and mother: if they be seruants, let them do their dutie and seruice in the familie with diligence & fidelitie: If they be masters of

The popes religion is rather trymme then true.

A general admonition.

¶

houses

What is wor-  
shippinge of  
God.

God ought to  
be worshipped  
accordeinge to  
his word, and  
not after mens  
traditions.

households, let the beware of all kynd of offices, let the do their dutie, & cause their seruants & al persons in their familie diuigently to apply their mind to godlines. And this is the seruice that is due to God, and to his word, not to diuers persons. For his word is playne. wherein he commaundeth such thynges to be done. Therfore, whatsoeuer name before y world such offices and duties haue, y are Done to fathers & mothers, to masters of householdes, to neighbors, to children, and to citezens they are all counted Gods seruice, because they are comanded by Gods word, which saith: Thou shalt loue thy neighbor, and shalt in thy outward works declare the office & dutie of loue vnto him. In that the Pope regardeth not this comandement, and appointeth certain peculiar worshippings of god deuised of his own brayn, as the wearyng of coules, the necessary vse of certain meates, oile and fyshe to bee eaten in steade of fleshe and butter, and suche other tridlyng traditions: it is altogither diuelyshe. For they agree not with the comandement of God. Yea they make as muche vnto the true iustice before God, as it doth vnto the building of a substancial house, when children make them houses of papers. And this is the reason. There can no worshyp be geuen vnto God, but that only, which is agreable to his worde. Therfore, where the comandement of God is not: we worship not God, but frewyl and only alone foolyshe fancye. And vnto suche worshippers God saith: Ask thy rewarde of hym, who thou seruest. For I commanded thee to obey thy parents, and the higher powers, and to loue thy neighbour. But this thou regardest not, but doest that whiche I neuer commanded: and yet wylt thou that it should be taken as a true worshyping of me. But

it

it can not so bee. Of these thinges it is euident, that the Pope, and all his, are playne Idolaters and woꝛshyppers of the deuyll. For he dothe not onely despise the woꝛd, but he also persecuteth it: and yet wyl he be counted a good religious man, for these outward woꝛshypppynges that he hathe deuised in shauen crownes, in coules, in bowes, in fastynges, in meates, in mas-syngs, and such lyke. And yet from this wickednes he can by no meanes be brought. The cause is. The diuell hath shewed and promised him the kyngdomes of this worlde. And this is the cause, why he mocketh vs with our doctrine and woꝛshypppynges of God. For wee mainteynyng the true religion, lyue in pouer-tie, in hunger, in thyrste, and daily suffer persecution. But the Pope extolleth his woꝛshypppynges euen vnto the very heauens. For he sucketh out of theym no small profite, lucre, and aduantage. For by this mea-nes he hath gotten such and so greate richesse, estima-tion, authoritie, rule, and power, that he hath brought kynges and Emperoures vnder his subiection. And herof doth it appere how greatly the deuyll hath ouer-come the Pope with this tentation. But it is our due-tie that feare G O D, stoutely and manfully to resyst the deuyll when he tempteth vs, and to answere him, *Deut. 6.* as Christ did: Sathan, it is written: Thou shalt woꝛshyp the Lorde thy God, and hym alone shalte thou serue. That is, haue a speciall regarde to the woꝛd of God, and obey that alone, and without that, admit no woꝛshypppyng of God. So long as we lyue, wee shall neuer be fre from these thre temptations. Christ our Lord, which hath ouercom them, make vs strong that wee also thoroꝛwe hym, maye overcome them, and obteyne everlastyng saluation. Amen.



*The seconde sondaye in Lent.*

**¶** The Gospell. Math. xv.

**I**esus wente thence and departed into the coastes of Tyre and Sydon: And behold, a woman of Canaan (whiche came out of the same coastes) cryed vnto hy m, saying: haue mercy on me, O Lorde, thou sonne of Dauid: My daughter is piteously verede with a Deuyll. But he aunswered her nothinge at all. And his Disciples came and besought him, sayinge: Sende her away, for she cryethe after vs. But he aunswered and sayd: I am not sente but to the losse sheepe of the house of Israell. Then came she and worshipped hym, saying: Lorde helpe me. He aunswered and sayde: it is not meete to take the chyldrens bread and caste it to dogges. She answered and said: Truth Lorde, for the dogges-eate of the crummes whiche fal from their masters table. Then Iesus aunswerede, and sayde vnto her: O woman, great is thy faith, be it vnto thee euen as thou wylt. And her daughter was made whole. euen the same tyme.

THE EXPOSITION.

The dignitie  
and excellēce  
of this gospel



**N**oble and of great dignitie is the Gospel of this present Sondaye. For it treateth not of chyldysh and trifling matters, but of mooste graue and weightie thyngs, as of the battail or conflict of faith, and of the agonie of death before God: wherin we learne, that nothing ought to fray vs, and to pluck vs away from callyng and crauyng of God, although God him self seme vtterly to contemne and despise both vs and our prayers, as they that lye at the poynte of deathe haue experience of this matter. For at that tyme the deuyll laboureth to the vttermoste of his power, to perswade.

The deuyll is  
mooste busy at  
the howser of  
dea. h.

suade vs, a to byng vs into this opiuiou, & God ney-  
ther beholdeth vs, regardeth vs, or heareth vs. And  
this is such a miserie, as excedeth all mans capacitie,  
namely when the most horrible and dreadfull cloudes  
of Gods anger doo shadowe the sonne of Gods grace  
and fauour, and vtterly remoue it out of sight. Suche  
conflict or batail is described and sette foorth vnto vs  
in this our Gospel, concernynge this woman, whiche  
commeth vnto Christ to entreat for her daughter. For  
not onely the reason, but also all other circumstances  
are so euyl, that none can be worse. For first of all, the  
woman is a Cananite, and an hethen creature, which  
thyng doth greatly hinder her cause, forasmuch as she  
is not of the kynrede and stocke of Abraham, and so  
hath she no right to aske any thyng of Christ, because  
she is a stranger. This one thyng is of such force, that  
it might easily take away from her all hope to obteyn  
any thyng at the hand of Christe. What should an hea-  
thyng she woman obteyne of a Jewe, yea and of suche  
one, as is sente vnto the Jewes? If suche a blocke  
were layde in our waye, it woulde surely take a waye  
from vs all hope to pray. Neyther maye we thynke it  
to be a matter of lyttell purpose, when our conscience  
answereth vs: Thou arte not of that number that  
oughte to praye. Thou belongest not vnto Christ. Let  
Peter, Paule. &c. praye, whiche maye lausfully doo it.  
Thou haste nought to doo with this matter. GOD  
wyl never heare thee: thou arte a synner, thou hast no  
fayth, and peraduenture thou art not of the number  
of Gods elect and chosen people. Thou arte no mete  
man to take so great a matter in hande, nor to stande  
before God, and to aske any thyng of God. If suche  
thyngs ones enter into a mans hert, it is an easy thing

The wom  
of Cananite  
directly to  
ter.

I.  
She is a Ca  
nanite.

Math. 10.

A greuous  
stombynge  
blocke.

*The seconde Sonday in Lent.*

Falch obtey-  
meth al thyn-  
ges of Christ

for the dyuell to cast hym into desperation. For this is  
a toornēt passyng al toornents. But what is to be done  
in so great daunger, we must learne by the example of  
this woman, and see how she behaued her self in this  
so great and myghty conflict. Headlong and without  
any consideration, that she was a Gentile, and Christ  
meth boldly vnto CHRISTE, fearyng nothyng  
that myght be a lette or hindraunce vnto her. Only her  
faythe that she had in Christ, was so greate, that she  
doubted nothyng at all, but that he wolde heale her.  
And wyth thys faythe shee ouercame not onely her  
Gentilitie, but also whatsoeuer other wyse myght be  
a lette or hyndraunce vnto her. Any other not hauing  
this fayth coulde neuer haue doone this, but woulde  
haue thoughte on thys maner: Thou haste none ac-  
cesse vnto this holy man. Thou shalt pray in vayne, for  
as muche as thou art a synner. Hys people maye pray  
vnto hym, as for straungers they haue no right so to  
doo. For he that beleueth not, can not praye. But all  
these thynges can moue this woman nothyng at all.  
Shee reasoneth not on thys manner with her selfe.  
Thou belongest not vnto thys famylie and common  
wealthe. Thou arte an Heathen, vtterlye banyshe  
out of the felowshyp and company of the Jewes, yea  
and suche one as is not worthy to treade vpon Gods  
ground. This is an hard and perillous tentation, whē  
the deuill putteth vs in mynd, and sayth on this wise  
vnto vs: What meapest thou thus to pray? Pray ne-  
uer so muche, yet arte thou myne. Leauē therefore to  
pray, & curse God. For do what thou wilt. thou shalt  
neuer be saued. All hope of saluation is vtterly barred  
from thee: Such thoughtes and imaginations wold  
easily



easily take away from them that are but yonglynges and vnerercised souldiours in Christs campe, all hope, & confidence of praying, yea and throw them into desperation, and finally into damnation. Therefore for our sake, for our consolation and comfort is this storie set forth, that it may be a bulwark vnto vs against these fyre dartes of Sathan: Thou arte no churlian. Thy prayers are to no purpose: Leauē of, and geue ouer. Take heede thou bee not perswaded by these subtile suggestions of most subtile Sathan: but rather answer on this maner: What soeuer I am, I care not. For although I be neuer so euill, yet is Christe good and rightuous, neyther ceaseth he thoro my wickednes to be righteous and mercifull. I wyl therefore call vpon hym wyth a stronge and stoute faythe, and not admytte any thyng that shoulde be a lette vnto me. There is now no tyme to dispute of Predestination. This woman prayed, and regarded not her gentilitie: What shold hynder me, but that I may also pray for suche thyngs as I haue nede of? And of whom shold I aske these thynges but of God alone in heauen for Christes sake his sonne, and my Sauour: This is an hard & greuous conflict, & meruailous to be found in a Cananite, which was an heathen woman. Now saith the story, that she cried: Oh Lord, thou sonne of Dauid haue mercy on me. This is an humble and right worthy maner of praying, procedyng from an earnest and feruent faith. For in this her praier she maketh a noble confession of her faith concerning Christ, & he is the promysed Messias and sauioz of the world, which shold come, being born of y<sup>e</sup> seide of Dauid. Of this his office she putteth him in remēbrāce, & openeth her nede vnto him, saying: my daughter is miserably vexed of a diuel

Why this his-  
storie is sette  
forth.

All thynges  
must be asked  
of God alone  
for Christes  
sake.

2  
Christ answer-  
eth nothing.

*The seconde Sonday in Lent.*

This her crye Christe well heareth, and yet he answereth not a worde. Thys is an other greuous temptation. For she feleth God to be suche one towarde her, euen as she her selfe is, that is to say, a stranger. For she was an Ethnicke, and vtterly estranged from the common weale of Israel, and therfore pertained there vnto her none inheritance, neither could she claym any fruite of Gods gift and liberalitie. For this cause whē she foloweth Christ, and maketh intercession vnto him he speaketh nothyng at all, as though she pertained no thyng vnto hym. The strongest that are, might haue ben dismayd by these two blocks that were cast in her way. For howe coulde she otherwise then thinke with her self, that what soeuer she had heard of Christ, and of his gentlenes toward all people, & came vnto hym, was nothyng els then mere vanitie and vtterly false. As though she should say: Is this the man, that hath ben so commended vnto me, that he is mercyfull, and at all tymes ready both to heare and to helpe so many as come vnto hym? But as farre as I see and proue, he heareth whome he wyll heare, and when he wyll, and not when we haue nede of his helpe. Yet for all this, the poore woman suffereth not her selfe to falle from all hope, but remaineth styll constant and stedfast in calling on Christ, in so muche that the disciples of Christ were euen weary of her continual crying, in so muche that for the dispatche of her, they spake vnto Christ, so that there appered in them a greater clemencie and a more mercye toward the woman, then in Christ. Perther seemed they to commend in hym this hardnesse, inhumanitie, and vngentlenes, and therfore thei make intercession vnto Christ for her. Oh Lorde, (say they) Graunt this woman her request, and sende her

*We must continually praye  
and not cease.*



her a waye. For other wise she wyll neuer make an end of crying.

This is a notable exāple to declare, that we ought not to cease from prayer, but diligently continue in the same, tyll we haue obtained our desyre. Taulerus writeth in a certayne place, that we must sometyme geue ouer prayer. But men ought not so to teache. For the geuyng ouer of prayer commeth soon inough, yea and to soon, euen of it owne accorde. We ought rather to styre by our affections vnto prayer. And this example testifieth sufficiently, that we ought by no meanes to geue ouer prayer, but to go forthe and continue in the same, and to say with the woman: It is no time now to dispute whether I be good or badde, worthy or unworthy. I haue no leysure to consyder these thynges: I haue a greater and more necessary matter in hande. My daughter is greuously bered of a deuyl: Here haue I nede of counsaile and of healpe. Where suche a feruente desyre of the mynde is, there are all stoppes and hynderaunces soone dispatched and put out of the waye.

Note. a. 13.  
pract. 86.

But now we commeth the thirde stomblyng blocke, torment or grief, when Christ saith vnto her: I am not sent but vnto the lost shepe of the house of Israel. And thus he reiecteth and casteth away the intercession of the Disciples: neyther the woman, nor other that laboꝝ for her. will he ones heare. Thys myght haue ben vnto her a sure token, that Christ was of an hard mynd, and would by no meanes be entreated, seyng he wold not heare other, whyche beyng not desyred on her behalfe: made not withstanding intercession for her. And truthe it is, Christ in all the Euangelicall storie, is not sette foorth to be so hard and vngentyl to any person.

Christ denyeth to helpe.

The constancy of this woman.



The seconde Sonday in Lent.

Marc. 7.

Continue in  
prayer.

4  
Christ recoi-  
neth the wo-  
man as a dog.

as vnto this poore woman. Notwithstandinge the  
woman geueth not ouer her suite, neyther is she dis-  
mayde, but still stoutly goth she for ward with her pur-  
pose. Being now thise most greuouſly ſtrike, yet as a  
noble warrour, that hath ſo many tymes ben aſſaul-  
ted, ſhe cometh more ſtoutely vnto the battaile. And  
nowe when her alone crying, and the interceſſions of  
other profited nothing (ſhe as Mark ſaith) entred in-  
to the houſe, whether Chriſt repaired. With her impor-  
tunitie ſhe may ſeme to beſoꝝay her impudencye & vir-  
ſhamfaſtneſs. In the ſtrete ſhe crieth out vpon Chriſt:  
now that Chriſt hath gotten him into an houſe for to  
auoide her importune ſuite, ſhe entreth into the houſe  
with him, and cōtinueth her ſute, falling down before  
him. And this is writte & we may know, how greatly  
this pleaſeth Chriſt, whē a praier ſo oftentimes denied  
is notwithstanding ſtill continued, & wil by no means  
receaue any repulſe, or be ſayd nay. And yet can not  
thyng be obtained of hym, that is requested. For heare  
what he aunſwereth the woman: It is not good, to  
take the bread of children, and to giue it vnto dogges.  
I at ſuche an anſwer wold haue ben ſo diſmayd, that  
I wold haue thought verily, there had bene no more  
hope of helpe to be looked for at his hand. For this is a  
wonderfull hard anſwer, whē ſhe is ſo caſt away, that  
not only ſhe hath no place among the children, and is  
counted an Ethnike, but alſo moſte ſpitefully is called  
a dogge. That is much harder, then if ſo be ſhe had ben  
called an heathen or Pagan. And this is as muche as  
though he ſhould haue ſayd: Thou art vtterly eſtran-  
ged from the kyngdom of God, neither haſt thou any  
portion therein. Therefore get thee hence. The matters &  
are here in hand, belong nothyng vnto thee. This is a  
tenta-

tentation passynge all tentations. If Peter or Paule had spoken suche a word vnto me, they should utterly haue dashed me out of countenance. What shall we then thynke of these wordes, that Christ himself spake to this simple poore woman? Therfore is this a notable example to consider, wherin we may evidently see, what a great thyng faith is. For sayth (euen when CHRIST is mooste angry) taketh Christes wordes vnto the beste, and turneth them vnto her owne commoditie, makynge them of angry woordes, mooste comfortable wordes. She denieth not the wordes of Christ, but graunteth them to be trewe. Thou (sayth she) callest me dogge. I grant I am a dogge: neither doo I desire to be in better case then dogges are. Let the children haue those thinges that are most fyne, pleasant and daintie: Onely lette me haue the crummes that fall frome the table, and are not regarded of the children. This shall right well suffice me. Here snareth she Christ in his owne woordes. And by this meanes commeth it so to passe, that she whyche dydde humble her selfe to be compared vnto dogges, is nowe recheared of Christe amonge the children.

Faith is desire  
fore God a  
thyng most ex-  
cellent.

Faith interpreteth all  
thyngs to the  
best.

This is a most singular and notable example, sette forth vnto vs, to declare, that we ought to be, not waueryng, but constant in faythe, and continually to call vpon, yea, as I may so speake, euen make wea-rye Christ with oure prayers, and not to leaue of, tyll we haue obtained oure desire. Lette vs be moued nothinge at all with the contumelious and reprochefull woordes of Dogges, Ethnyckes, Paynymes. &c. For dogges are not wythoute maysters, neyther are they wythout theyr meate. And the Heathen also haue a G O D. With thys harde holde and stronge

Iohn. 13

Roma. 3.

faythe



The seconde Sonday in Lent.

By fayth and  
prayer Christ  
is overcome.

ohn.6.

Why Christ  
shewed him self  
so hard to the  
woman.

Faith obtey-  
neth all thyn-  
ges of God.

fayth of the woman, is the Lorde Christe taken, and  
ouercome, so that he aunswereth and saythe: O wo-  
man, haste thou so muche strengthe in thee to resyste  
suche, so many, and so great tentations? Verily, great  
is thy faythe. Be it vnto thee, accordyng to thy desyre  
and faithe. For it semed vnto hym a rare thyng, and  
seldome founde in any other. As touchyng the Je-  
wes, he knewe ryght wel, that they were offended  
strepght wayes, euen with one worde, when he sayd  
that they must eate his fleshe, or els they could not be  
saued. But thys woman, not withstandyng all these  
vnkynnd wordes and ouerthwart answers of Christ,  
continued styll in her promyse, nothyng doubtyng, but  
surely beleuyng, that at the last she should obteyn her  
desyre. But one thyng is not here to be passed ouer, I  
meane, the cause, why Christ shewed him selfe so hard  
to this woman. Verily not to the end that he would  
not healpe her, nor graunt her her requeste, but that  
by this meanes, the womans fayth myght be proued,  
and sette foorth vnto other for an example: and that  
the Jewes, whych were chyltern and heyres, myght  
learne of thys Cananite, whyche was no heyre, howe  
they shoulde beleue in CHRISTE, and repose all  
theyr affiaunce, confydence, and truste in hym. For  
thys is the thyng that Christe requyrethe, wherein  
also hee chiefly delygteth. Therefore haunyng tri-  
all of thys womans faythe, he coulde no longer hyde  
and kepe secrete hys mercy and louyng kyndnes from  
her, but sayde: Go thy way. Bee it vnto thee accor-  
dyng to thy desyre. And by this meanes he makethe  
not only her daughter whole, but he also of his owne  
free will promisethe moreouer, to geue vnto her, what  
so euer shee wille or desire, yea and geueth vnto  
her



her also the dignitie and right of the sede of Abraham. And all these thynges are brought to passe thorough faith, so y<sup>e</sup> now she is become the daughter of Abrahā, & an holy womā. And herof may we lern, that though God somtyme when we pray vnto hym, do make delay in grauntyng vs our desyres, yet we should not be weary, but continue still in prayer, saythfully beleuing that he wyll at the laste graunt vs our requestes, and abundantlye satisfie our desyres. For although he seemeth sometyme by outwarde apparance, to neglect, not to respecte nor regard our prayers, yet in his heart he beareth alwayes an heartie good wyll toward vs, whiche in his tyme he wyll openly declare, and byrnyng all thynges vnto good effecte, so that we cease not to pray vnto him, nor geue ouer our suite: as we may see not onely by the example of this woman, but also of many other. Ioseph being in prison. xiii. yeres, cryed vnto God for help. But the more he cried, the worse wente it with hym. And soo goeth it now adayes with the Christians. When they haue long cryed and called vpon God, they feeble no reliefe or ease of their paynes at all, but the longer the worse, euen as it came to passe with Ioseph. If God had sooner deliuered Ioseph, it had ben to the greate ioye and comforte of Iacob his father; but then shoulde the dignitie of Ioseph neuer haue ben so greatly beautified and auanced. His abode was longe in pryson: but it was abundantly recōpenced. For after this his so long imprisonment, he was made the myghtiest lord & greatest gouernour in all the lande of Egypte, nexte vnto the king: Neether do we rede in the holy scriptures, that any of a subiect & captiue, came vnto higher dignitie, vnder hys pryncce, then Ioseph. Euen so ioungly and

Gen. 49.

God for triall  
of our faythe  
sometyme de-  
ferreth his  
helpe.

favora-

## The seconde Sunday in Lent

Gods promise  
is to be appre-  
hended with  
strong and co-  
stant faith.

John. 16.

God giveth  
more then we  
can, or dare  
aske.

Eph. 3.

In extremi-  
ties God hea-  
reth oute of  
hande.

When God  
preferreth to  
heare.  
Abacuck. 2.

faunourably wyll God deale with vs, although he hea-  
reth not streight waies our prayers, nor granteth vs  
our requestes. Let vs holde faste his promise with a  
constant faith. Lette vs not ware wearie of praying  
but styll continue in supplication and prayer, butyll  
he haue mercy on vs. For he wyll at the last vndoub-  
tedly come, and perfourme his promise. For thys hye  
worde must alwayes abyde true: Whatsoeuer ye shall  
aske the Father in my name, he will geue it you. Our  
nature can abyde no delayes, but woulde haue oure  
prayers hearde and graunted out of hande. We must  
therfore enarme our selues with strong faith against  
suche tentations. Let it so be, that God a long tyme  
seemeth to denye our requestes, and maketh delayes a  
great number of yeares: yet must we diligently take  
heede, that wee by no meanes suffer oure faith and  
hope to be taken away from his promise. For the end  
wyll be, he wyll geue vs more then we haue asked, as  
we may see in the storie of this woman. If she hadde  
asked mo thynges, without doubt CHRIST wold  
neuer haue denyed them vnto her.

By this example therfore we are taught, that it is  
not alwayes for our profite, when we praye streight  
wayes to be hearde. When we be in greatest danger  
and almoste paste all hope, then God heareth vs out  
of hande: As when we be in peryll of downyng, or  
in daunger of enemies. There is no taryance to be  
made, where peryll with destruction is at hande.  
But where the matter maye be deferred, there lette  
vs knowe, that GOD doothe it to exercise and to  
trye oure faith: yet so, that hee wyll in his tyme  
come and healepe, (as the Prophete Abacucke saythe:

¶

If the Lorde make any tariance, see that thou patiently abyde his commynge. For he wyll surely come, and not tary. In these oure dayes also he seemeth to make delayes. He suffereth the Pope and the Turke to doo what they wyll agaynste vs. we crye and lament. He heareth not, and maketh as though he knew vs not. In the meane season we are myserably handled, as though we had no God at all. But the matter wyll one daye otherwise falle oute. Therfore lette vs mooste certainly perswade our selues, that our cause is mooste true, and mooste vndoubted before Christ our Lorde, and before GOD his father, although it appeareth not now, that God careth for vs any thyng at all, but that the deuyl and all his haue the vpper hande ouer vs, treadeth vs vnder foote, and triumpheth agaynst vs. Rather assure thou thy self, and say: I know for a certaintie, that God will not forsake his church, and that he wyll euer be at hand to helpe and defend it, if she be diligent with feruent prayer to call vpon hym for ayde and succour. Our state and condition is certaine and good, because of this his promise. Whatsoeuer ye shal aske the father in my name he wyl surely geue it you. Wherefore I wyl not dispute whether I am electe, and woorthye to praye, but I wyl mooste certaynly perswade my selfe, that his promise is certayne, sure, and mooste vndoubted, when soeuer that I do praye, and be constant in the same, And that he wyll deale with me, and with his whole Church, accordyng to his word and promise. Which Doctrin is both nobly and notably set forth in this our gospel, woorthy at al times diligently to be consydered. For it describeth and liuely setteth forth Faythe wyth  
her.

The Pope & the Turke extreme enemies to the Church of Christ.

1367. 16.



## The thirde Sonday in Lent

Prayer made  
in faith obtey-  
neth all thynges  
of God.

her exercise, whyche at the last obteyneth all thynges at the hande of God, if we faint not, after the example of this woman. For she although diuersly proued and tried, fainted not in her faith, neyther ceased she by frequent and continual praier to call vpon Christ, euer persuading her selfe even in the middest of those stormes, that Christ was gentill, louyng, and mercifull, & at the last wold vndoubtedly helpe her, & geue her her desyre which thyng, as ye haue herd she obtained. The Lord our God bee mercifull vnto vs, and geue vs grace to folow the faith of this woman, and to holde fast his worde and promise without wauering or doubting, & to continue in the same vnto the ende. Amen.

## The thirde Sonday in Lent.

### The Gospell. Luc. xi.

**I**esus was casting out a Deuill that was dumb. And when he had cast out the deuill, the dumbe spake, & the people wondred. But som of them sayd: he casteth out deuils through Beelzebub the chiefe of the deuyls. And other tempted him and required of him a signe from heauen. But he knowyng they thoughtes, sayde vnto them: Euery kyngdome deuyded agaynst it selfe, is desolate, and one house doth fall vpon another. If Sathan also be deuited agaynst hym selfe howe shall his kyngdome endure? Because ye say I caste out Deuylls throught Beelzebub: If I by the helpe of Beelzebub cast out deuylls: by whose helpe do your chyldren, caste them out? Therefore shall they be your iudges. But if I with the fnger of God caste out deuylls, no doubt the kyngdome of God is come vpon you. When a stronge man armed watcheth his house, the toynges that he posses-  
seth

Lethe are in peace. But when a stranger then he cometh  
vpon hym, and ouercommeth hym, he taketh from hym all  
his harnesse (wherein he trusted) and deuybeth his goodes.  
He that is not with me, is a gaper to me. And he that gather-  
reth not with me, scattereth a broode. When the vncleane  
spirite is gone out of a man, he walketh through drie places,  
seekyng rest. And when he fyndeth none, he sayeth: I wil  
retorne agayne into my house whence I came out. And whē  
he cometh, he fyndeth it swept and garnished. Then go-  
eth he and taketh to hym seven other spirites worse then  
hym selfe, and they enter in, and dwell there. And the end  
of that man is worse then the beginninge. And it fortuneth  
that as he spake these thinges, a certayne woman of the  
company lyste by her voyce, and sayde vnto hym: happy is  
the wombe that bare thee, and the pappes whiche gaue thee  
sucke. But he sayde: yea happy are they that heare the wordes  
of **G D D**, and keepe it.

THE EXPOSITION.



**T**he Gospell of this present sonday set-  
teth forth vnto vs y<sup>e</sup> story of a certain  
man possessed with a diuine deuill,  
which Christ did cast out, and healed  
the man, so that the dumbe mā spake  
vnto the greate admiration and mer-  
uellunge of all the people that were  
present. In this our gospell many thinges are contay-  
ned vnto our greate consolation & comfort. But oure  
cheiffe & principal cōsolation is this, that Christ casteth  
out the deuill, that by this meanes we may certainlye  
knowe, that Christ hath greater power then the deuill,  
& all his kyngdome: And that this worke, which was  
then

Christ ouer-  
cometh the de-  
uill.

The thyrd Sondag in Lent.

Christ at this  
daye casteth  
out devils by  
the worde and  
Sacramēts.

Esay. 55.

Baptisme.

John.

thē corporally done, doth not yet cease, but is & shalbe  
cōtinually exercised, while the church endure. For all  
things, y<sup>e</sup> are geuen to the church of Christ, as baptisme,  
the Lordes Supper, the worde & absolution. or declar-  
ation of the merciful promises of God vnto penitent  
synners, and all other thynges that pertayne vnto  
the ministry of the worde, as instrumentes, are pro-  
vided vnto this ende, that by them the kyngdome of  
the deuill may be destroyed agayne, that menne maye  
be receaued out of Satans kyngdome into the king-  
dome of god: and in fine, that by them the deuill may  
be put out of men. For as it is written in the Pro-  
phet: my worde shall not retorne voyde or withoute  
fruite. As the raine that falleth vpon the grounde that  
is drie, is not without fruite, for grasse or blades come  
forth, and all thynges ware grene: so is the worde of  
god alwayes fruitful with some, for the holy ghoste is  
with the worde, and by the same worde lighteneth,  
kyndleth, & purifieth the heartes, and by this meanes  
deliuereth them from the tyranny of the deuill. And  
although mans reason can not cōprehend it, howe the  
deuill is thē cast out it maketh no matter. For y<sup>e</sup> worde  
is not worthie to see so much as a sparcke of gods po-  
wer, but remaining in darcknes to curse & to blasphe-  
me all thynges that belong vnto God, as they do here  
vnto Christ. But we that receaue & embrace y<sup>e</sup> worde,  
ought to know, & to cōforte our selues herewith, that  
god hath geuē vs power here vpon earth, whereby we  
may cōtinually cast out y<sup>e</sup> deuill. Let vs take an exāple  
of y<sup>e</sup> child that is new borne. Eue y<sup>e</sup> child y<sup>e</sup> cōmieth into  
y<sup>e</sup> world, is borne in the deuills kingdom, where he tho-  
rowe sinne as a Lord ruleth, & exerciseth, all kynde of  
tirāny. But whē this child according to y<sup>e</sup> cōmādemēt  
of



of Christe is brought vnto baptisme, whereby sinners  
 are borne again into y<sup>e</sup> kyngdom of god, as Christ saith.  
 Except a mā be borne a newe, he cānot see y<sup>e</sup> kyngdom  
 of god. For y<sup>e</sup> is borne of fleshe, is flesh, & that is borne  
 of y<sup>e</sup> spirit, is spirite. Then must the deuill nedes geue  
 place, & the child be deliuered out of his kyngdom. For  
 in baptisme y<sup>e</sup> grace of god is promised & geuen to the  
 child, because he is baptised into y<sup>e</sup> death of Christ: In  
 like maner may it be said of thē, y<sup>e</sup> haue troubled con-  
 sciēces, whō y<sup>e</sup> deuill haue snarled, & made vnquiet tho-  
 row some sūne or offence. These men thus troubled &  
 tormētēd in their cōsciēces & mindes come vnto me  
 or vnto some other Christia, they lament their most mi-  
 serable state they declare their greif & paine, & desire in-  
 structiō & cōfort. In this behalf may I bicause of y<sup>e</sup> cō-  
 mādemēt of Christ, yea I am bounde so to do, cōfort &  
 strēgthen my brother, & declare vnto him the grace, fa-  
 uoure, & mercie of god thoro we y<sup>e</sup> merites of Christ to  
 all thē y<sup>e</sup> be greued & heauy loden with the burden of  
 sin. And by this meanes is y<sup>e</sup> deuill cast out of him, not  
 by me, which also am a sinner, but by y<sup>e</sup> word, which is  
 leaste vnto vs of Christ here in earth. Likewise when  
 thou art troubled in thy mind & disquieted in thy cōsci-  
 ence, so y<sup>e</sup> thou cāst not sufficiētly receaue cōsolatiō, nor  
 stedfastly beleue, y<sup>e</sup> god is merciful vnto thee & wil for-  
 geue thee thy sin: resorte thou vnto y<sup>e</sup> lordes Supper.  
 For Iesus Christ our Lord hath instituted y<sup>e</sup> sacramēt  
 of his body & blod vnto this ende, y<sup>e</sup> whē thou in thole  
 holy misteries receauēst his body & blod, y<sup>e</sup> sholdest not  
 dout, but certēly be psuaded, y<sup>e</sup> his bodi was betraied &  
 his blod shed for thy sins. wher this faith is, ther is y<sup>e</sup> de-  
 uil driuē out, & cōpelled to seke other restig places, thus  
 is this worke of castig out deuils cōtinually i y<sup>e</sup> church

Rom. 6.

The declaras-  
 tion of Gods  
 mercy to peni-  
 tent sinners.

Math. 17.  
 Iohn. 20.  
 Mat. 11.

The Supper  
 of the Lord.

Math. 26.  
 Marc. 14.  
 Luc. 22.  
 1. Cor. 11.

Luc. 11.

B.ij. of

*The thyrd Sonday in Lent.*

of Christ thorow the worde & the ministracion of the Sacraments: which church thorow Christe her heade euermore fighteth & strueth against this serpent, and with all maine impugneeth his force & violence, no lesse then Christ himselfe did, if not more, as the Lorde him selfe sayth: verely verely I say vnto you: he that beleueth in me, shal do the workes that I do, yea greater then these shall he do, because I go vnto y<sup>e</sup> father. The reason is this. The church hath a larger office then Christe. For he taught only amonge the Jewes in a streight place or small circuite, and conuerted fewe. He taught also not full ye for whole yeaeres. But the church thorow the helpe of her heade, which is on the right hãde of god, is cõtinuallly in this office, when it, preacheth the gospell, distributeth the Sacramentes, & euermore reproueth the wyckednes of the deuill, and now driueth him out of this place, now out of y<sup>e</sup> place, so that it suffreth hym to haue no reaste, doinge thys thorow out the worlde, wheresoeuer y<sup>e</sup> worde is preached, & y<sup>e</sup> sacraments truly ministred. And yet haue we not so driuen him out, neither are we in all pointes so free and set at libertie from hym, but that we muste dayly fygth against him, for asmuche as saint Peter sayeth he goeth aboute lyke a royrnge Lyon sekyng whome he maye deuoure, and continually beware of hym. Resiste the deuill (sayeth saint James) and he shall flee from you. This greatlye greueth the deuill, therfore as we cast him out thorow y<sup>e</sup> doctrine of the worde & Sacraments: so likewise leaueth he nothing vnattempted, if he cannot vtterly subdne vs, yet at the leaste to take our lyues from vs thorowe persecution. Thus hath it bene, and shalbe vnto the verye ende of the world. I tchaunced so vnto Christ: he dzoue the  
Deuill

*John 14.*

*Colos. 4.*

*I Christiane  
must cõtinuall  
ly fight agaiſt  
Satan.*

*1. Pet. 5.*

*Lec. 4.*



deuill out of the, that desired hym. The deuill sought to be reuenged on him therfore moued he the Jewes to crucifie hym, and at the last by death to dispatche hym out of the waye. Yet had neither the deuill nor the Jewes the ouerhand. For Christ ouercame them both.

John. 12. 16. i

As concernynge the Jewes they were so cast out of their countrey, that there is no hope at all of their returne. The deuill, whiche is the prince of the worlde is iudged and condemned, and shall at the last daye by the Christians accompanied with Christe their head, be so caste out of both heauen & earth, that he shall neuer trouble them more. For Christ hath not onely driven the deuyl out of this man (of whom the gospel of this present sondaye maketh mention) but he hath appeared (as S. John sayth) that he shoulde destroye the workes of the deuill: so that the deuyl hath no power ouer them that beleue. But they that beleue not on Christe, they remayne vnder the power of the deuill, and must at the last come vnto destruction with the Jewes.

Christ and in hym all Christians haue gotten the victory ouer the deuill and the worlde.

1. John. 3.

In the Papacie the deuill thoro'wly stablished (as ye knowe) his kyngdome, and set it meruelously with greate wealth, riches, and dignitie, in somuche that although thoro'whe the singuler mercie and grace of god there remained in it the holy Sacramentes and the worde, yet was there not at all any true knowledge either of the Sacramentes or of the worde, as al men herof can beare witnesse. And yet in the very Papacie the deuill founde not all thinges mete for his kingdom. For euen in the ministracion of baptisme was he cast out, when the Infantes were baptised in the name of the blessed Trinitie, and so brought vnto God. For nothing can make voyde the promes of God. Neither

The papacie.

The wickednes of the ministers hindereth the dignitie of the worde or sacraments nothing at all.



The thyrd Sonday in Lent.

is the holpe Ghoste therefore of the lesse power in the worde and in the Sacramentes, althoughe the person be wycked and without the holy ghost, whiche ministreth the worde and the Sacramentes, we therefore are most indebtedly bounde to render vnto god most hartie thackes for this his singuler goodnes towards vs, whiche hath geuen vs suche power and strengthe againste our moste cruell enemy and extreme foe, the deuill, though he buffeteth vs again, it is no merueill. For how can he abyde this, that we miserable sinners should so disquiet hym beinge a proude and myghtie spirite, only with the worde, that he can haue no place to rest in? Therefore he maketh against vs all that euer he can, by raylinge vp in euerye place persecutions and other tentations against vs. But that thyng ought not to seme greuous vnto vs for the hope that wee knowe, that we shall not onely dryue hym oute here, but we shall also at the last daye (as we toforesayde) iudge and condeinne hym vnto hell fyre for euer more. These thinges well & diligently considered, we ought to haue in great estimation and honour the worde of GOD and the Sacramentes, and not so vylelye to thincke or speake of them, as many do commonlye now a dayes, and specialy the wise and prudent of this worlde. The Sacraments (I graunt) are outward ceremonies, as the eyes see. The very worde also is an externall thyng, whiche is receaued by the care, and redde with the eye: As the Christians also are bodily menne. But these thinges are not therefore to be despised. The reason is this. When a Christian man handleth the worde of GOD accordyng to the commandement of Chyiste, then is that power present whiche the deuill can not abyde. In that there-  
fore

The worde & the sacraments ought to be had in great reuerence.

fore the worde and the Sacramente do outwardlye  
 appeare so homely and base, we ought not to dispise  
 them, but rather geue thanckes vnto G O D, that  
 he hath geuen so greate vertue, power and strengthe  
 to so weake instrumentes. For what are we poore  
 men in respect of the deuill? Therfore if his power  
 were not repressed by Godes power, by his worde,  
 &c. We were not able somuche as one moment of an  
 howre to stand againste hym. But what doth God?  
 he kyndleth that poore litle strawe thoro we his worde  
 that heauenlye fyre, that it maketh suche a lyght  
 and brightnes in the worlde, that the deuill knoweth  
 not wheare to abide, so that he must this daye flee  
 from this place, to morowe from another place, and  
 so vtterly at the last be driuen out. In consideration  
 wherof sainet Paule calleth the Gospell, the power  
 of God, whereby men obtayne euerlastynge saluati-  
 on, that is to saye, suche a might and strength, as is  
 named the power of God, and restoreth man from  
 synne vnto righteousness, from death vnto life, from  
 hell vnto heauen, from the deuils regiment vnto the  
 kingdome of God. These things must we Christians  
 learne, and thancke god for them, & highly esteeme his  
 holy worde & blessed Sacraments, as our moste pre-  
 cious reliques & iewels. As for the vnfaithful they are  
 not worthe to behold the greate power and maiestie  
 of gods word, according to this saying: Tollatur impi-  
 us, ne videat gloriam dei. Let the vngodly be taken a-  
 waye, & he see not the glozy of god. And as Esay saide  
 of the Jewes: ye shall heare, and not vnderstand: ye  
 shall see, and not perceyue. We therefore are muche  
 bounde vnto God, that we haue both knowen and  
 felte the greate maiestie and power of his worde.

The worde of  
 god driueth a-  
 waye Satau.

Rom. 16

Isay. 63

W. iiii.

And



*The thyrd Sunday in Lent.*

And in this behalfe we ought greatly to reioice, that although we be pooze and beggerly synners yet we be endowed with suche power, as the deuill is not able to abyde. Thus see we, that this worke amonge the Christians is perpetuall, I meane to caste out deuilles, to make the dumbe to speake, and the deaffe to heare, although it be not done corporally. For this is a matter of greater wayghte and of more excellencie, to caste the deuill out of mens heartes, and to drive hym out of their bodie. For he sytteth faster in the heart, the in the body. But Christ driueth him out corporally also, that we with our eyes maye beholde his power, and the soner beleue, that he will drive him also out of that place, where he muste stedfastly syt, I meane the hearte, yea and that by playne and homely thinges, as by the worde, by baptisme, by the Sacrament of his body and bloude &c.

It is a greater miracle to drive the deuill out of mens heartes, then out of their bodie.

These singuler gyftes and noble graces hath God geuen vnto vs, and therfore ought wee continually to thanke hym, and to vse the same vnto oure comforte againste the deuill, that wee by that meanes maye drive hym out of oure heartes, and not be dismayde, thoughe he suffer vs to haue no rest in this worlde, but continually heape vpon vs afflictions, troubles, persecutions, hatredes of men, tormentes of tyrants, and at the laste death. For these thinges shall he be payde home at the laste dape, when without anye returne he shall for euer be caste out into hell fyre, there worlde without ende to remayne. This is the fyrste part of oure gospell, for the whiche we are moste euidently bound to geue vnto **G O D** moste heartie thankes, and to reioyce in the same.

Nowe followeth it in the gospell, what the worlde iudgeth



iudgeth of so greate and waightie matters. And here are set forth vnto vs in this Gospell three kyndes and sortes of manne, whiche diuersly take this miracle of Christ. The firste is the best sorte, I meane them, whiche maruell at this worke of Christ, and without doubte geue thanckes vnto God for it. These be but fewe in number, and suche as be of no reputation, whose eyes are opened to see the gloze and power of Gods worde, & to knowe the same. And this thinge semeth vnto them suche and so greate, that they can not merueill ynough, that the worde so quickely and easely can turne so many men, and by the power there of caste oute the deuill. For this cause can not they heare of this matter ynoughe. But besydes these, there are two other sortes. Their heartes are so hardened, that they seing, see nothyng at all, neyther perceyue they, that thorow the mightie power of God, the dumbe and deasse do as wel nowe speake & heare, as any other man, & that he, whiche before was wont to be madde and out of his wittes, is now in his hole mynde, and doth all thynges soberly, quietly, and in good order. But let vs nowe consider these ij. sortes of people seuerally, or euery one by them selves. The firste of these ij. sortes beholde this noble worke and maruelous miracle of Christe, but they are so blynde, madde and doltylke, that after the maner of spyders they gather payson of this flowre, whereof the other, of whom we spake afore, gathered good & swete hony: for these men do not onely not interpret this castinge out of deuils, a certein arte, or singuler gyfte of God, but they also boldly pronounce, that this worke, is not of God, but of the deuill, and done by arte magike. Shoulde this be a miracle, saye they?

yea

Three sortes of people iudge of this miracle.

The first meruell at the worke.

The second blasphemie.

*The third Sonday in Lent.*

yea it is the worke of the deuill, and done by Picro-  
mancie: so stockblinde are they, and so hard hearted,  
that they cannot see the wonderful worke of G O D,  
but ascribē altogether to the deuill. And this setteth  
forth their insolent arrogancie and extedynge greate  
pride; in that they call the prince of the deuilles Beel-  
zebub, which soundeth in our English tōge, an hūble  
bee, or a great flye. Howe can y<sup>e</sup> Deuil be more despised?

Beelzebub  
what it is in  
Englishe.

2. Cor. 4.

They haue so good an opinion of their owne holynes  
and spirite, that they cōpare the deuil & flyes together.  
Merely I can not esteeme the deuill so lyghtly, neither  
could Paule, which calleth him the prince and God of  
this worlde. But these good holye folke thinke the  
more they can despise the deuil, the more shal they make  
the art of Christ in casting out the deuils to be despi-  
sed. What great matter is this, saye they, y<sup>e</sup> the greater  
flye casteth out the lesser? Thus they blasphemē the  
worke of Christ, although they haue nothinge to saye  
againste the truth. But this they consider not that  
they them selues haue a legion of deuils in them. For  
they are full of blasphemies, of murders, of lyes, of  
deceauinges &c. They fulfyll the deuils wyll vnto the  
vttermoste, in that they thinke that the deuill hath  
nothing to do with them, and that they are in no dan-  
ger of him. Euen thus goeth it nowē a dayes also, the  
gospell, God be thancked, in this our time is taughte  
purely & spencerely with all quietnes & modestie. And  
this is our comforte, that some good men do truly re-  
ceauē this doctrine, are glad of it, wonder at the great  
mercie and goodnes of god, and most heartely thācke  
him for it. Contrariwise, some there are, that fele no  
sweetnes at all in the preaching of the Gospel, and ther-  
fore they blasphemē it; and persecute it euen vnto the

vttermost

The godly re-  
ioyce in y<sup>e</sup> gos-  
pell: the vn-  
godly blasphem-  
ie it.



uttermost. Our aduersaries the selfes graunt this to  
 be the worde of god, that y<sup>e</sup> Sacrament of the body &  
 bloud of Christ shoulde be ministred in both kyndes.  
 Again, y<sup>e</sup> Christ did forbid neither mariage, nor meats.  
 Yet they condēne these thinges as heresie. It is won-  
 der, that the Sonne wane not darcke, & that the earth  
 doth not open & swallow by the teachers of such blas-  
 phemies. Yet they go stoutly on, & are wout al feare,  
 so y<sup>e</sup> wher the true Christiāns feare y<sup>e</sup> deuill, they feare  
 him nothing at all. For the Christiāns haue learned by  
 experience, y<sup>e</sup> the deuill is able to corrupt euē y<sup>e</sup> righteous,  
 and to destroye the worke of God, if he be permitted.  
 Therfore they call him not Beelzebub, but y<sup>e</sup> Daule.  
 they cal him the pynce & God of this worlde. For we  
 haue experience of his power in this wyse: when he  
 hath made any man his captiue & bonde slaue, & hath  
 caste him into errour or heresie, he holdeth him so faste  
 in his clawes, that he very hardly can with infinite  
 sermons be called fro his errours vnto the true per-  
 suasio of Christen religiō. Again, those whom he hold  
 captiue, & hath them lynked with the bōdes of fouli-  
 cariō, or adultrye of wrath, of couetousnes, of enuye, of  
 hatred, & of such like vices, he holdeth the so fast, y<sup>e</sup> there  
 is almost no hope at any time to escape. And if he per-  
 ceauē y<sup>e</sup> fewe bondes suffice not, he putteth moe vnto  
 the. Therfore y<sup>e</sup> Christiāns do not set y<sup>e</sup> deuill at naught,  
 nether do they make light of hi, nether cal they hi a fly,  
 but a mighty lord, a pynce & god of this world, whiche  
 filleth y<sup>e</sup> whole world w<sup>th</sup> murders, warres, errors, here-  
 lies, falsnes, dissensions, desperatiō, troubles, miseries &c.  
 But y<sup>e</sup> poe & his secte beleue not this, although they  
 both see it & haue daily experience of y<sup>e</sup> same. Wherefore  
 this is meruelous, & a thing not to be forgotten, y<sup>e</sup> the  
 Phari-

The aduersa-  
 ries graunt ma-  
 ny thinges to  
 be true, & yet  
 they go forth  
 to persecute.

2. Cor. 4.

The power  
 of the deuill is  
 not to be set  
 light by.



*The third Sondag in Lent.*

*The papistes  
in persecuting  
the true Chri-  
stians, thinke  
they do God  
great seruice.*

*Iohn. 16.*

Phariseyes blaspheme Christe and his worke: For hereof doth it appere, that although their bodie was not possessed with the deuill, as this poore mans was, yet in their spirit the deuill had much more power ouer them, seing, after the maner of our papistes, they do not only not vnderstand the worde, but they also moste flaunderously blaspheme it, and most cruelly persecute it. And notwithstanding it troubleth them nothyng at all, but they perswade the selues, that they haue done well, as Christe sayeth: the time shall come, that whosoever killeth you, shall thincke that he doth noble seruice vnto God. And this thinge is seth forth vnto vs to teache vs, that if we do determine to caste out deuilles, and to teache the worde of God we should loke for no better thinges, then chaunced vnto Christ in this place. Some shall maruell: some shall iudge our doctrine as vngodly & deceauing the people, by leadinge them into diuers errours: some againe shal condemne it as heresie, and doctrine of deuils. Nowe ought we to be well fortified and fensed againste these sciaunders, offendiciles, or stomblyng blockes. It is a greate greiffe vnto our heartes, that the Papistes do so blaspheme our doctrine, and yet they are so careles, that they care no more for the deuill then they do for a flye. For suche was the fortune of Christ also in the highest miracle that he dyd, when thorow the synger & power of God he dyd caste out deuilles. Then fell they vnto suche blasphemies, that they sayd, it was the battel of flyes, and that the deuill wrought it for Christ.

*The thirde  
seke signes  
from heauen.*

After these come the thirde sorte, not moche better then the laste, but that their wyckednes is not so open, sayning that they would beleue, if Christe wold worke suche a miracle as pleased them, but they lacke no miracle

racle to beholde (for they see one plainly before their eyes) but they iudge that an earthly, or base, & no true signe. They would (if he looked to haue any authoritie with them) that he shoulde shewe some heauenlye signe, that is, that he shoulde make a newe Moone, newe starres, or suche like. these are meruelous wise, that will take vpon them to prescribe & appointe god, what signes, wonders and miracles he ought to do. They would haue him like a Juglar to satisfie their fansie, and to do suche miracles as please them. Als though God had nothinge to do, but to serue theyr lustes & folishe desires. Such shal a mā find also i these oure dayes, specially among the kynges, princes, and other rulers of this world. For what other talke haue the wise of this worlde amonge them then this? what shal I receaue this doctrine, whiche a sorte of poore & beggarly felowes professe? They that first taught the Gospell were in dede vnlearned fshlers: but now what are they, but a sorte of fugitiue and runnagate monckes, and a swarme of periured priestes? I couide right well allowe this doctrine, if the Pope, the Emperour, the kinges, the princes, and other noble men did teache it and embrace it. These men also appointe God, howe he shoulde behaue himselfe, & set forth suche doctrine as may please them, yea & that both by suche and after suche sorte, as they thyncke good: So that God must do, what it pleaseth them to appoint, yea & such are to be founde euen among them that professe the Gospell. For in these oure dayes many which wil seme to be Gospellers, maye be founde both in the courtes of Princes, and also in Cities, whiche shame not to appoint the preachers, what they must preache and teache, yea and that to this ende, that (as the Prophet

The wise of the world are offended at the word, because the preachers therof are so homly & poore creatures.



phet sayeth they may speake pleasaunt thinges, & such as maye delight, and not offende. For when the preacher accordinge to his office reproveth sinnes and vices, whereof certaine persones are gyltie: then they streight waies crye out: These things as matters tending vnto sedition, are by no meanes to be suffered of the maiestrat. The Gospell maye be preached without such spitfull raylings vpon menne: so that when a preacher speaketh the truth, and rebuketh synne, he muste be counted straightwayes to rayle vpon the maiestrat, & to moue sedition. These men are puffed vp wth as muche pride, as they were, whiche sawe this miracle, and yet regarded it nothyng at all excepte Chyst would worke suche miracle as they them selues appointe. They are growne vp vnto suche madnes, and so swell with pride, that they thinke it not sufficient to haue their Realmes in subiection, except they also haue iurisdiction, rule and power ouer the worde of God & other his holy misteries. But this is not y meaning, whē the scripture saith, y the higher powers ought to be had in honour: not to be spoken euil of, nor rayled vpo. As though because of that, the tēporal maiestrate were aboue god & his worde. But the rulers are no lesse bounde to be obedient to God & to his worde, thā their subiectes are. If they do it not, they are not to be obeyed, but to be frely spokē agāst, althoughe losse of life shoid folow therof. For the gospell spareth no mā, but reproveth the sinnes of all men generally & without exceptiō. Therfore let the pastōrs & preachers diligently consider the greatnes & wayght of their office, remēbyng y they must geue an accōnte therof at y great day of iudgemēt, if they frely speake not to all men, & without feare rebuke those thinges, y are

The glorious  
wordlinges  
can not abyde  
to be reprovēd  
for their syn-  
ked lyming.

1. Cor. 13.

Rom. 13.

1. Pet. 2.

Exod. 22.

Tēporall ru-  
lers owe no  
lesse obedience  
to God & hys  
worde, then  
subiectes do.

Esa. 53.

Job. 16.



are worthy to be reprov'd, be y<sup>e</sup> persones of hye or lowe degree. Why then shold we preachers for thy cause (O thou maiestrate) cast our selues into daunger, & serue thy lustes cōtrarie to our office? It is not our worde. Neither are we in this office to serue thy tourne, as men hyred of thee to teach such things, as maye please thy fantasie, y<sup>e</sup> preachers may not do so, neither wyl they do so, nor yet ought they so to do. He y<sup>e</sup> is not willing to heare these thinges, let him seke other y<sup>e</sup> may serue his lustes, so that this ministry be free, wherunto God hath geuen authoritie & power to rebuke sinnes, yea y<sup>e</sup> sinnes of all men. And these are y<sup>e</sup> three kindes of men, whom Christ in this his most noble miracle hath censoures & Judges. The first praise it, allow it, & meruel at it, the secōd hate it & blasphemie it. The third wolde haue such miracles wrought, as they appoint neither are they any other at all tūmes, before whom y<sup>e</sup> gospell is preached in y<sup>e</sup> worlde. Therefore the preachers in this behalfe must, as Christ did, dispute, reason, cōtēd with the aduersaries, & by no meanes suffer them, or wincke at them, but stoutly and valeauntly defende the Lord Christ, his cause & worde, what soeuer aduersitie followeth, and not to regarde thoughte they seme to labour in vaine and to profite fewe. We haue done our dutie, if we haue disclosed their blasphemies. If they heare not, farewel they, so that they vnderstand what they haue done, and whom they haue contemned, despised, set at naught, blasphemed and rayled vpon.

Christ first of al, answereth thē, that sayde, he cast out devils by the helpe of Beelzebub prince of the devils. These he cōfuteth w<sup>th</sup> such a reaso<sup>n</sup>, as no reasonable mā can deny it. That kingdom, saith he which is bound in irē it selfe, must nedes come to desolation. If therfore

Preachers  
haue authori-  
tie to rebuke y<sup>e</sup>  
sinnes of all  
men without  
exception.

Preachers  
may be no mē  
preachers.  
Gal. 1.

Marke this  
well O thou  
preacher.

Christ con-  
fute his  
saying.

*The third Sondag in Lent.*

*Discorde.*

one deuill cast out an other, this then foloweth, that þe deuilles are together by the eares amōg them selues, & so must their kyngdom come to naughte. And this is so true, þe euē in families or houtholdes discorde maketh hauocke of al thinges. For if the man & the wife be at variance amonge them selues, stryue one to hurte an other, one to speake euill of an other: then must the familie and houtholde nedes perishe & come to naught. Examples do teache, that discorde weakeneth, maketh feble, and vtterly destroyeth whole Empires, Kyngdomes, Cities, comon wealthes, houses & families. Therfore the Phariseyes and Scribes are here vtterly besyde them selues and clene out of their wyttes, wantyng not only the Iudgement of the spirit, but also of reason, as our aduersaries also the papistes are madde, & vtterly estraūged from all reason, whyle they conteiue and condemne so manifest trueth. For althoughe we had no scriptures, yet were we able to defende our matters, and confounde theirs euē with very reason. But this helpeth nothyng: al our labour is but loste, so styffnecked and vncircumcised both in heartes and eares are our aduersaries the papistes.

*The kyngdō  
of the deuill.*

And this here is worthy to be noted, that Christe sayeth: the deuill hath a kyngdome, and suche a kyngdom as greatly agreeth in it selfe, and defendeth their matters with high concorde and perfecte agreement, so that whosoever prouoketh one deuill, prouoketh and stirreth by all. He that hurteth one, maketh all the residue his enemies, other wise if they lyued not in suche a concorde, we shoulde plucke awaye many mo from the papistes vnto oure side. That all do not belue & receaue the worde, the cause is, that the kyngdome of the deuill is so mightie, and defendeth all their thinges

*Why so fewe  
receaue the  
worde.*

by



by diligent coniunction and coupling together of consentes & myndes. This kyngdom doste thou disturbe and greue, when thou receauest baptisme, hearest the worde of God, receauest the Sacrament of the body and blood of Christ. That the deuill doth not ouercom thee, it is because that as in the deuills kyngdom there is hygh agrement: so likewise in the kingdom of Christ there is most true concord, and singular linking together of myndes. Therefore when the deuill assaulteth thee, and goeth about to bere and trouble thee, he hath also to his enemy hym that sitteth on the right hand of God the father, euen Christ thyne heade, as he saide vnto Paule: Saul, Saul, why persecutest thou me? This is to be taken for a myghty and strong defence, yea and an inuincible fortesse, I meane, to be a christen man, seynge we haue so myghtie a kyngdome against vs: yea we shoulde not be certaine of our helth and saluation one moment of an houre, if oure helpe were not sure and certain in the grace of God: if God did not assist vs, and be present with vs thoro we his holy spirite. But here may an obiection be made against Christes confutation, that the Exorcistes or conjurers, although they be a wicked kinde of people, cast out deuils also. Verily al this cometh not of God, but of the deuill. We reade of a man that was possessed with many deuils, yet a certain priest that was a conjurer, and vled sorcerie, was so bold, as to put his had into y mans mouth that was so possessed. And what other thing is this, then one deuil to cast out an other. I answer: Paul saith, that the deuill in the latter days shall worke wonders, and do miracles: yet shall they not be true miracles, but fained, counterfait, and false. For he worketh not those miracles to aduance y Gos.

Why the deuill  
up: & chaunty  
no: agaynst  
Godes electe.

Acts. 9.

Obiection.

Exorcistes.

Answers.

ii. Thess. ii.



*The thirde sondaye in Lent.*

**The deuyl**  
worketh mi-  
racles to con-  
firme the vn-  
beleuers in  
their vnbellef

pell of Christ, and to sette forth the glorie of God, but to bying men from the true saythe, and to caste them headlong into all kynde of idolatrie. There haue bene certain saintes, as they were wont to calle them, as our Lady of Ipswicke, our Lady of Walsingham, the Roode of rest, the roode of Grace, S. Peter, S. John Shorne, &c. to whom they were wont in tyme past to sende such as were possessed with the deuyl, that they myght there bee made whole, and so manye tymes it came to passe. But the deuyl was not therfore caste out, as though he coulde no longer haue there remained, but he was content gladly to depart, to confirme them in their superstition and vnbellefe. As the deuyl also hath many tymes fained, that he is asfeard of all halowed. candell, salt, palmes, holy water, holy bread, holy fyre. &c. When notwithstandinge he dyd it only to this ende, to encrease superstition, to banishe all true faith and religion, to diue men from the luyng God, vnto dumbe and beggerly ceremonies, that they whiche are all redy snarled with the bondes of idolatrie and superstition, might be holde the more strongly with the same, and confirmed, lest at any tyme they should begyn to leane and truste vnto the woorde of God and his mercy, and so at the laste bee saued. All suche miracles, sygnes, and wonders, are wrought by the deuyl, and ar lying, false, and vnttrue: as S. Paule termeth them, yea they are nothyng els then playn sorcerie and iuglynge, to deceaue them that are vnsaythfull, because they would not embrace the truth, that they myght be saued. Thynke thou those to be the true signes and miracles, wherwith Christe & the Apostles through the word did cast out the deuyl, so y he against his wil was compelled to depart. If or ther was no such

dalliance.

**The subtiltie**  
of the deuyl.

**2<sup>o</sup> Cor. 4<sup>o</sup>.**

**1<sup>o</sup> Thes. 5<sup>o</sup>.**

dalliance, neither declared he himself of his own freewill to go away. In those miracles y<sup>e</sup> deuill was enforced against his will to geue place to the word of God, & y<sup>e</sup> vnto this end, y<sup>e</sup> the glorie of God might be set forth, & the christen religion confirmed & stablished: this dothe not the deuill gladly. Therfore in such agony, conflict, & strife against the deuill, crosses, halowed candels, holy water, & such other trifles do no good at all. Where it is for the deuills profit, and for the enlargement & confirmation of his kyngdom in all superstition, idolatrie false religion, wickednes, &c. that he should be put out, that by this meanes the wycked wolde may receaue the punishment of their frowardnes, because they wyll not call vpon Christe, and so be the more depely drowned in superstition: there it is possible, that the deuill will suffer himselfe to be expelled and caste out of suche wicked persones, as Sorcerers, Necromancers, witches, and such lyke are. For thys is not done to the ende, that the Gospell maye be aduanced, and the truthe knowen, but that errour may be confirmed that the more authoritie may be geuen to monkerie, to the invocation of Saiuctes, to Pilgremages, to Vigiles, to Masses, and to suche lyke trumperie. For the mayntenance of these thynges, wherewith the glorie of God is obscured, and the truthe of his holpe word hindred: the deuill is wel content to geue place, and to suffer himselfe to be caste oute. But where the casting out of the deuill is done to this end, that the synger and power of God may be sene, and that the kyngdome of God may be stablished: there the deuill resisteth, wastleth and sheweth him selfe brwilling to depart, and maintaineth his abode there so long as he can, as Christ teacheth in the Parable of the strong armed man.

The ende of  
true mitacles

Note.

Luc. ii.

Z.ii.

Ther.

*The fourth sondaye in Lent.*

Therefore let vs neuer forget this great exceeding mercy & singular goodnes of the Lord our God, but most humbly and hertily thanke hym, that he hath sente his sonne to be an helper vnto vs against the deuill to cast hym out, and hath geuen vs his worde, wherby euen now we also that worke is done, I meane the kyngdom of the deuill is destroyed, and the kyngdom of God is set vp and encreaced. In this grace God for his mercy euer kepe vs for his dere sonnes sake Iesus Christ our Lorde, and alone Sauioꝛ: to whom with God the father and the holy ghost, be all glorie for evermore. Amen.

*The fourth Sondaye in Lent:*

¶ The Gospell. Iohn. vi.



Jesus departed ouer the sea of Galile, whiche is the sea of Tiberias, and a greate multitude folowed him, because they saw his miracles whiche he dyd on them that were diseased. And Iesus went vp into a mountayne, and there he sat with his Disciples. And Easter, a feaste of the Iewes was nye. When Iesus then lyfte vp his eyes, and sawe a great company come vnto hym, he sayde vnto Philip: whence shall we bye bread that these may eate? This he sayde to proue hym, for he hym selfe knewe what he woulde do. Philip answered him: two hundred penyworth of bread, are not sufficient for them, that euery man may take a lyttle. One of his Disciples ( And now Simon Peters brother ) sayeth vnto hym. There is a lad whiche hath fyne Barlye loaves and two fishes: but what are they amonge so many? And Iesus sayde: make the people sit downe. There was muche grasse in the place. So the men sat downe, in number about

fyue



siue thousande. And Iesus toke the bread, and when he had geuen thanks, he gaue to the Disciples, and the Disciples to them that were set downe, and lyke wyse of the fyshes as muche as they would. When they had be eaten yneough, he sayde vnto his Disciples: gather vp the broken meate whiche remayneth, that nothyng be lost. And they gathered it together, and fylled .xii. baskettes with the broken meate of the fyue barley loaves, which broken meate remayned vnto them that had eaten. Then these men (when they had sene the miracle that Iesus dyd) sayde: this is of a tructhy the same Propheete that shoulde come into the worlde.

THE EXPOSITION.



In this Gospell we learne, that our Sauiour CHRIST hath a syngular and special care for them that solow him, that seeke the kynngdom of God, and the rightuousnes thereof, and sette theyr chief delectation and pleasure in hearyng the worde of God, and in practysing the same, so that all such shall want no good thyng necessary for theyr lyuynge, but shall haue abundantlye what so euer is needfull, so farre is it of, that they neede to despayre of Goddes prouidence in this behalfe, as though he were ledde wyth no care at all towarde theyr, and theyr necessities. Thys doctrine the wicked worldlyngs and couetous carles are not woorthy to heare, muche lesse to beleue, seynge theyr myndes are othir wyse sette. In dede they heare, that Chylte bountously wroughte thys great miracle, but they doo not beleue, that Chylte wyll doo the same for theyr. Therefore are they all together gruen to the worlde, scrape and rake together, what so euer they can gette by hookc or by crooke, by

Math. 6.

Psalm. 34.

Chylte prouideth for his.

Worldlyngs.

*The fourth Sunday in Lent.*

right or by wrong, by lawfull or vnlawfull meanes, declaring by all theyr doynges, that they haue no good and faithfull perswasion of Gods prouidence, and that Christe neyther can nor wyll deale with them, as he dyd with this peopel, of whom oure Gospell maketh mencion. Yea some of them after the maner of Epicur- res, thinke God to bee a carelesse God, and not to re- garde hys people, but to sytte ydell in heauen, gasing about I can not tell vpon what. And therefore they thinke it to bee their charge and duetie, to carke and care, to aforesce and prouide all thynges necessary for them selues that they suffer not hunger and colde. &c. But suche men, yea rather monsters of men, Christe regardeth not. They that embrace his word, Christe conforseth them in this place, that he will fede theym, not with wordes, but with dedes, euen with all thin- ges necessarie. Let vs not doubt, thinke, or compasse in our mynde, how we should be nourysed, but letie vs put our whole confidence in Christ, whiche confy- dence without al doubt shal not deceaue vs, but bying vnto vs no lesse bounteous blessynge, then these men receaued. For Christ is alway at hande to helpe, suc- cour, and relieue them, that faithfully put theyr confi- dence and truste in hym. Cast thy care vpon the Lord saithe the Psalmographe, and he shall nouryshe thee. Yea CHRIST is of suche power, that if there re- mayne no more then fye loaues, yet can he soo blesse them, that they shal suffice fye thousand men besydes women and chyldren: And moreouer of theym also leaue so muche, that it shal farre excelle in quantitie the former stoare. For the fyrste was scarcely halfe a bassette full, but that remainned were. xii. baskets full: wherof

The faithfull  
shall want no  
good thyng.

Psalm. 34.

Iosue. 1.  
Psalm. 55.  
1. Pet. 5.

The blessing  
of God ma-  
keth all thyng  
ges plentifull.

whercof wee are taughte: that yf we beleue the word of God, and doubt nothyng thercof, framyng our lyues accordyng to the same, GOD wyll vndoubtedly care and prouide for vs, and abundantly sende vs what so euer is necessarye for our lyuynge, as we maye see in this hystorie. Although all be not godlye, that came here vnto CHRIS I, yet some of them were earnestly geuen to godlynesse, and sought more the woorde of GOD, than they were carefull for their bealy. Therefore Christe careth for theym, and byngeth it to passe, that they bee fed, when they thought nothyng of the matter. As though he shoulde saye: *Math. 6.* First of all, whatsoeuer thou be, seke the kyngdome of GOD, beleue in me, and lyue accordyng to thy vocation: and as for all other thynges, leaue the care vnto mee. Thoughe that thou haue not excesse, thoughe thou haste not thousandes: yet that thou shalte haue sufficiente, I wyll prouyde. For golde, syluer, money, &c. are not meete to bee eaten: thou haste nede of breade, whyche commethe oute of the grounde. If thou haste not plentie hercof oute of the earth: if thou hast not ground, lande, possessions &c. onely beleue, and folowe thy calling: so shalt thou not want breade.

Davely experience mynistreth vnto vs exammples *Labour.* of this thyng. Hee that in the begynnynge is but a poore scholer, beynge dyligent in his office, thorow the blessinge of GOD becommeth a greate doctour. A mayde seruant beynge diligent in her scrupce, and studiously lookyng vnto thynges of the house, through the fauour of GOD, cometh vnto suche mariage, that she is made maystress of an houlholde, hauyng substance, goodes, rycheffe, and plentie of all thynges.



*The fourthe Sonday in Lent.*

**Idelnesse.**

There is greate abundance of suche exammples in all ages. As on the contrarye parte, they that feare not GOD, care not for hys woorde, are negligent in theyr office, are ydell, and geue theym selues to slug-gyshenesse: They fall into myserie, pouertie, and beggerie, yea though they haue muche leste vnto them of theyr parentes or frendes, yet commeth it to naught, and wasteth away as snowe agaynst the sonne.

**Idelnes to  
chief mistresse  
of vices all.**

Therfore many yong men now a days, geuyng them selues rather to ydlenesse then to labour, to wyckednesse then to godlynesse, are forsaken of GOD, and by thys meanes fall into all kyndes of mysery and lewdnesse, so that eyther they dye in battaylle, or come to hangyng, or ells haue somme other shamefull ende. Whiche thyng is to bee vnderstande also of so many as feare not GOD, nor saythfully walke in their vocation, be it neuer so base and homely. All such must nedes be accursed of GOD, and be ouerwhelmed with myseries. And well worthy, for asmuche as they loue not godlynes, beleue not in Christe, folowe not hys woorde, walke not in their vocation. &c. For if they did thys, they shoulde haue GOD in all their affaires a moste sure defender, tutor, patrone, prouider, encreaser. &c. so that they shoulde lacke no good thyng.

Learnetherefore of this Gospell to beleue in Christ, and that he wyll conserue and kepe vs, and prouyde all thynges necessarye for vs, if we wyll applye oureselues to godlynes, and loue Christs word. As though he should say: If thou be godly, and fearest GOD, loke thou for thy meate at my hande, moste certainly: despayre not, though thy hyrpyng be smalle, I will blesse thy steare, and pryncyde abundantly for thee. But yf thou folowe those waies, that are wicked and vngodly, if

lye, if then thou falle into miserie, meruaile not, ney-  
ther blame thou God, but thy selfe: yea though thou  
haue gotten the goodes of the worlde, yet if thou bee  
vngodlye, they shall not surely prosper with thee, but  
they shall sodeynly consume and come to naughte, so  
that thou mayste be well assured, that he whych despi-  
seth the word of God, and obeyeth not Gods cōman-  
dement, shall neuer be pleased at the hand of God.  
Thys thyng doth Christ teache vs in this his miracle,  
in that with fyue loaves he fedeth fyue thousand men  
besydes women and chyldren, whose numbrie perad-  
venture was equall with the other. They all were fil-  
led, and yet there remayned muche. In thus doyng  
Christ setteth not foorth the bare worde, as he dothe  
in the syxt Chapter of S. Mathewes Gospell, but hee  
expresseth the same in very acte, and geueth an exam-  
ple therof. As though he should saye: I am ryche, and  
can easily fede thee. Onely see, that thou behauest thy  
selfe godly. folowe the worde of God, and kepe that.  
As touchyng thy foode, laye the care therof vpon my  
backe. This is the doctrine of faith which Christ set-  
teth foorth in this miracle vnto vs. The faithfull only  
vnderstande it: the vnfaithfull regarde it not, but ra-  
ther laugh it to scorne, as they doo all the other myste-  
ries of God.

The abstinence  
and prosperi-  
tie of the vn-  
godly shall  
not long conti-  
nue.

But besides this doctrine, there are remaining two  
thyngs, which the Euangelist doth diligently set forth.  
The first is, that Christ asketh a question of his disci-  
ples, and they answer what they thinke good. The se-  
cond is, that he commaundeth to gather vp the frag-  
mentes, that nothing perishe. Nowe as concerninge  
these .ii. disciples, Philip, and Andrew: it euidently ap-  
pereth, what is the cause, that although he prouoketh  
vs

The cause of  
incredulitie cō-  
cerning hving.



The fourth Sondag in Lent.

Philipp.

Math. 14.

Reason is an  
euill coun-  
saile in mat-  
ters of God.

Andzewe.

vs vnto saythe by this his vnloked for blessing, yet it can not be founde in vs so true, ryght, and perfect as it ought to bee. For that letteth vs, that was also an impediment to the disciples: I meane, when we onely consyder, howe muche wee haue nede of, and haue noo regarde, howe muche Christe is able to dooe, wyth his blessinge. Whilyppe leaneth to reason and sayeth, that two hundred peny worthe of breade is not sufficient, that euery manne may haue a litle morsell. If a count be here taken of the people, and compared wyth that summe of money that Whilip here nameth: it semeth to be lytle in dede. For there were not only fyue thousande men, but there were also many women and chyldren, as S. Mathewe saythe, whiche are not numbred. Whilyp foloweth the rule of reason, and accordyng vnto that maketh his accompt. Euen so we go to worke. Reason altogether ruleth in vs, and we caste our accomptes, how much we haue nede for our necessary dayly and verely expences. But when we perceauie that our goodes fayle vs, then are we out of countenance: then fall we to desperation, and thynke verily, that we shall neuer bee able to susteyne our selues and our familie.

And euen thus goeth it with Andzewe also. He perceauyng the good myl of Christ to ward the pore people, wold gladly that they were relieued, & therfore telleth Christ what prouision there is, & how that a boye had fyue barley loues and two fishes. But notwithstanding when he remembred what a great cōpany there was of hungry folke, and considered how slender the prouision was, he counted it nothyng at all. What are these (saith he) among so many? Streight waies considering the number, he casteth away saith, & thinketh it not



not possible & such a multitude can be holpen and relieved with so litle quantitie of bread & fishe. And this is a comūne fault among vs al, not only when we think of liuing, but also in all our other troubles and daungers. For we run straight waies for help vnto reason. yf reason se no help, then out of hand we fall vnto mourning & lamenting, vtterly despairing of comfort. But it were much better, if we did cast al our care vpon God & fall to no reasoning about necessary thinges. For by this meanes there shold be but one incōmoditie when any miserie shold chance. where as now thorow our care it is doubled, and yet nothyng amended. Care maketh no man riche: yea it rather byngeth disease of body & disquietnes of mynde, two great pestilences to mans lyfe. Examples in this behalfe want not. Therfore seying that reason can no otherwise do, but bee occupied about those thynges that we haue nede of, and shewe her selfe carefull about necessities, as though our whole wealthe depended of her carefulnesse and deuise, whiche is directly against faithe: The Evangelist wold not let passe this thing vntremembred, that by the exāple of the disciples we may learne, how leude and wicked such toyes of reason are, namely in Christians, whiche oughte onely to depend on Christe and his worde. After the rule of reason Philippe and Audrewe iudged truely: neither is it possible, that a man onely ledde with reason can otherwyse thinke, or haue any better Iudgement. But we Christians may not looke vppon Reason, but vppon the woord of God. Therefore we ought not so subtilly to reason, as constantly & stedfastly to beleue: & where reason faileth, there to lean vnto the worde of god & faith, & diligently to cōsider, what a noble and faithfull steward Christ is to

Note well.

Care pro-  
teth no-  
thing.

The worde of  
God, and not  
reason is to be  
considered.

*The fourth Sunday in Lent.*

God is at al  
tymes bene-  
ficiall.

3. Reg. 17.

4. Reg. 4.

is to the Christianes. We can geue no more then wee haue. But John saith here of Christe: He gaue of the loaves and fyshes, not so muche as was at hand, but so muche as he would. Neyther is it to be thoughte, that he dyd this only but oncs, and that he from henceforth wyll doo no more so among his. For, as I sayde before, his examples and miracles are publyshed and sette abrode at all tymes, not onely concernyng foode when GOD respecteth and healpeth them that are nedye and without comforte, but also in all other necessities and miseries. For he is almyghtye, and hath promysed to vs heaile and defence. Therefore all oure power is onely in thys: Where reason suffiseth not, that we shoulde make the matter by with faythe and prayer, and vndoubtedly beleue, that he is also a God vnto vs, whiche is not onely able wyth his blessing, to amplifie and encrease that lyttle we haue, as he dyd the hony and oyle of the wydowe of Sarepta, but also that he is able of nothyng to make all thynges.

Math. 6.

Psalm. 127.

This consolation and comfort ought we diligently to consyder, and onely (as Christ sayth) respecte thys, that fyrste of all we seeke the kyngdome of God, and the rightuousnes therof. As for all other thynges that we haue nede of, lette vs cast our care vpon our heauenly ffather, whyche wyll geue vnto his, euen when they slepe, as the Psalmograph sayth: that is to saye, they shall be blessed and prouyded for, and yet shal they not vnderstande, howe and whence it commeth, as as wee maye playnly see in thys myracle.

For so soone as CHRIST toke the bread into his handes, and added thereto his blessing, it was streight wayes perceaued, how it was multiplied and encreased.

ted. The fylthes also when Christe distributed theym, and commaunded thm to be deliuered to the people were encreased meruailous greatly.

Thus woulde Christ haue vs bothe to perceauie, and to beleue, that we by this meanes myghte attribute more to the secrets and inuisible richesse of God, then to our present reason and store.

The miseries  
of this our  
tyme.

Miserable is the face of this worlde. Enemies are on euery syde of vs. Discord, debate, and strife encreaseth dayly more and more. Our men and our money decay dayly. The common wealthe is come vnto lamentable ruine. All thynges go to hauocke generally, neyther is ther any hope of amendment. The pope also is not ydell, neither sleapeth he, but seketh all meanes possible to disturbe realmes, to set Princes together by the eares, to bring desolation to all those countreys that resyst his tyrannye, caste awaye his intolerable yoke, refuse his wicked doctrine, despise his diuellshe decrees, ydell inuentions, crooked constitutions, vnwritten verities. &c. and embrace, beleue, and professe the true and liuely Gospell of oure Sauour Iesus Christ. For the Turk hateth not more the name of Christe, than the Pope dothe abhorre the Gospelle that we professe. Therefore seketh he all corners, and studyeth by all meanes that may bee, to take awaye the Gospell from vs, and to restore vnto vs the olde abominations. Which thyngs when a Christen man dothe remembre, it can no otherwyse then greue him. Nowe reason begynneth to compasse with her selfe, what is best to be done, and what prouision may bee made to wythstande so great euyls. And when reason with all her deuyses and counsayles seeth no way howe to bringe to passe that she hath imagined, or els

The wicked-  
nes of the bps  
shop of Rome



## The fourth Sondag in Lent

Marke this,  
& practise it.

Iohn. 16.

Math. 16.

Psalme. 34.

1. Pet. 3.

2. Petr. 2.

Faith in the  
worde wor-  
keth constâcie  
in the heart.

Exod. 3.

can deuylse no apte counsailes, howe eyther to preuent  
or dyspatche so greate malice and displeasure, then fal-  
leth she to confusion, and at the last vnto desperation.  
Neither can reason frustrate of her purpose be free fro  
sadnesse and desperation. For fleshe and blood can no  
other wyse doo, thenne her nature requyret. But the  
Christians are in a farre better case. For when reason  
fayleth, they lay hande on the word of God, and with  
stedfast fayth beleue to receaue healepe and conforzte at  
the hand of God, accordyng to his promise. But what  
is the commaundement of the word, or what is to be  
beleued in suche an extremitie and difficultie of thyn-  
ges? Verily euen this, that Christ hath ouercome the  
world, and that the gates of hell shall not preuaile a-  
gaynst his church: The eyes of the Lorde are vpon  
the rightuous, and his eares attent vnto theyr prayers  
Who shall hurte you (saith the S. Peter) if ye followe  
that is good? Not withstanding if ye suffer for righ-  
teousnesse sake, blessed are ye. The Lorde knowethe  
howe to deliuer the rightuous out of tentation, and  
to reserue and kepe in store the wicked, and vngodlye  
against the day of iudgement vnto their condemnati-  
on and euerlastyng payne, as S. Peter in that place  
bringeth in Loth and the Sodomites for an example.  
He that on this sort setteth before him the word and  
promyse of GOD, and holdeth theym faste wyth a  
stronge faythe, hym all the reasons of the worlde,  
though they shoulde fayle, can not dismay, nor cause  
hym to despayre. For he dothe knowe, that the Lorde  
is aboue them, whyche ruleth in the myddes of hys  
ennemye, and therefore is he contented wyth all thyn-  
ges, that he maye gloryfye his name agaynst them,  
that

that are aduersaries to his worde, vere the churche of GOD, and make neyther ende nor measure against God and hys woorde, euen as Pharaο, and the Egyptians dydde: so that throught the helpe of the word the Christians thoroughe saythe haue a mooste certayne and sure hope, where reason seeth no hope at all. For reason, when it perceaueth no heale to bee at hande, despayneth streyghte wayes. But the Lord sheweth trewe heale, yf wee holde it faste, and followe godlynesse. For he that geueth hys mynde to wyckednesse and synne, and careth not for his conscience, though it be neuer so muche defyled and spotted with all abomination, and yet thynketh to enioy the promyse and the comfort therof, he is vtterly deceaued, and shall bynge nothyng vnto good effecte.

And thys faulte was in the Disciples. Nayth reason they were well instructed, but they had no respect vnto the heale of sayth, neyther dyd they consyder, what a Lorde they had of Christe. Or elles Whylippe would haue tolde an other tale after this sorte. Two hundred peny woorth of breade are not sufficient for so greate a multitude, that euery one myght haue a lyttell morsell. But we are in case good ynoughe, in as muche as thou arte wyth vs, whyche art able to fulfill and to make good, what so euer we doo lacke, for as muche as wee are in suche place, where no prouysyon canne bee made. For thou haste that power and knowledg, the whyche other haue not. And we also wold haue spoken otherwyle, as thus: There is a boye here, that hathe fyne barley loaues, and twoo fyshes. If I should haue the distribution of thym, they woulde scarcely suffice two persones. But forasmuch as thou art present, put thy helpyng hande.

The fourthe Sonday in Lent

hande vnto it, and they shall suffice as manye as are here, ynough and inough agayn, with a great portion left. This would the word and faith haue taught the. But when by the reason of their carefulnes, both the word and faith was banyshed away, it was no meruayl though they could remember no such thing. Therfore this rule is to be obserued: If thou louest y name of Christ, and notwithstanding, thou leaneest vnto reason, and vnto the deuises therof, beyng compelled, as it were of necessitie, yet see that the woorde of G O D beare the chiefe rule, and haue the vppermoste place alwaies, so that thorowe faith, thou depende wholly vpon God and his promyse. Otherwise thy helpe wil be vncertain, yea it wyl be nothing. For cursed is that man (saith the Prophet) that putteth his trust in mā, and maketh fleshe his strength, and suffreth his heart to go from the Lord.

Note thys  
counsell.

Hier. 17.

The worlde  
abuseth the  
gyftes of God  
thorowe riot.

After that Christ hathe moste noblye declared hys blessing among vs, we may not forget this commandement, that Christ gaue his disciples, concerning the gatheryng vp of suche bread & fysh as remained, that nothynge myght be lost. For as our reason in tyme of necessitie can do nothing but reckon and accompt how to compasse thinges to serue our ned:; and can not away with faith, nor yet constantly cleaue to the promyse of God: so lykewise, when the blessing of God is plentuous, the world neither can nor will rightly & thankfully vse the same. For many do abuse the blessing of God vnto excesse, prodigally and wastfully they spende it about naughte, as experience teachethe vs. If there bee a good wyne yeare, so that there is plentie of wyne, then fall the people to drynkyng, gyllynge, glosynge, quassyng, and most vnthankfully abuse  
that



that precious and good gyfte of God, as though god that yere had sent suche abundanc: of wyne onely to this ende, that the people shoulde drinke dronke. The blessing of God they ought to vse, & not to abuse: & if we haue more then presēt necessitie requireth, it ought diligently to be gathered to gether, & laide vp in store, that it may supply y lacke & necessitie that is to come, as Ioseph coucelled Pharao king of Egypte, y with y greate & plentifull encrease of the seuen former yeres, he shoulde prouide for the other seue dere yeaues y shold followe, that by this meanes there mighte be store of grayne for all his lande. In like maner when god sendeth to artificers & men of occupation a good yeaue, so that their wares be well solde, & they haue good vtterance of such thinges as they occupie: they maye not therfore abuse this blessing of God, & wastefully spede away their gaynes, but they must kepe them in store, & warely laye thē vp, y they in time to come may serue y lacke y is lyke to followe. But forasmuch as many do not this, but sped as faste as they get, & spare nothyng for the necessitie y is to come, therfore in time of nede they lacke, & God withdraueth from thē his blessing. It is mete, that they whiche abuse the gyftes of God, & riotously & wastfully spend them away, shoulde at an other tyme lacke, y by this meanes they maye learne, what it is to neglecte & not to regarde the blessing of god. And as some do, to much wastfully consume the good gyftes of god, so on y cōtrary part som do abuse thē by hourdyng them vp & niggardly keepyng them, yea & that vnto this ende, y when a dearth come, they may haue y more gayne, though it be vnto the vtter vndoinge of their poore neighbours, as we may see in our couetous cōmōrantelyke cōnemongers, whiche

In tyme of  
wralth prouid  
for dearty.

Gen. 41.

Artificers.

Cōnemongers  
g. 18.

AA

hourde

The fourth Sunday in Lent.

Prou. 11.

Note this of  
ye riche men.

The misery  
of couetous  
men.

hourde by corne in the time of cheape, that in the time of dearth they maye sel it the dearer vnto the profit of the selfes, but vnto the disprofit of other, so that they bringe not forth the blessing of God to the comoditie of other, as & when they ought, but only at suche time as maye serue their couetous desires, & they reape the greater profit. Salomon sayth: He that hourdeth by his corne, shall be cursed of the people: but the blessinge of the Lord shal fall vpon the heades of them that bring it forth, & sel it for a reasonable price. These catarpillers of the comon wealth whiche only seke their owne priuate lucre, whether it be in Corne, cattel, or other wise, are a spitefull kinde of people, hated of God and of all godly men. For as touching that Christ comandeth þ fragments & suche thinges as weare lefte, to be gathered vp, it was not commanded to that end, þ it shold serue the couetous lustes of the most couetous worldlings, but that we hauing them in store might be the more able to helpe the nedye & hungrye. But carnall reaso saith: hourde it by that thou maiste be the richer, although other by that meanes be beggered. Although God gauz his blessinge vnto thee to serue thy couetous affections, & not rather þ by it thou shouldest serue at all times the comon necessities of other. But by this meanes it cometh to passe, that these gredye gryffes lokyng continually for gayne, do not only not worke accordyng to the blessing of God to the profit of other, but they them selues also thorowe their couetousnes take no pleasure nor vse of the thinges, which they professe. For a couetous man lacketh as well that he hath, as that he hath not. Therefore as they þ beleue the worde of god, although they lacke, yet shal so be increased with goodes, that they shal haue gods plentie  
and



¶ ynough euen vnto the vttermoſt: ſo lykewiſe they ſhould  
abuse the giſtes of God vnto their owne couetouſnes,  
prouoke againſte them ſelues his curſe, that in their  
greateſt aboundance they are moſt nedie and miſerable  
For this is the miſery of the couetous worldlinges: it  
is no leſſe grieve vnto them to diſtribute and laye out  
their goodes, then it is to get them, and to ſcratch the  
together. And when any calamitie or miſchance hap-  
peneth, as it many times come to paſſe, ſo that their  
goodes haue ſome miſfortune, as their corne to be eate  
with vermine, their wyne to ware ſower, &c. Then  
are they ſo vered in their mindes (a payne worthe  
ſuche a ſinne, and a plague wortheleſt caſt vpon them)  
that the loſſe of the greue them more, than if they had  
neuer had them. What man, if he be a man in dede,  
and not rather the monſture of a man, had not rather  
to haue a litle in the feare of god with a quiet & mery  
conſcience, then to haue greate aboundance with gods  
anger and diſquietnes of minde? namely, when this is  
moſt certen, that ſuche vnumerciſull Hammoniſtes  
haue not only God their enemy, their conſcience a con-  
tinuall & vneſtfull accuſer, all good men aduerſaries,  
all poore men out cryers, curſers, and deſperers of ven-  
geaunce to fall vpon them, but alſo they haue the Deuil  
at hande with them, whiche ſo be wytteth them, and  
maketh them ſuche doltes, that they can not ſee what  
good and right is, nor liſte vp their mindes ſo muche  
as ones to be thankeful to God for his bleſſinges, nor  
yet to conſider for what purpoſe they were geue them  
of God, but remaine in ſuch blindnes of minde, ſo they  
know none other god, but Māmō, the riches & goodes  
of this world, which ſo long as they abide ſafe, they are  
ſafe, but if they ones decay, then is all their hope gone,  
A. A. ij. ſo



*The forth Sondag in Lent.*

so that thorow the suggestion of Satā many of them fall vnto desperation, hange by them selues, drowne them selues, cut their own throte, or other wise rid the selues out of the waye, & at the last for abusynge the blessings of God, & for their vnnmercifulnes they haue their porcion with the deuill, whom they haue so long serued, in that lake that burneth with fyre and bymestone. And this is the payne of this sacrilege, when the blessing of God is turned vnto a pray of mans conetousnes. The blessing of God is not to be caste awaye by riot and prodigalitie, but to be kepte and muche made of, that it maye helpe in the tyme of necessitie, and that thorowe it, the better prouision maye be made for the poore: Neither is it to be hoarded vp, but lyberally to be brought forth vnto the sustentation of the nedye, that we maye not seme to haue receaued Gods gyftes in bayne, but rather vnto such an ende as he hath appointed, that is to saye, vnto our owne necessarie conforste, and vnto the reliefe of the poore and nedye, as it is written: He hath dispersed abrode and geuen to the poore: Therefore his righteousnes abydeth for euer and euer.

Thus in this our gospel we haue heard a comfortable doctrine, howe we in all our necessities must haue an eye vnto the Lorde Christe, and vnto his worde, and altogether depende vpon the same, and loke for blessing at his hand, nothing doubting, but that whatsoeuer he hath mercifully promised vs, y<sup>e</sup> same wyl he most bounteously performe & geue vnto vs. For he is a lord both of will and power, and abundantly riche for so many as call vpon him: yea he will graunt vs more, then we dare be bolde to aske, suche and so greate is his mercy vnto them, that faythfully beleue on hym.

God

Apo. 21.

Psal. 113.

Rom. 15.

Eph. 3.

God geue vs his grace, and blesse vs, that we inaye  
 dayly more and more encrease in godlynes, seke the  
 kyngdom of God and the righteousnes therof, beleue  
 his holy worde, and liue accordyng to our vocation,  
 and calling, & in all our necessities, miseries, afflictions  
 and troubles, whether it be concerning foode or other-  
 wise cleaue vnto him and to his gracious promises,  
 alwayes lokyng for helpe at his most merciful hande,  
 thoro' our Lord Iesus Christ: to whome with the  
 father and the holye gho'ste be all honour and glo'ye  
 worlde's without ende. Amen.

The fyueeth Sondag in Lent.

¶ The Gospell Iohn. viii.



Whiche of you can rebuke me of sinne? If I say  
 the trueth, why do ye not beleue me? He that  
 is of G D D, heareth Goddes wordes: Ye  
 therefore heare them not, because ye are not  
 of G D D. Then answered the Iewes,  
 and said vnto him: saye we not well that thou art a Sama-  
 ritane and hast the deuyll? Iesus answered: I haue not  
 the deuyll, but I honour my father, and ye haue dishonored  
 me. I seke not mine owne prayse, there is one that seeketh  
 and Iudgethe. Verily, verily I saye vnto you, yf a man  
 kepe my sayinge, he shall neuer see death. Then sayde the  
 Iewes vnto hym, now know we that thou hast the deuyll.  
 Abraham is dead, and the Prophetes, and thou sayest, yf  
 a man kepe my sayinge, he shall neuer taste of deathe. Art  
 thou greater then our father Abraham whiche is deade?  
 And the Prophetes are dead: Whom makest thou thy selfe?  
 Iesus answered: If I honour my selfe mine honour is  
 nothinge, it is my father that honoureth me, whiche you  
 saye

## The fyuenth Sonday in Lent.

saye is your God, and yet ye haue not knowen hym, but I knowe hym, and yf I say I knowe hym not I shall be a lyer lyke vnto you. But I knowe hym, and kepe his sayinge. Your father Abraham was gladd to see my daye, and he salve it, and reioyced. Then sayde the Iewes vnto him: Thou art not yet fiftie yeres old, & hast thou scene Abraham? Iesus sayde vnto them: Verily, verily I say vnto you, ere Abraham was borne, I am. Then toke they vp stones to cast at hym; But Iesus hid hym selfe, and went out of the Temple.

### THE EXPOSITION.



The worde of  
god is diligent-  
ly to be heard.

The Gospell of this present sonday is full of matter, and ministereth many thinges to be considered, which all to handle at this present, time will not suffer. Therefore will we chose out of it onely this principall point, namelpe that Chyult sayth, we ought gladly to heare the worde of God: and that he which heareth the worde of God, is of God. Contrariwise, he that heareth not the word of god, is not of god. These wordes are so simply and plainly spoken of Christ, that no man wil thincke, that they be of any great weight, or muche to be esteemed. But he that knoweth these thinges truly, searcheth & pondereth earnestly, what this meaneth, to be of God, or not of God, he shal soone perceauie, that the thinges wherof Christ here speaketh, are of greate waight and singuler importaunce. For this is certen, that mā can haue no greater faulte layde to his charge, neither can he suffer anye greater infamy, then to be reported that he is not of God. All the displeasures that can chance.

Not to be of  
god is y grea-  
test miserie  
that can be.



chaunce to a man in this life, be they neuer so greuous  
and many, are not to be compared to this, that Christ  
in fewe wordes sayeth to y<sup>e</sup> Jewes, ye are not of god,  
Therfore all the matter consisteth in this thing, that we  
heare the worde of god, and kepe it. For this is euident  
thoro<sup>gh</sup> the whole story of the gospell, that they which  
wil not here the worde of God, but speake euil of it,  
and blasphemiz it, folowe the deuill, and, are obedient  
vnto him, which carryeth them whither he wyll, and  
vsyth them to what purpose he lysteth, and the langer  
the worse, as we maye see in the Gospell of this pre-  
sent Sondag. firste the Jewes are angrey, because  
Christ begynneth to preache. Afterwarde they begin  
to speake euill and spiteful wordes of hym, callunge  
him a Samaritane, and sayinge that he hath a deuill.  
This might seme to be wycked ynough. Not with-  
standynge they procede and go forwarde with their  
wickednes, and were still madder and madder. What  
makest thou, saye they, of thy selfe? to be shorte, they  
geue ouer themselves so greatly to all vngodlines and  
mischyse that at the last they bende them selues vn-  
to murder, and take by stones to kyll Christe. Into  
this horrible wyckednes are they fallen, because they  
despise the worde of God, because they blaspheme god  
and his worde, and speake euil of the lord Christ. And  
here ye see, what it is to be of the deuill: verely, not to  
heare the worde of god, to blaspheme the true god, to  
speake ill of him, and to go about to murder him: Of  
this sorte in these our dayes are stubboyme & disobediēt  
chyliden, which wil not obey their parētes, but despise  
both them & their cōmaundementes. Afterwarde they  
go is; ward in their wickednes: they curse their parētes  
and rayle on them. And although they do not execute  
A. A. iiii. the

The despisers  
of gods worde  
are the bonde  
slaves of sara.

The enemies  
of gods worde  
procede from  
wickednes to  
wyckednes.

What is to be  
of the deuill.

Stubboyme  
chyliden.

## The fyuenth Sondag in Lent.

the very acte of murder vpon them, yet wylthe they their parentes dead, or els they them selues lyue so vngrationally, that their parentes wylthe them selfes rather dead then a lyue. And all this come to passe, because such wycked children wil not heare the worde of god, nor endeuour them selues to kepe it. And thus goeth it thorow out the worlde where they wil not heare the worde of God, and frame them selfes to liue accordyng therunto, as we may see in euill speakers, lyars, blasphemers, fighters, ruffins, and suche other wicked persons, whiche go forwarde dayly more and more in their wickednes, tyll at the last they come to a shamefull ende. Of this matter haue we also experience in the Papistes, whiche the longer they continewe, the worse and madder they are. They rayle, they speake euill, they curse, they blaspheme both the worde and the preachers thereof, and neuer cease fro their furious madnes and mad furie, till they condene the worde for heresie, and the professours thereof for heretikes & Scismatikes, apprehending, them, casting them in prison, and afterwarde moste cruelly murdering them with fyre, with sweorde, with halter, with water. Merely the contempte and despising of godes worde is the greatest synne that may be. For in other synnes when a man offendeth, he may be reprovied & taught to do better, & the guiltie will acknowledge and confesse his fault, but in this synne, when the worde of God is contemned and blasphemed: the professours therof are most miserably entreated, & at the last most cruelly murdered: it is not possible, that the auctours of this most abhominable wickednes will suffer them selues ones to be admonished of their faultes, or be perswaded that they do euill. Yea they thincke, they

Do

The tyranny  
of Papistes.

The despising  
of gods worde  
is the greatest  
synne that is.



do well, and that in so doinge they please god, and do  
god hys seruice. As for the doctrine that they condēne,  
it is, saye they, playn heresie. And as touchinge the <sup>Iohn. 16.</sup>  
professours thereof, what other are they, then wicked  
heretikes, sowers of newe doctrine, deceauers of the  
poore, scismatikes, Apostatas, forsakers of the tētes  
of Israell, enemies of our mother holy church, trou-  
blers of the comon weale, and at the laste, what not?  
whome to destroye and vtterly to take awaye from  
the face of the earth, who is so farre estranged from  
the rule of reason, that will not iudge it a mooste rea-  
sonable and lawfull acte. Thus they please thē selfes <sup>Prou. 16.</sup>  
in their wickednes: They reioyce when they haue  
done euill, and ioye in their synnes, so farre is it of, that  
they are ashamed of their euill doing, where as in all  
other synnes comonly the contrarie is founde. Ther-  
fore it commeth of the deuill, not to heare the worde of  
G O D, but to blaspheme it, and to persecute the prea-  
chers of it. This wyckednes of the Papistes aboue  
all things must be eschewed of them, that hope for any  
parte of gods kyngdome, otherwise nothinge is to be  
looked for at the hande of God, but anger, indignation,  
& at the laste, death & damnation. For this is an harde  
and greuous worde, that Christ speaketh here to the  
Iewes: ye heare not the worde of god, therefore are  
ye not of God. For he that is not of God, is of the de-  
uill, and is opprest with the greatest plagues and pe-  
stilences, that can be deuised. No man can wishe vnto  
him a greater euill, then he is all redy fall into. It is  
lamentable to consider, that this great and abhomi-  
nable synne is now comon almost among all states,  
I meane, the contempte of hearinge gods worde, and <sup>The despisers  
of the worde  
can not abyde  
to be reprovēd</sup>  
specially amonge them that be of greate authoritie. If  
a man



*The fyuenth Sonday in Lent.*

a man saye vnto them : thou doest not well, that thou comest no offer to the sermons. What doest thou set them at naught? this thinge sheweth euidentlye that thou art not of god. The greatest part of the wil answer on this maner: what haue I to do with sermons? I knowe my selfe, I trow, what is best to be done. If thou be importunat vpon them, and tell them, they must take an other waie, or els they can not be saued: thou shalt fynde them by litle & litle to be exasperate and moued, that they will rayle vpon thee, & threaten the a displeasure, if thou hold not thy peace. This is suche an horrible wyckednes and greuous synne, that it maketh any Christen heart to tremble and to shake for feare, seinge that Dānnation hangeth vpon it, as Christ sayeth: he that heareth not the worde of God, is not of god, but he is the sonne of the deuill: namely when they are so frowarde and wicked, that they will not only not do well, but they wyll also defende their euill, as the Jewes in this our Gospell do, and saye: Saye we not well, that thou art a Samaritane, and hast a deuill? This is y very deuill, that chalengeeth vnto hym the honour of God, desiereth to be counted holy, and by no meanes suffreth to be reprovcd. And this is one parte, that whosoever heareth not gods worde, the same is not of God, but of the deuill. But this is not so to be vnderstande, as though the deuill had made them, and geuen them their mouth, eyes, reason and so forth. Nay all suche thinges are of Godes creation and gyfte. Therefore muste a man make a difference betwene the thinge and the vse thereof. That man whiche is good and deceaueth, had a good tonge geuen hym of God, but the abuse of the tonge is of the deuill, because he geueth his  
tonge

John. 9.

What it is to  
be of the deuill

tonge vnto the deuill to be abused, euen to blasphem  
me God & his holy wordz. So lykewise God geueth  
hole and good eyes: But he that abuseth them vnto  
the contemplation and beholdingz of vayne, fyl  
thy and vnhoneste thynges, that cometh of the de  
uill. In lyke maner when the hearte thincketh vni  
cleane and cruel thinges: the very hearte it selfe of the  
owne nature is not euil, and is of god, but the euil vse  
thereof is of the deuill. Contrariwise, that is understad  
to be of god, when the eares are put to this vse, that  
they heare the worde of God, & can be contented to be  
reproued, when they do amisse. Also when the tonge  
is occupied in prayer, in teachinge, in edifynge and  
confortynge other, suche eares and tonge are of God,  
and without faulte. For they are put vnto that vse, <sup>what it is to</sup>  
for the which god made them. <sup>be of God.</sup> So in like maner, when  
the heart thincketh honest, pure, chaste, & godly things,  
as howe our neighbour maye be edifyed, and not of  
fended, howe Godes glorie may be set forth and not  
hyndred: suche an hearte is the creature of God, as the  
eares and the tonge lykewise are, and doth right wel  
please god. But they are therefore named to be of god,  
because they wolde not, that these their members shold  
thincke, speake, and heare anye thing, that shoulde be  
againste God. And if it chance at any tyme that we  
fall by speakynge euil by bringe angry, &c. Yet we  
returue again, we confesse that we haue done amisse,  
and aske forgiveness. This cometh sometime to passe  
thorowe the euill behauiour of other, or by chaunce,  
and somtyme before we be aware of it. But we re  
pent vs hereof, and make haste to come again into  
the right waye, with a ful purpose neuer to fall into  
the lyke againe. But they are the deuilles children,  
which

The proper  
tie of Gods  
children when  
they offend.

*The fyuenth Sondag in Lent.*

which stubburnely go forth styll on in doynge euil, and  
yf they be reproued, they stoutlye and arrogantlye  
answer: what care I for it? as disobedient and styf-  
necked children do, when they are corrected of their pa-  
rentes. These are of the deuill, and become daily worse  
and worse. For the deuill, will not suffer them to rest,  
nor to be quiet. First they despise the worde: after-  
warde they blaspheme, curse, and speake euill: last of  
all after the maner of the Jewes, they take vp stones  
and go about murder. By these properties the deuils  
whealpes be knowen. For he is a murthurer, a calum-  
niatour, an accuser, a pycker of quarelles, and a des-  
piser of god and his worde euen from the beginning.  
Therefore let this doctrine be a defence vnto you a-  
gainste this moste abhominable synne, that ye also do  
not despise the worde of God, but gladly heare it, and  
diligentlye exercise youre selfe in the meditation and  
study therof both night and daye, and learne to frame  
your lyfe accordyng to the same. Then shall you be the  
sonnes of God: other are the children of the deuill.  
For they haue lost the worde, lyfe, righteousness, and  
are the very bonde slaues of the deuill. Neither can  
this any thing at all helpe them, that they are of great  
power & riche. In this synne stycketh the Pope euen  
vp to the harde eares, with all his complices. For he is  
euer against the worde of God, and for it persecuteth  
and tormenteth the Christians, more cruelly then the  
Turke doth. And by this may ye know that the de-  
uill is in him, & that he belongeth vnto the deuill with  
all his. But they that gladly heare the worde of God,  
are of god. Nowe what is god? he is no murthurer  
but a creatour and maker, fro whom all lyfe cometh.  
But the deuill neuer made man nor gaue hym lyfe.

Ther-

The proper-  
ties of the de-  
uils children.

John. 7.

Psal. 1.

The pope is  
an enemye of  
gods worde.



Therefore as God is a lyving god, so lyke wise is he the  
 very lyfe of all them, that are of hym, and heare his  
 worde. This doth Christ confirme here with this his  
 notable saying, worthy for ever to be remembred: be-  
 rely verely, I saye vnto you, if any man will kepe my  
 worde he shall neuer see death. But what other thinge  
 is it, to kepe y<sup>e</sup> worde of God, then neuer to departe fro  
 it: and to beleue, that whatsoeuer Christ hath promi-  
 sed vs in the gospel concernyng forgiuenes of synnes  
 and euerlastyng lyfe, is true, and to remayne in the  
 same faith and hope vnto the ende, he that doth thys,  
 saith Christ, hath euerlastyng life, neither nedeth he to  
 feare sinne, hell, nor the laste iudgement. For to suche  
 one, all is grace and mercie, death in dede shal assaulte  
 the faithfull, and flea the bodie of them, yet shal they  
 not fele it, as they do, whiche are vnder the power  
 of the deuil, and dye without the worde of God. For  
 they die vnwillingly, spurne against death, take on as  
 though they were madde, rore out lyke lyons, refuse  
 death, and wold by no meanes dye, and yet dye must  
 they. Psea if it were possible, they wolde leape thoro  
 a thousand fyres to escape death. But so shall not they  
 do, sayth Christe, that be my disciples, that heare my  
 worde and kepe it. For when they lye vpon their  
 bed and muste dye, they shall haue no suche trouble,  
 turmoyle, and disquietnes. They shall haue ioye and  
 peace in their heartes towarde God, confortyng them  
 selues with the hope of a better lyfe to come, & in that  
 hope as persōs fallen on sleape, sweetely departe with-  
 out feare or tremblinge. For although death shall cor-  
 porally flea them, yet shal that death be so apalled and  
 made of no force, that it shall not be felt at all, enen as  
 though a man should sweetely fall a sleape vpon a softe

The worde of  
god deliuereth  
from death.

What it is to  
kepe the word  
of God.

Death.

The death of  
the wicked.

The death of  
the good.

## The fyueeth Sonday in Lent.

pillow, as we many times see in suche as for their offences are condemned to die. when they go to suffer, being before wel instructed in the worde, and faithfully beleyinge the same, they offer them selues gladly, willingly & with a mery and chearefull hearte to dye. They feare not, neyther treble they, as these do whiche fele no consolation nor conforste in þe worde, for he that feleth death, and is not armed with the worde of god against death & the terrours of the same: he is madde, wode, & frantike, & fareth as though he were in desperation, yea and possessed with the deuil. Consider therefore, (O dearely beloued) what a great treasure & precious Jewel ye get, when ye diligently & gladly heare the word of God. The firste is this, ye know þe ye are of god, & haue ouercome þe deuil and al his infernal armie, & þe neither sinne nor damnation hath any power ouer you. Moreover what soeuer shoulde be objected againste you to the hyndraunce of your saluation, it can not preuaile againste you, but ye shall easely overcome it. But contrariwise, the worlde with the leaste trouble þe cometh, wareth madde, is impaciet & falleth by to vtter desperation. The Christians vndoubtedly in this worlde haue many troubles. For þe worlde & the deuil hate the most extremely. Therefore are they at al times in daunger of life, of goods, of fame, & of al þe euer they haue. Now how shal they fynde meanes, to suffer these thinges paciently: verely by none other waye, then by holdinge faste the worde, and cleauinge harde to the same, & saying: let it go, as it wil go. I am not of the world, but of god: for if I were of þe world, þe worlde wolde deale otherwise with me. But I had rather a thousand times, þe worlde should hate & persecute me, then loue me, & so fal out of the fauour & good will

What cometh  
ditie we haue  
by hearynge  
the worde of  
God.

The true christi-  
ans are ne-  
uer free from  
the crosse.



will of god. where the minde is thus affected & settled,  
all the troubles & aduersities of þ worlde passe awaye  
as a cloude, or as a byrde that is swyfte of wynges.  
They shewe them selues a litle while vnto vs, but  
straight way they are gone. Let this be your greate &  
singuler consolation, that euen in this life ye fele the po  
wer of þ worde: but specially then whē death cōmeth,  
which now thorow þ faith that ye haue in the worde,  
is euē as a swete & pleasaunt slepe. And as he þ wal  
keth i darkenes, & perceaueth not þ theaues, is þ soner  
oppressed & ouerthrowen, yea & þ befor he be ware, euē  
so goeth it w the faithfull: the deuil is the theife & mur  
therer, & hath sworn our bodely death, so þ we cā not  
escape it, not withstanding when we are enarmed with  
the worde, & holde faste þ, we shal scasely fele death, or  
any payne therof. For the worde setteth men in a ioye  
ful and quiet state, & maketh their cōsciēces cherefull,  
mery and gladde, so that they despaire not, when ad  
uersitie cōmē, neither make they any busines, whē they  
loose their promotiōs & lyuinges, but kepe patience in  
all kinde of aduersitie: yea when death cōme, they em  
brace it, & ioyefully receaue it without any feare at al,  
onely this is their conforte, that for Christes sake they  
haue a merciful father in heauen. For this they learne  
in the word, without þ word they can learne nothing.  
If there were non other cause, that we should desyre  
the knowledge of gods word, but only to learne how  
we ought to take these dayly tribantes & aduersities  
that chaunce vnto vs, it might worthely senie a cause  
sufficient. But this is nothing in comparisōn of þ last  
miserie, that cōmeth by death. For as cōcerning that,  
it is euident, that then there is no helpe in any phisition  
or in any other thinge. Christe alone our Lord is he,  
whiche

Death to the  
faithfull is  
swete & plea  
saunt slepe.

The worde of  
god is a strong  
bucklar ag: all  
aduersities.



*The fifteth Sondag in Lent.*

which helpeth vs, which also ought to be more esteemed of vs, then al the things in the worlde. But how goeth it with vs? whē he offereth vs this helpe & remedie, yea and bringeth it home to our owne doores, we despise it, and set naught by it. This therfore chaunceth vnto vs worthely afterwarde, that we be not of God, and so by litle and litle dayly fall more and more into more greuous sinnes, and become worse & worse, as it is sufficiently before sayd. When suche are at the point to dye, they can fynde neyther helpe nor counsel. And what remaineth there for all suche, then lamentation, feare, tremblyng, horrour, pollyng out, roying, yea desperation and damnation? Therfore this is the principal point of doctrine contayned in the Gospell of this present sondag, that we diligentely embrace the worde, gladly heare it, and faithfully beleue it. If ye do this, then shall ye ouercome synne, deuyll, death, hel, &c. And althoughe death shall take you out of this lyfe, yet shal ye fele no payne of hym, but it shalbe vnto you as a moste swete and pleasaunt slepe. For the worde of God is suche a conforste and present helpe, that it bringeth vnto vs a quiet lyfe, a mery cōscience, & euerlastyng saluation. As for the vngodly and suche as despyse the worde of God, there can no more muchief be wysshed vnto them, then they suffer all redy. For seing they heare not the worde of God, they are not of God. As an vnruely childe, whiche despyseth the commandement of God, careth not for his parentes. What can be spoken more vnto his repproche, then that he is the sonne of the deuill, and not of God? This is not lightly to be regarded, or to be set naught by. For it were better to be the bonde slaue of the Turke, or of any other most barbarous and cruell tyrant, then to be the

to be the captiue and bondflaue of the deuyl, which is  
 an accuser, a calumniatour, a picker of quarels, a mur-  
 derer, and seketh all means possible to cast vs into vt-  
 ter destruction. Take hede of this mischiefe, and dily-  
 gently consider with your selfs, in what gret reuerence,  
 and estimation ye ought to haue the woorde of God.  
 For there is none other reskue, help, or remedy against  
 euerlasting death, deuyl, sinne, hell, &c. then to hold fast  
 the word of Christ, that is to say, to beleue his promise  
 and thorow faith in his worde to haue a sure hope of  
 euerlastyng saluation. For when Christ saith: He that  
 wyll kepe my woorde, shall neuer see deathe. He mea-  
 neth not the lawe that God gaue to the Jewes by  
 Moyses. Whiche lawe although it bee a trewe, holy,  
 and profitable doctrine, yet seyng we because of our vi-  
 cious and corrupt nature can not obey that doctrine,  
 it is become vnto vs the ministerie of deathe, and al-  
 waies reproveth, accuseth, and condemneth our sinne  
 before God. Therefore haue we uede of an other word  
 that we may be delyuered from synne, and be iustified  
 before God. And that nowe is the woorde of Christe  
 where he sayth: He that beleueth in me, shall neuer se  
 deathe. This worde muste be apprehended and layde  
 hande on with a strong faith, so that we may by no  
 means doubt, but that it is true, which Christ promy-  
 seth. For he that refuseth the worde, and taketh coun-  
 sell of his owne deuise, he shal fynd death and not life.  
 Therefore in the agony of death, not according to þe we  
 fancie, but according to þe which we heare in the word  
 must we iudge and saie. I see that I must die, but I  
 heare the promise and word of Christ my Lorde, that  
 thorow hym I shall haue life. For as touchyng sinne,  
 for the whiche I must nedes suffer death, it is vtterly

Of what  
 word Christe  
 speaketh.

The lawe of  
 Moyses.

The lawe of  
 the Gospell.



*The fyfth sonday in Lent.*

Synne is the  
cause of death

taken a waye by hym, so that God for his deathe and resurrection, wyll be mercyfull vnto me, and geue me euerlastyng lyfe. This is truely to kepe the woord of Christe. But it is an harde thyng to haue this saythe. For flesh and blood can not other wise bee perswaded then as they fele and proue. Against this perners and froward reason must we strue, and aske of God, his holy spirite, that he may stablishe our hearts throughe the worde, that they may retaine and keepe the true faith. What the cause is, why the worde of Christ is of so great efficacie, myghte, and power, Christe hym selfe sheweth in the ende of this Gospell: And in thys popnt he so greatly moueth the Jewes, and stirreth them vnto anger, that they are ready to stone hym vnto deathe. For this troubled the Jewes, that Christe said, his worde preserueth and defendeth from euerlastyng death, forasmuche as they sawe, that Abraham Moyses, and other holy men, which be greatly commended in the holy scripture, wer dead. They thought that Christ was muche inferiour to them, and that it was a matter worthy to be laughed at, that he should so muche bragge, boast, and sette out his worde. But Christ answered: Abraham desired to see my daye, he sawe it and reioyced, that is to say: If Abraham had not kept my word, he had dyed euerlastyngly, and ben damned for ever. Before Abraham was, saith Christ, I am. And that is thus muche to say: I am almighty and euerlasting God. Now he that wil be deliuered from his synnes, escape euerlastyng deathe, and come vnto euerlasting life, he must be holpē by me, and seke help at none others had but at myn alone. This could neither Moyses nor any of the Prophets speke truly of them selues. For they were all men. But Christ is god and

Faith is the  
gft of God.

Christe God &  
man onely sa-  
ueth.



and man. Therfore is he able to geue life & euerlasting saluation, & none but he alone. This is a great confort and a most sure confirmation of our saulhe, where we confesse y<sup>e</sup> Christ is true & euerlasting God, as we haue the like testimonies of this thing in many & diuers places of the Euangelical history, & our whole trust shold be in hym, & in his word, & in none other. For this is y<sup>e</sup> word of god, & can by no means deceiue vs. What soeuer he speaketh is certain and sure, & is neuer void, but is as sure, as God by his word made heauen & earthe of nothing. Lerne this diligently, and with thankful hearts knowledg this inestimable benefit and pray y<sup>e</sup> God by his holy spirite may kepe you in y<sup>e</sup> truth of his word, & receiue you into euerlasting life through Christ his sonne, to whom with the father and the holy ghoſt be all honour and glorie for euer and euer. Amen.

*The Sonday next before Easter, cōmonly  
called Palme sondaye.*

¶ *The Gospell. Math. xxvi.*



¶ *And it came to passe, when Iesus hadde finished all these sayinges, he sayd vnto his Disciples: Ye knowe that after two dayes shalbe Easter and the sonne of man shal bee delyuered ouer to be crucified.*

*Then assembled together the chief Priests and the Scribes and the elders of the people, vnto the Palace of the high Priest (whiche was called Caiphas) and healde a Counsell, that they myght take Iesus by subtiltie and kill hym. But they said: not on the holy day, lest there be an bpꝛoze amonge the people. When Iesus was in Bethanſe in the house of Symon the Leaper, there came vnto hym a woman, hauinge an Alabaſter boxe of pꝛecious*

*W.B. ii.*

*opnts*

## *The sonday next before Easter.*

oyntment and powred it on his head as he sat at the boorde. But when his disciples saw it, they had indignatiō saying: Wherto serueth this wast? This oyntment might haue ben well sold, and geuen to the poore. When Iesus vnderstode that, he sayd vnto them: Why trouble ye the woman: for she hath wroughte a good woorkē vppon me. For ye haue the poore alwayes with you, but me ye shall not haue alwayes. And in that she hath caste this oyntment on my body, she did it to bury me. Verily I say vnto you: Wher so euer this Gospell shall be preached in all the worlde, there shall also this be tolde that she hath done, for a memoriāll of her. Then one of the twelue (whiche was called Judas Iscarieth) wente vnto the chiefe Priestes, and sayde vnto them: What will ye geue me, and I will deliuer hym vnto you? And they appointed vnto hym xxx. peces of syluer. And from that tyme forth he sought oportunitie to betraye hym. The first daye of sweete bread, the disciples came to Iesus, saying to him: Where wilt thou that we prepare for thee to eate the Pascheouer? And he sayde: Go into the Citie to suche a man, and say vnto hym: The master saith, my tyme is at hande, I will kepe my Easter by thee with my disciples. And the disciples dyd as Iesus hadde appoynted them, and they made redy the Pascheouer. When the euen was come, he sat downe with the twelue. And as they dyd eate, he sayde: Verily I saye vnto you, that one of you shall betray me. And they were excedyngē sorrowfull, and beganne euery one of them to saye vnto hym: Lorde is it I? He answered and sayd, he that dyppeth his hande with me in the dyshe, the same shall betraye me. The sonne of man truly goeth as it is wryten of hym: but wo vnto that man by whom the sonne of man is betrayed it hadde bene good for that man yf he had not bene borne. Then Judas, whiche betrayed hym, answered and sayde: Master, is it

¶ He sayd vnto him: thou hast sayde. And when they were eating, Iesus toke bread, and when he had geuen thanks, he brake it, & gaue it to the disciples, and said: Take, eate, this is my body And he toke the cup & thanked, & gaue it to them saying: Drinke ye all of this, for this is my bloud (whiche is of the new Testament) that is shed for many, for the remission of sinnes. But I say vnto you, I will not drinke hence forth of this fruite of the vine tree, vntill that daye when I shall drinke it newe with you in my fathers kyngdom. And when they had sayde grace, they went out vnto mount Oliuete. When saide Iesus vnto them: All ye shalbe offended because of me this night. For it is writtenc: I will smyte the shepherd, & the shepe of the flock shalbe scattered abroad: but after I am risen again, I will go before you into Galile, Peter answered and saide vnto hym: Though all men be offended because of thee, yet will I not be offended. Iesus saide vnto hym: Verily I saye vnto thee, that in this same night, before the Cocke crowe, thou shalt denye me thrise. Peter saide vnto hym, yea though I shoulde dye with thee, yet will I not denye thee, lyke wyse also sayde all the disciples. Whenne came Iesus with theym vnto a farme place (whiche is called Gethsemane) and sayde vnto the Disciples: Sytte ye here whyle I go and praye yonder. And he tooke with hym Peter, and the two sonnes of Zebede, and beganne to waire sorrowfull and heauye. When saide Iesus vnto them: My soule is heauye euen vnto the deathe. Tary ye heare, and watche with me. And he wente a littell farther, and felle flatte on his face, and prayed, sayinge: O my father, if it be possible, let this cuppe passe from me; neuerthelesse, not as I will, but as thou wilt. And he came vnto the Disciples, and founde them a slepe, and sayde vnto Peter: What, coulde ye not watche with me one houre?



*The Sonday next before Easter.*

Watche and praye that ye enter not into temptation. The spirit is willing, but the flesh is weak. He wente away ones again & prayed saying: O my father, if this cup may not passe away from me, except I drinke of it, thy wyl be fulfilled. And he came and found them a sleepe agayne, for they: eyes were heauye. And he left them, and wente agayne and prayed the thirde tyme, saying the same wordes. Then cometh he to his disciples, and sayde vnto them: Sleepe on now and take your rest. Behold the houre is at hande, and the sonne of man is betrayed into the handes of sinners. Kysse, let vs be goyng, beholde he is at hande that doth betray me. Whyle he yet spake, loe Judas one of the number of the twelue came, and with hym a greate multitude with swordes and stauers, sent from the chief Priests and elders of the people. But he that betrayed hym, gaue them a token, saying: Who soeuer I kysse, the same is he, holde hym faste. And forthwith he came to Iesus and sayde: Hail Master, and kysed hym. And Iesus sayd vnto hym: Friend wherfore art thou come? Then came they and layde handes on Iesus, and toke hym. And beholde, one of them whiche were with Iesus, stretchede out his hande and drewe his sworde, and stroke a seruant of the hye Priestes, and smote of his eare. Then sayde Iesus vnto hym: Put vp thy sword into the sheathe, for all they that take the sword, shall perish with the sword. Thinkest thou that I can not now pray to my father, and he shall geue me euene now more then twelue legions of Angels? But how then shall the Scriptures be fulfilled: For thus muste it be. In the same houre sayde Iesus to the multitude: Ye be come out as it were to a thiefe with swordes and stauers for to take me. I sat dayly with you teaching in the Temple, and ye toke me not. But all this is done that the Scriptures of the Prophetes myght be fulfilled. Then all the Disciples forsoke him and fled. And they toke Iesus and led him to Caiphas the hye priest,

wher

where the Scribes and the Elders wer assembled. But Peter solowed him afaire of vnto the hie priests palace, & went in, and sat with the seruants to se the end. The chief priests and Elders, and all the counsell sought false witness against Jesus) for to put hym to death) but founde none, yea when many false witnesses came, yet found they none. At the last came two fals witnesses, and sayde: This fellowe said, I am able to destroy the Temple of God, and to buyld it agayn in thre daies. And the chief priest arose, and said vnto him: Answerest thou nothing: Why doo these beare witness against thee: But Jesus held his peace. And the chief Priest answered and said vnto hym: I charge thee by the liuinge God, that thou tell vs whether thou be Christ the sonne of God: Jesus said vnto hym, Thou hast said, Neuerthelesse I saye vnto you, hereafter shal ye se the sonne of man sitting on the right hande of power, and commynge in the cloudes of the skye. When the hie Priest rent his clothes, saying: He hath spoken blaspheemye, what nede we of any more witnesses: Behold now ye haue heard his blasphemie, what thynke ye: They answered and sayde: Hee is woorthye to dye. Then did they spit in his face, and buffeted hym with fistes. And other smote hym on the face with the palme of their handes, saying: Tell vs thou Christ, who is he that smote thee: Peter sate without in the Court, and a damosel came to hym, sayinge: Thou also wast wyth Jesus of Galilee. But hee denyed before them all, saying: I wote not what thou sayest. When he was gone out into the Porche, another wenche sawe hym, and sayde vnto the other that were there: This fellowe was also wyth Jesus of Nazareth. And agayn he denyed with an othe, sayinge: I do not know the man. After a whyle came vnto hym they that stood by, and said vnto Peter: Surely thou art euen one of them,

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foꝛ thy speeche bewrayeth thee. Then beganne he to curse and to sweare that he knewe not the man. And immediatlye the Cocke crowe, and Peter remembred the woorde of Ihesu, whiche sayd vnto hym: Before the Cocke crowe, thou shalt denye me thyse: and he wente out, and wept bytterly. When the moꝛnyng was come, all the chiefe Priestes and Elders of the people healde a Councelle agaynste Iesus, to put him to death, and broughthe him boande, and deliuered him vnto Pontius Pilate the deputie. Then Judas (whiche hadde betrayed him, seing that he was condemned, repented hym selfe and broughthe againe the. xxx. plates of siluer to the chiefe Priestes and Elders, sayinge: I haue sinned, betrayinge the Innocent bloode. And they saide: What is that to vs? See thou to that. And he caste downe the syluer plates in the Temple, and departed, and wente and hanged hymselfe. And the chiefe Priestes tooke the siluer plates and saide: It is not lawfull foꝛ to put them into the treasure, because it is the price of bloode. And they tooke counsel, and bought with them a potters field to bury strangers in. Wherefoze the field is called Acheldema, that is the field of bloud, vntill this day. Then was fulfilled that whiche was spoken by Hieremye the Prophete, sayinge: And they toke. xxx. siluer plates, the price of him that was valued, whome they boughte of the children of Israell, and gaue them foꝛ the Potters field, as the Lorde appoynted me. Iesus stode before the Deputie, and the deputie asked him, sayinge: Art thou the kinge of the Jewes? Iesus said vnto hym: Thou sayest. And when hee was accused of the chiefe Priestes and Elders, he answered nothinge. Then saide Pilate vnto hym: Hearest thou not howe many witnesses they laye against thee? and he answered him to neuer a worde, in somuche that the Deputie meruailed greatly. At



ly. At that feast, the Deputie was wont to deliuer vnto the people a prisoner, whom they would desire. He had then a notable prisoner called Barrabas. Therefore when they were gathered together, Pilate sayde: Whether wyl ye that I geue lose vnto you Barrabas, or Iesus whiche is called Christ? For he knew that for eny thei had deliuered him. When he was set downe to geue iudgement, his wife sent vnto him, saying: haue thou nothing to do with that iust mā: for I haue suffered this day many things in my slepe because of him. But the chief Priests & Elders perswaded the people that they should aske Barrabas, and destroy Iesus. The deputie answered and said vnto them: Whether of the twaine wyl ye that I let lose vnto you? They said Barrabas. Pilate said vnto them: What shall I do then with Iesus, that is called Christ? They all said vnto him: let him be crucified. The deputie said: What euill hath he done? But they cried more, saying: Let him be crucified. When Pilate saw y<sup>e</sup> he coulde preuaile nothing, but that more busynes was made, he toke water, and washed his handes before the people, saying: I am innocent of the blood of this iust person, se ye. Then answered all the people, and said: His blood be on vs, & on our childre. Then let he Barrabas loose vnto thē, and scourged Iesus, and deliuered him to be crucified. Then the souldiours of the deputie toke Iesus into the cōmon hal, and gathered vnto him all the cōpany, and they stripped him, and put on him a purple robe, and platted a crowne of thornes, and put it vpon his head, and a reed in his right hande, and bowed the knee before hym, and mocked hym, sayinge: Haile kyng of the Iewes, And whenne they hadde spytte vpon him, they tooke the reede, and smote hym on the head. And after that they hadde mocked hym, they tooke the robe of hyr agayne, and putte hys olde raimente on hym, and ledde him

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hym alway to crucify hym. And as they cam out, they found a manne of Cyrene (named Symon) hym: they compelled to beare hys Crosse. And they camme vnto the place, whyche is called Golgotha (That is to say, a place of dead mennes skulles) and gaue hym vineger myngled with gaulle to drynke. And whenne he hadde tasted theres of, he woulde not drynke. Whenne they hadde crucified hym, they parted hys garmentes, and dydde caste lottes that it myghte bee fulfilled, whyche was spoken by the Prophete: They parted my garmentes amonge theym, and vppon my vesture dydde they caste lottes. And they satte and watched hym there, and sette vp ouer hys head the cause of his death written: Thys is Iesus kyng of the Jewes. Then were the two theues crucified wyth hym, one on the ryghte hande, and an other on the lefte. They that passed by, reuyled hym, wagginge theyr headdes, and sayinge: Thou that destroyedst the Temple of God, and dydest buylde it in thre dayes, saue thy selfe. If thou bee the sonne of GOD, come downe from the Crosse. Lykelyste also the hye Priestes mockyng hym wyth the Scribes and Elders, sayde: He saued other, hym selfe he can not saue. If he bee the kyng of Israell, lette hym now come downe from the Crosse, and we wyll beleue hym. Hee trusted in God, lette hym deliuer hym nowe yf he wyll haue hym. For hee sayde: I am the sonne of GOD. The thieues also, whych were crucified wyth hym, caste the same in hys teethe. Frome the sirth the howler was there darkenesse ouer all the land, vntyll the nynte howler. And aboute the nynte howler, Iesus cryed wyth a lowde voyce, sayinge: Ely, Ely, lama lababany, That is to saye: My God, my God, why haste thou forsaken me: Some of them that stode there, when

When they hearde that, sayde: Thys manne callethe so  
 Helias. And strenghte waye one of them ranne and toke  
 a sponge, and whenne he hadde fylled it full of vineger,  
 hee putte it on a reede, and gaue hym to drynke. Other  
 sayde, Lette bee, lette vs see, whether Helias wylle  
 come and deliuer hym. Jesus whenne hee hadde cryed  
 agayne wyth a lowde voyce, yealded by the ghosste. And  
 beholde, the bayle of the Temple dydde rent in two pars  
 tes, frome the toppe to the bottome, and the earthe dydde  
 quake, and the stoness rente, and graues dydde open, and  
 manye bodyes of Saiactes whiche slepte, arose and wente  
 out of the graues after hys Resurrection, and came into  
 the holye Citie, and appered vnto many. When the Cens  
 turion, and they that were wyth hym watchynge Jesus,  
 sawe the earthequake, and those thynges, whiche hapned,  
 they feared greatly, saying: Truly this was the sonne of  
 GOD. And many women were there, beholdynge hym:  
 a farre of whiche folowed Jesus frome Galilee,  
 mynistrynge vnto hym: amonge which, was  
 Mary Magdalene, and Mary the mo  
 ther of James and Ioses, and the  
 mother of Zebedes childzen.

THE EXPOSITION.



HIS daye is redde in the Church:  
 as ye haue hearde, the storie of the  
 paynesfull Passyon and dreadefulle  
 death of our most lounge Lorde and  
 swete Sauoure Jesus Christe. And  
 although the passion of Christ oughte  
 at all



# The Sonday next before Easter

By the passi-  
on and deathe  
of Christ we  
are deliuered  
fro me the po-  
wer of Sata.

at all tymes and euery dape, dyligently to bee re-  
membred of vs, and of euery Christian, seyng it is  
that onely and alone precious treasure, whereby wee  
are delyuered and sette at lybertie frome all the po-  
wer of helle, from Sathan, synne, deathe, damna-  
tion. &c. yet the aunciente fathers of Christes chur-  
che in tymes paste haue well prouyded, that we shold  
haue euery yeare a certayne peculiar tyme appoynted  
for this purpose, in the whyche we myght doo and  
exercise this eyther priuately or publykely. For by this  
meanes shall the Passion of Christ be the more dily-  
gently inculked and beaten into the youthe, and also  
bee the more surely engrafted in the memorie of the  
Elder sorte of people. Nowe, forasmuch as the Pas-  
sion of Christe hathe in tymes paste ben meruaylous-  
ly abused by vayne meditations and cogitations of  
superstitious and ignorant hypocrites, we wyl at this  
present leaue all suche vanitie, and declare howe the  
passion and deathe of CHRIST oughte trewely  
and profytablye to bee consydered, weyghed, and  
pondered, vnto oure synguler consolation and com-  
forte, and also vnto the amendement of our lyfe and  
conuersation. Thys shall bee brought to passe, if wee  
dyligently expend, weygh, ponder, and consyder  
these principall poyntes followynge.

The contentes  
of this sermō.

- 1 First what the Passion of Christe is.
- 2 Secondly, what prouoked and moued hym to suf-  
fer thys Passion.
- 3 Thirdly, how Christ bothe outwardly and inward-  
ly suffered.
- 4 Fourthly, what fruite and profite he hath procured  
and gotten for vs by his Passion.

First

Fyrst, the passion of Christ is none other thing, then an vnumeasurable dolour, sorowe, torment and payne, whiche he of a singular & vnoutspekable loue toward vs for our synnes, that hee myghte purge them, and vtterly put them away thoroow his satisfaction) outwardly in his body, and inwardly in his soule sustained and suffered, tyll at the laste he died on the crosse: which shalbe opened & declared more playnly herafter.

What the passion of Christ is.

Secondly, there are fyue causes, that moued Christ to suffer his most dolorous and painful passion. The first is, our synne, which could none otherwise be clesed purged, and put away but only by the passion & death of Christ. The second cause is, the greatest and vnoutspekable charitie, loue, and fauor, that Christ and his heauenly father bore toward vs men, whiche charitie coulde not abyde, that we shoulde perishe and be damned in our synnes. The thirde cause is, the euerlastyng counsell and prouidence of God, wherewith he determined by this meanes to shewe his loue, and to deliuer mankynde frome synne. The fourthe cause is the trewe and faithfull promise whiche he made in tymes paste. Dute of the whiche afterwarde foloweth the blyndnes and indignation of the Jewes, whiche is the fyfte cause.

The causes that moued Christ to suffer.

Gen. 3.

As touchyng the fyrst cause, I mean our synne, the holy Prophete Esaie speaketh on this maner: He was wounded euen vnto the death for our synnes, and broken on pieces for our wickednesses. In these wordes the Prophete declareth, wherfore Christ was so euill handled, and so greuously punished, verily not for his owne synne. For he is the onely begotten and derely beloued sonne of God, which neuer committed synne, neither was there euer found any guyle in his mouth.

The fyrst cause.

Esa. 53.

1 Pet. 2.

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Esai. 53.

Psal. 69.

1. Pet. 3.

Rom. 8.

1. Cor. 1.

yea for our synne, for thyn and myne iniquitie was he wounded and broken on peces. Therfore saith the prophet: For our sinne. Now that he saith (Our) that is, for the synne of all men did he suffer and die. For whē he had ones takē vpon him our infirmities & diseases, then must he also die for our synnes and wickednesses, as the prophete saith in the afore recited chapter, the Lord hath laid the iniquitie of vs all vpon hym. And a lytle after the prophete speaking in the person of God, sayth: For the synne of my people haue I stricken and smitten him. And in the ende of this chapter he saith: He bare the synnes of many, and payde for transgressors. Dauid in like maner complaineth in a certayne Psalm, and speaking in the person of Christ saith: The rebukes of them whiche rebuked thee (he meaneth the heuently father) fell on me. And a litle afore: I paid the things that I neuer toke, we haue greuously offended God, dishonored his holy name, and greatly obscured his glorie. All this must Christ pay satisfie & make amendes for it: Therfore saith Peter in his fyrst Epistle: Christ suffred ones for our synnes, the iuste for the vniust. Herof doth it folow, that not only the Jewes whiche lyued at that tyme, neither the souldiours, nor yet Pilate, Herode. &c. are guilty of the passion and deth of Christe, but also all sort of vs, whiche all without exception haue synned. For, foroure synnes was CHRIST slayne and nayled on the Crosse. Nay, ther are woe better thenne they that crucified hym. Althoughe that the Jewes dydde not knowe hym as the sonne of GOD, otherwyse they would not haue crucified the Lorde of glorie: yet for all that, euen of very malycie and enuie agaynst hym, they layde hand on



on hym as a gyltlesse manne, accused hym, and slewe hym. But he hadde neuer come to that poynte, if our synnes had not ben: for the whyche hee was stryken, wounded and slayne. So lykewise made we hym to serue in oure synnes, and through hym much sorow with our iniquities. Therefore lette vs no more bee angrye with that myserable captiue Judas, Pilate, Herode, Cayphas, Annas. &c. as the maner heretofore hath bene: yea rather, lette every man be angrye wyth him selfe, accuse hym selfe, and impute the fault to hym selfe, as vnto hym, whych for his synnes dyd cast Christ that innocent lamb of God into this most horrible and intollerable payne.

Esa. 53.

Our syn was  
the cause of  
Christs deeth.

The seconde cause is, the excedyng great charitie, loue, and mercye of GOD, whyche he shewed vnto vs miserable men & wicked synners without any merite or desert on our behalfe, wherewith the heavenly Father beyng prouoked, spared not only his begotten sonne, as Sainet Paule sayth, but for vs delyuered him vp euen vnto death. This declareth Saint Iohn in his Epistle, saying: In this thyng hath the loue of God appeared, that he sente his onely begotten sonne into the worlde, that we myght lyue thorough hym. In this is loue, not that we loued God, but that he loued vs, and sent his sonne to make satisfaction for oure synnes. And Christe hym selfe saythe: GOD hath so derely loued the worlde, that he hath geuen his onely begotten sonne, to the ende, that all that do beleue in hym, shoulde not peryshe, but haue lyfe euerlastyng. Thys Charitie and Loue moued CHRIST alsoo to obeye his Father in thys behalfe, so that he came down into this world, and toke oure synnes vpon hym as the Prophete Esaie saith:

The seconde  
cause.

Rom. 9.

1. Iohn. 4.

Iohn. 3.

Th.

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*Esa. 63.  
Rom. 5.*

*Iohn. 15.*

*Philip. 2.*

*2. Epistle. 5.*

*Acts. 2.*

In his loue and in his sauiour hath he redeemed them. And S. Paule saith: God setteth forth his loue mercifully towarde vs in this, that when we were yet synners, Christ dyed for vs. And Christ hym self saith, No man hath a greater loue then thys, that a manne shoulde geue his lyfe for his frendes. Of these places of the holy scripture tofore alledged, it appeareth evidently, that the seconde cause of the death of Christ is, the loue of God towarde all mankynde, whome oure miserable and wretched state, did so greatly moue and strike with tender compassion, that he sent his onely begotten Sonne (whych also of very loue towarde man, obeyed hys fathers wyll, euen vnto the deathe, the moste ignominious and spitefull death of y<sup>e</sup> crosse) into this worlde, and gaue hym ouer into the handes of synners, that he by his death and passion myght deliuer vs from euerlasting death & damnation. Wherof we may learne to loue one an other, and so to bee mynded one to an other, as Christe was mynded towarde vs. Of this thyng dothe S. Iohn admonyshe and teache vs in his Epistle, where he saith: In this haue we knowen loue, that he gaue his lyfe for vs, & we ought to geue our liues for our brethen. Paule also in his epistle to the Philippians, exhorteth vs, that after the examples of Christ we shold humble our selues, and serue one an other, euen as Christ serued vs.

The thirde cause is, the euerlastynge councelle and prouidence of God, which by his vnoutspeakable wil dome, determined from euerlastynge to deliuer mankynd by the death of his sonne, before the world was made, as Peter in his sermon testifieth, wher he after many wordes of the crucifying of Christ, saith thus: Hym (Christ) haue ye taken by the handes of vnrigh-  
teous

feous persons, after he was deliuered by þe determinate council, & foreknowledge of god, and haue crucified & slayne him. And Christe himselſe in the goſpell telleth aforehande in many places, & geueth his diſciples forewarning, how that this paſſion & death ſhal chaunce and comme vnto him by the euerlaſting counsell and decree of his heauenly father, as he ſaid alſo vnto *John. 16.* *Di-* late: Thou ſhouldeſt haue no power at all ouer me, excepte it were geuen thee from aboue.

The fourth cauſe is the faith and trueth of God. For *The 1111 cauſe* when this council was determined from euerlaſting, then god wold not haue it kept in ſecret, but did make open the ſame before, many times: and promiſed that Sauour in many places of ſcripture by his holy Prophets, as *S. Paule* testiſieth in his epiſtles. This promes wolde god as þe euerlaſting truth performe, & according to his promes ſende the Sauour, ſuffer him to be crucified and claime, as witneſſeth. *S. Peter* in þe *Chronicle* of þe *Apoſtles* actes writtē by bleſſed *Luke* God, ſaith he, hath performed thoſe thinges, whiche *Act. 3.* he before declared by the mouth of all his Prophets. That Christe ſhould ſuffer &c. Christe alſo ſpeaketh thus after his reſurrection with the two Diſciples, that were iourneying towarde *Emaus*: It was neceſſarie, that all thinges ſhoulde be fulfilled, that are *Luk. 24.* witten of me in the lawe of Moiſes, in the Propheſes, & in the *Psalmes*. What testimonies there are of the paſſion of Christ in the ſcriptures of the olde Teſtament, ye may eaſely ſee in the Euāgelicall hiltorie of the paſſion & death of Christe, whiche I wolde wyſhe you diligentely to note for the confirmation of your faith in this behalfe.

The laſt cauſe is the induration or excecation and *The 1111 cauſe.*  
CC blind nes



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blyndnes of þe Jewes which thoroꝝ their great cōtū-  
macie & stubburnes, & thoroꝝ their impenitēcie or vi-  
repētaūt heart, being forsaken of god, were punished,  
& blinded þe they should heare and not vnderstād, that  
they should see with their eyes and discerne nothyng,  
as it is wrytten in the scriptures. By this meanes they  
slew the sonne of God, and so prouoked the spere  
vengeance and hote wyꝛth of God against them, as  
the Apostle sayth: The wyꝛth of God is comen on  
them, euen to the vttermoꝛst.

For althoughe God from euerlastinge had determi-  
ned that his sonne Christ shoulde suffer and dye, and  
it could none otherwise be, but as God had before de-  
creed, yet were not the Jewes excused. For they  
founde no cause of death in hym. And although they  
did not know, that he was the sonne of God, yet they  
knewe this for a certentie, that he was a godly and  
innocent man, whome they of mere enuye and malice  
slew, as Pilate againste hym selfe testified this, say-  
ing: I fynde no cause of death in hym. Therfore they  
sought an other thyng, then god did, whiche appointed  
his Sonne to suffer and to dye, that he by his suffe-  
rance and death myghte deliuer them that beleue,  
from synne, death, deuill and hell, and that he by his  
resurrection myght be glorified, and become of moꝛte  
woꝛthie renoume. But Satan with his mēbers, the  
Scribes and Phariseyes sought an other thyng, euen  
to slea Christe, to bringe Christ to shame, and vtter-  
ly to roote hym out of remembraunce, both hym and  
his doctrine, that there might be no moꝛe mention  
made of hym. And so the wicked Jewes thoroꝝ their  
enuye, their blinded heart, and their vngacious cōcil  
executed contrary to theꝝ wyll and deuice, the decree  
and

Esai. 6.  
Iohn. 12.  
Act. 29.

1. Thes. 2.

Act. 13.

Iohn. 19.

and determination of the heauenly father, wherby thou  
rowe the mercie of (Christ dying for them) health and  
saluation chaunced to so many as beleue. Yea the un-  
godlye Jewes worthelye blynded, were deceaued of  
their purpose, and aduaunced Christ (whome they de-  
termined vtterly to destroye) vnto glorie, as it is writ-  
ten: The Lorde bringeth the counsell of the heathen  
to naughte, and maketh the deuices of the people <sup>Psal. 33.</sup>  
to be of none effect. But the counsell of the Lorde  
shall endure for euer, and the thoughtes of his hearte  
from generation to generation.

When we earnestlye consider these causes, then shall  
we see, how miserable and damnable synners we are,  
verely euen such, as coulde none other wise be saued,  
but only by Christe, so that for vs and for our salua-  
tion he muste needs dye, yea and that the most igno-  
minious and spitefull death of the crosse. Again, we  
shall see the moste brenninge heart and incomparabile  
fyre of the loue of our heauely father and of his sonne  
Christ, which hauing no regard to our synnes, nor yet  
that we were his enemies, died for vs, that we shold  
not perishe in our synnes.

Moreouer we see, how faithfull and true god is, and  
that all his wordes and promises will take place and  
procede against all the violence, force, power, strength,  
crafte and suttilltie of the deuill and the worlde, and  
that heauen and earthe shall sonner fall, perishe and  
come to naughte, then one iote or tittle of gods worde  
shalbe founde vntreue and false. By the first we learne  
of the lawe, howe greate and horrible a thyng  
synne is before the eyes of Gods maiestie, for the abo-  
lishing wherof, the onely and innocent sonne of God  
must be scourged, and dye so vtterly ignominious and

God performeth what so  
euer he pro-  
miseth.

Synne ha-  
rous in the  
sight of God.

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spiteful death, yea and that onely to take awaye other  
mennes synnes. By the second we learne the Gospell  
and the louing, gentle, and mercifull hearte of **God**  
toward vs, whiche for vs & for our saluation sent his  
only begotten sonne that incomparable treasure into  
this world, and suffred him to be nayled on the crosse.  
By the third we learne assuredly to truste and beleue  
the promise of God, and not to feare the vngodly and  
wicked persecutours, forasmuche as we see, that he  
hath so faithfully and so abundantly performed by his  
sonne all that euer he promised. Again, he hath con-  
founded and brought to shame the deuill and all his  
children of this worlde, and hath made frustrate and  
voyde all their deuices, counsels and imaginations, in  
so muche that where as they thought with this their  
worke vtterly to kyl, confounde and extinguishe Christ,  
they haue moste of all aduanced Christe vnto his  
great honour and glorie, and by this meanes brought  
to passe, that all the faithfull shall receaue saluation  
by this crucified Christe. For howe could Satan and  
the stifnecked Phariseyes thincke, that Christ by death  
vnto life, by buriall vnto resurrection, by ignominie  
and contempt vnto glorie and honoure, shoulde be  
brought, and made king and ruler ouer all creatures  
both in heauen and in earth? But mightie is the lorde  
our God to perfoyme his promise, and to confounde  
the worlde with his God the deuill, as he both doth  
and shall do-euen vnto the very ende of the worlde.

Of Christes  
Paines both  
Inwardly &  
outwardly.

But now followeth the third thing, which we ought  
to consider about the passion of Christ. This is howe  
great paine and affliction Christe suffered inwardly &  
outwardly. Of þe externall passion & outward suffring  
we haue abundantly in the Euāgelical history, where  
we



we rede, how he was taken, be spitted, wherrypped, beaten, crowned with thornes, and at the last crucified & put to death. Of the inwarde passion and suffrynge, that he had in his hearte and conscience, when he must strue with death, which was before his eyes, hell and deuill, Luke writeth in his gospell on this maner: he Luc. 22. was in an agonie, and prayed the longer, & his sweate was lyke droppes of blood, tricklynge downe to the grounde. Of the whiche wordes the excedyng greate horroz and tourment, whiche Christ suffered in his conscience, may be esteemed and iudged, and how horrible the sight of death, of sinne, which he toke on him, of hel and deuill was before hym, seing that his sweate contrary to al reason of nature was bluddye, and so came from hym: Againe, in that the cōfortour & creatour of all the worlde was cast into such necessitie & feare, that his father sent an Angel vnto him for to comforte him, as Luke in the aforesaid place doth also testifye. That stryffe of death is fearefull beyond all measure, and taketh awaye all strength of nature, as we see in condemned persons, whiche are sodenlye taken to be put vnto death. What a meruelous torment & anger appeareth there in them, til nature hath made her selfe captiue to death, so that the paine and death it selfe may iustly seme to be nothyng in comparison of that great agonie, trouble and feare? How excedyng greate & vnmeasurable it was in Christe, his bloudy sweate that came from him doth manifestly declare, whiche thing was neuer done nor hearde of any other. This calamitie and fearefulness was afterwarde wonderfully encreased, when he hanging vpon the crosse was forsaken of all his disciples & frendes: again, mocked, scoone and spitefully rayled on of his enemyes, in so

*The Sonday nexte before Easter.*

*Psalm. 22.*

*Esa. 53.*

*Rom. 8.*

*Luke. 22.*

*1. Pet. 4.*

muche that he being in suche an agonie, cried out vnto his heauenly father, sayinge : O my god, O my God, why hast thou forsake me: wherof we may rede more at large in the xxij. Psalme of Dauid. In the whiche psalme the Prophete hath exactly painted & set forth the bytter complaints and the afflicted conscience of Christe miserable and forsaken : where also thou shalt fynde in what angore and affliction he was for our synnes. And here let vs lerne (as we sayde before) the highe hatred, greate displeasure, and extreme wyathe, that God beareth against synne, in so muche that because of that he woulde not spare his only begotten and dearely beloued son, nor yet forgeue him, seinge he toke vpon him the cause of other mens syns, as we may see in the Prophete Esaye. And S. Paule sayeth : He spared not his onely begotten sonne. This signified Christ also, when he spake to the women on this wise: If they do this in a myste tree, what shall be done in a seare & drie tree? As though he should say: Learne of me, whiche beare other mens syns, and in my selfe am innocent, righteous and holy, what punishmentes ye haue deserued, and what shall chaunce vnto you, which by nature are synners and wycked, & can do nothing that good is. Therfore Christ warneth the women to wepe vpon the selues, which with their synnes had deserued that payne and punishment, that he now must suffer. In consideration wherof S. Peter sayth : If the righteous shall scarcely be saued, where shall the sinner & the vngodly appeare: for God hath here plainly and euidently set forth before our eyes in Christ his anger, wyath & displeasure against synne, seinge that he suffered the highe goodnes, innocencie, wisdom iustice, even his onely begotten sonne to  
comme.



to come because thereof into extreme pouertie, paine,  
contempt, & ignominie, as though he were y greatest  
emie that god hath, a such one as is not worthy to  
line on the ground. yea god did so shew him self to ward  
him, as though he had geuen him ouer for euer & euer  
& wold neuer after be reconciled vnto him, as Christe  
miserablye complaineth in the cxiij. psalme. And al this  
came to passe for other mens sinnes, whiche Christe  
tooke vpon him. O how horribly shal god auenge sins  
in them, that naturally are prone and bent vnto sinne,  
and can none other wise then sinne and do wickedly  
seing he declared this so seuerely in his sonne, in whō  
not withstanding he had a singuler delight and great  
pleasure? O howe greuously shal he punish them,  
whiche confesse not their sinnes, yea whiche wilbe  
counted holpe and righteous, and wyl by no meanes  
receaue Christe to be their sufficient Sauour and  
perfecte redemer to purge and put away their sinnes,  
but will rather cleaue to their owne righteousness, to  
their owne workes, and to the merites an intercessō  
of other? Therefore let all true and faithfull Christians  
diligently cōsider this matter, and with all study and  
labour beware of sinne and of the wrath of god, seing  
it coste the sonne of God the price of his lyfe, seinge  
also that for the aduoydinge of the same he was cr-  
forced to suffer most greuous payne, greafe & bytter  
sorrowe, and at the laste the moste ignominious and  
shamefull death of the crosse, that by this meanes he  
might apeace the wrath of G O D kyndled against  
man for synne, delyuer man from synne, reconcile  
man to his heauenly father, and make him enheritour  
of euerlasting glorie.

Spaners.

Math. 3. 17.

Hypocrites.

Fourthly let vs consider the frutes and profitcs  
CC.iii. of



The Sonday nexte before Easter.

The fruites  
of Christes  
passion & death.

John. 12.

of the passion and death of Christ. For this is our ioye and comfozte, verely as they be greate, so are they infinite and innumerable, if they were diligently and at large wayghed, pondered, and considered, for Christe is that true wheate corne, wherof he himselfe speaketh in the Gospell of John, sayinge: verely verely I saye vnto you, except the wheate corne fall into the grounde, & die, it abideth alone. But if it dye, it bring forth much fruite. Of these many fruites we will declare some, yea and those the cheife and principall. For those being knowen and perfectly beleued, no man shall lyghtly wauer in his conscience, nor yet despaire thoro we pusillanimitie and wekenes of minde, but he shalbe comforted and lyfted vp with a sure hope of the merites of Christes passion, and alwayes stand firme and constante in all assaultes of the enemye.

The first  
fruits of  
Christes pas-  
sion.

Gene. 6.

Psal. 13.

Rom. 3.

Psal. 115.

Deut. 27.

The first fruite of Christes passion, is that Christe God & man by his death hath redeemed and deliuered vs from the curse of the lawe. For seinge the hearte of man by nature is euil, and there is no man that doth good, but all sorte of vs before the iudgement of God are synners and lyars: the curse of the lawe by this meanes cometh vpon vs, and condempneth vs, as despisers and transgressours of the lawe, and saith: Cursed be eueryone, that abideth not in all thynges, that are wrytten in the booke of the lawe, that he maye do them. From this curse and iudgement of the lawe hath Christe deliuered vs, which hath taken vpon him our cause and satisfied the lawe, that so many as put their confidence, faith, and truste in him, he shoulde make free from suche curse, sentence and iudgement of the lawe, and so by his death hath redeemed and deliuered vs from the lawe, so that it can no more con-

Christ by his  
passion hath  
deliuered vs  
from the curse  
of the lawe.

dempe

demne vs, as saint Paule testifieth in his Epistle to <sup>Gal. 3.</sup> the Galathians, sayinge: Christe hath deliuered vs from the curse of the lawe, whyle he became accursed for our sake. Nowe howe Christe became accursed. <sup>Deut. 27.</sup> Paule Declareth more at large and sayth: It is written: Cursed is euery one, that hangeth on the tree. This sentence of the lawe was generall ouer all, that were crucified and put to death on the crosse. Among <sup>Esa. 53.</sup> whom Christe also came, and outwardly suffered the ignominie and curse of the lawe, and was reputed, taken and iudged as a malefactour and wycked person. But Christe by suffrynge vnworthely the outward curse & condemnatiō of the lawe, ouercame & did vtterly put away þe inward curse & cōdemnatiō of the lawe: so þe for euer after it cā no more bynd vs, nor hurte so many as beleue in Christ. For although outwardly wee are cursed, euill spoken of, despised and condemned, as it chaunced vnto Christe, and muste nedes so likewise cōme to passe with vs (for we must be made cōformable and like vnto Christ in bearing the crosse) <sup>Rom. 8.</sup> yet inwardly we are free and blessed, and the curse of the lawe can not preuaile againste vs, neither can the <sup>Galat. 4.</sup> lawe it selfe any more accuse vs and condemne vs. For if God thoro we Christ be with vs, who can be againste vs? So lyke wise reade we in saint Paules epistle to the Galathians: when the fulnes of tyme was comme, God sent his sonne, made of a woman, made subiect to the lawe, that he might deliuer them, that were bounde to the lawe. Christe for our sake fel into the lawe, that is to saye, into the payne of the lawe, that we might be deliuered from the same, and obtaine that portion of enheritaunce, whiche is due to <sup>Esa. 55.</sup> the sonnes of God. Wherof the prophete Esay also sayeth



# The Sonday nexte before Easter.

1. Pet. 1.

sayeth: ye are frely bought, ye shall frely bedeliuered.  
S. Peter also sayth: we are deliuered by the precious blood of Christ that innocent lambe of God.

The second  
fruit of christes  
Passion.

The second fruit & profit of the passion of Christ is, that by it we are made free from sinne: and it is in a maner all one with the first. For when we be free fro the lawe, then are we also free from sinne: not that we synne not, or can not offend, but that synne is no more imputed vnto vs, nor brought in againste vs by the law. Therefore saith blessed. S. John in his epistle. The blood of Christ maketh vs cleane from all synne.

1. Iohn. 1.

Heb. 9.

2. Cor. 5.

And Paule in his epistle to the Hebrues sayth, that the blood of Christ purgeth our conscience from deade workes to serue the lyuing God. Again to the Corin-  
thians he sayeth: God made hym that knewe no sin, synne for our sake, that in him we might be made that righteousnes, whiche is allowed before God. Christe for our sake was made sinne, that is to say, a sacrifice and oblation for synne, & by this meanes hath he reco-  
ciled vs vnto god, and made vs before god, of vnrigh-  
teous, righteous, of sinneful & wicked perfect & good.

Deliverance fro  
syn by the pas-  
sion of Christ.

The thirde fruit  
of Christes  
Passion.

Rom. 6.

Deliverance  
fro deathe vs-  
sill & hell.

Ofes. 13.

Iohn. 11.

Now forasmuch as we be free from the curse of the lawe and from sinne: it foloweth, that we also are free and safe from deathe, deuil, and hel: whiche is the thirde fruite and profit of Christes passion. For seing deathe is the stipend and rewarde of synne, as the Apostle sayeth: and synne is abrogated and taken awaye from vs by the passion and deathe of Christe: it foloweth that deathe is also taken awaye, so that it hath no power againste vs. Therefore doth Christe threaten deathe by the Prophete, and sayeth: O deathe, I will be thy deathe. For seinge that Christe was the true lyfe, he could not be ouercome of deathe, but he  
being



being y noble cōquerour & valiant victoure of death,  
toke a waye the stryge from death, and slewe hell, as  
Christe him selfe saith by the aforesaid Prophet: I wil *Osee. 13.*  
deliuer them from hel, & from death wil I make them  
safe, So was Satan also cast out, as Christe sayth in *John. 12.*  
the gospel of John, so that he can not erecute against  
vs the paine of hell & death. And al this is comine to *1. Pet. 1.*  
passe, because Christ hath fulfilled the law for vs, and  
purged our sinnes by the sprinklyng of his blood.

The fourth fruite & profite of the passiō of Christ is, *The fourth  
fruite of christes  
passion.*  
that we are not only deliuered from the law, sin, death,  
hel & deuil, but we are also thoroꝝ y merites of christs  
passiō receaued into the grace and fauour of god. For  
he hath satisfiēd the father for vs, and hath reconci-  
led vs vnto him, as Paule testifieth, sayinge: when *Rom. 5.*  
we were yet enemies, we were reconciled vnto God  
by the death of his sonne. Again: God hath reconciled *2. Rom. 5.*  
vs vnto hym by Iesus Christ. ones again: God the  
father hath deliuered vs from the power of darcknes, *Col. 1.*  
and hath translated vs into the kyngdome of his  
welbeloued sonne. Psea we are not only by the death  
of Christe reconciled and set at one with God the Fa-  
ther, but also wyth all the Angels and heauenly spi-  
rites. For when the father thoroꝝe his sonne fauo-  
reth vs, and is mercifull vnto vs, then do al creatures  
the same thoroꝝe him, and be at concorde and per-  
fecte agreement with vs, as S. Paule saith: It pleased  
the father that all fulnes shoulde dwell in hym, and  
by him to reconcile all thynges vnto hymselfe, paci-  
fyng by the blood of his crosse things both in heauen  
and in earth. And ye which some time were ferre of,  
and enemies in your minde thoroꝝe euil workes, hath  
he nowe reconciled in the body of his fleshe by death,  
that

We are recon-  
ciled to God  
the father by  
passiō & death  
of Christ.

*Col. 1.*

*The Sonday nexte before Easter.*

that he shoulde make you holy, blameles, and without fault in his sight. And in many other places it is declared, how we are reconciled & set at one with the father, and made heires of the kingdome of heauen thorow Christe.

**The fyste  
fruit of christis  
passion.**

The fyste fruit and profite of the passion of Christe is the newe testament, whiche he promisseth vnto vs, and bequethe vnto vs remission of synnes, sealed and confirmed with the death and blood of Christe, as it is witten: He is the mediatur of the newe Testament, that thorow death whiche chaunced for the redemption of those transgressions that were in the firste Testament, they whiche were called, mighte receaue the

**In the newe  
testament con-  
firmed by the  
death of christ  
is bequeathed  
vnto vs remis-  
sion of synnes.**

promesse of eternall inheritaunce. For whersoever a testament is, there muste also be the death of him that maketh the testament. For the testament taketh authoritie, when men are dead: for it is of no value, as long as he that made it, is a liue. Of these wordes it euidently appeareth, that the newe testament (wherin we haue remission of synnes) is sealed and ratified by the death of Christ. Therefore doth Christ cal the cuppe, the cuppe of the newe Testament in his bloud, which is shedde for remission of synnes.

**Mat. 26.  
1. Co. 1.**

**The. vi. fruit  
of Christis pas-  
sion.**

Last of all, Christ with his death and passion hath gotten vnto vs this fruite and profit, that our crosse & suffrance pleaseeth God, that after this it should no more be a cursyng or payne, but an holy blessinge and mortifying of our olde Adam and wicked fleche. And by this meanes our tribulation, persecution, and death is an holy and acceptable sacrifice vnto god. And all this cometh to passe thorow the merite of Christ and his death, as Paule sayth to the Romaines: Those whiche he knewe before, he also ordeined before, that they

**Our sufferings  
please God.**

**Rom. 8.**



they shoulde be lyke fashioned vnto the shape of his Sonne, that he might be the firste begotten sonne among many brethren. Als the sacrifice of Christ and his death was a pure and acceptable sacrifice to god: *Psa. 116.* so likewise the death of al the Christians shalbe an holy sacrifice to god, not for the dignitie of it selfe, but for Christ, of whose fulnes all we haue receued, euē grace, for grace.

Now forasmuch as we knowe the fruit and profite, and also the whole worke, that CHRIST hath broughte to passe by his passion and death: let vs nowe at the last learne also, howe we maye be made partakers of the same, and from henceforth so frame oure lyfe & compose our maners agreeable therunto, that we maye folowe Christe oure Sauour, and be knowen to be lyke vnto hym, yea and his very Disciples. *1o Jn. 1.*

Merely then shall we be partakers of the benefites of Christ, of the fruites and profites of his passiō, whē we beleue, that we all were damned synners: againe, that Christe euen of mery loue and fauour vnto oure profit and singular cōmoditie without all our merite and deserte, suffered all that euer he suffered: Item, that by none other mediatour nor worke, but by Christ alone and by his merite we can be saued, so that the passion, death, resurrection, life, righteousness, and innocencie of Christ, with all that euer he hath, is oure owne, & frely geuen vnto vs of oure heauenly father. *Rom. 8.* Wherefore saint John sayth: he gaue them power to be made the sonnes of God, euen so many as beleue in his name. *1o Jn. 1.* It is certen and sure, that none can be the sonne of God, except he be holy, godlye, and righteous. But this can we not be of our selues, of oure owne

How we may  
be made parta  
kers of the fru  
tes of Christs  
Passion.



*The Sonday next before Easter.*

owne strengthes and workes. Therefore he sayth, that  
Christe geueth this vnto vs. It then foloweth, that  
by Christe we haue receaued that, which we had not  
before, neither could we deserue to haue it with oure  
workes. Whereby then did this chaunce vnto vs? be-  
rely by faith. For John saith. That he gaue them po-  
wer to be made the sonnes of god, euē so many as be-  
leue in his name. This power then haue they only &  
beleue, not in their owne workes & righteousness, but  
in the name of Christ, which is Iesus, that is to saye a  
Saviour, even that they shoulde beleue, that he is  
the only, alone, and true sauour, without whom we  
can do nothinge, and without whose merites all our  
workes, although neuer so holy and good, are damna-  
ble & cursed. Thus by faith we do all our thinges. By  
faith, yea by fayth alone we obtayne all that euer  
Christ hath, and are partakers of the same, as his in-  
nocencie, holines, righteousness, wylledome, perfectiō,  
the kingdome of heauen, and euerlasting lyfe: not that  
faith is our worcke, and therefore so nobly recompen-  
sed, but that it is the hande, organ, and instrument,  
wherewith we take and laye hande on Christe oure  
Saviour. For all thinge is prepared, geuen, and pur-  
chassed for vs before, and fayth doth no more, but take  
& embrace this benefite, cleueth surely vnto it, & doub-  
teth not, but that Christ hath obtayned & performed al  
things for her. For Christ is frely geuen vnto vs to be  
our sauour, whō & father hath set forth vnto vs to be  
our mercifstocke, so that whosoever wil haue & enioye  
euerlasting saluatiō, must haue and enioye it by Christ,  
and by none other. Therfore ought we all to laye hand  
on him with a strōg and vnshaken faith. But he that  
wil not laye hand on him, & receaue him as his one,  
only

By sayth are  
we made the  
sons of God.

John. 15.

Faith in christ  
obtaineth all  
good thinges  
at the hande of  
God.

The nature  
of fayth.

Rom. 7.

There is no  
saluation but  
by faythe in  
Christ alone.

only, alone, & omni sufficiēt Saviour, but sticke to his owne workes & righteousness, he wout faile shalbe damned for ever and ever. For to this ende haue we Christ <sup>10. n. 1.</sup> geuen vs of god the father to be oure Saviour, that by him we should haue power. to be made the sonnes of God, I meane al suche as beleue in his name, Denie and forsake them selves and their workes, & only ioye, reioyce, and glory in the name of Christe, wything and desieringe only by that name to be made holy and acceptable before the presence of gods maiestie.

The lyfe and maners of Christe are to be folowed of all true Christians.

When we haue thus thorow faith and confidence in Christ Challenged vnto vs Christ & all his merites, with all the fruites, commodities and profites, that he gat eyther by hys lyfe or by his death, as oure owne and proper goodes: then let vs also endeuour oure selves to set C H R I S T afoze vs as an example, whose lyfe and conuersation, whose actes and dedes, we in oure lyfe and conuersation, in all our actes and dedes, ought to folowe. For although (as we heard afoze) we deserue nothyng by oure workes, yet maye we not be wythout good workes in this life. Therefore let vs frame all oure lyfe and all that euer we do after the example of C H R I S T, whome the scripture setteth foorth vnto vs two maner of wayes. Fyyste, as a Saviour. And this is the principall parte of our righteousness. Secondlye as an example, that wyth hym we shoulde mortifye and slea olde Adam, as saint Paule sayth: So manye of vs as are baptised in Christe, are baptised into his death: that is to saye: that we shoulde crucifye wyth hym oure fleshe and wycked lusses, suppressethem, and geue no place to the lewde appetite of the fleshe. So do we declare our selues to be true Christians, as the Apostle sayethe: They that belong

Christe a saint our and an Example.

Rom. 6.

Galat. 5.



*The Sunday next before Easter.*

The proper-  
tie of a true  
Christian.

belong vnto Christ, haue crucified the fleshe with the affectes and lustes therof. For he that truly knoweth synne, and the wrath of God against synne, and howe dearly Christ boughte vs therefore, and payde oure raunsome that we might be deliuered from it: wil undoubtedly hate synne from the very botome of his hearte. And when he shall not be able to resiste it, it wil maruellously trouble him. Yea he wil be inwardly sorry, and study all meanes possible, how he maye repressle that synne, and be able to tame & restrayne that wicked fleshe. Again, if he truly beleue, howe louinge, merciful and gentle god hath shewed hymselfe toward him thorow Christe our Sauour, and how god hath pleased hym freely and without deseruing: he shall greatly be prouoked and styred by to labour and to study, how he maye serue and please god againe, and for his sake loue his neighbour, whome god hath commended vnto hym, not onely if he be his frende, but also though he be his vtter ennemie. For Christ receaued him, & by his passion and death saued hym, euen then when he was hisemie.

Mat. 5.

Rom. 5.

Gal. 2. 5.

2. Cor.

Rom. 3.

Thus doth the true, diligent, and earnest consideration of the passion of Christe worke in vs true fruites and good workes, that is to saye, the mortifying and crucifying of olde Adam, as Paule saith. They that haue put on Christ (he meaneth by faith) or, they that be of Christ haue crucified their fleshe with all her concupiscences: yea if any man be in Christ, he is a new creature: so that we in the passion, crosse, and death of the olde man, should be made like to Christe, to his passion and death. For so hath god ordayned.

Thus breifly haue we declared, how we ought trulye to consider the passion of Christ with the fruites and causes



causes therof: By the which passion & deth we ar deli-  
 uered from Sathan, from synne, from the curse of the  
 law, from desperation, from death, from hell, from the  
 wraethe of God, and from euerlastyng damination, and  
 are translated and remoued vnto the heauenly coun-  
 trey, that glorious kyngdome of the moste glorious  
 God. Last of all, we opened vnto you, how we ought  
 by faith to take and chalenge vnto vs those moste sin-  
 guler and inestimable benefites, & so forme and frame  
 our conuerlation and lyfe after the example of Christ,  
 that it may outwardly appere, that we be the thank-  
 full disciples of Christ, and the faithful and louing chil-  
 dren of the heauenly Father. And for as muche as we  
 can not doo this of our owne strengthe and power,  
 let vs moste humbly pray vnto God, that he for Christ  
 Iesus sake, may geue vs his strength and spirite, that  
 we may liue before him in pure faith & unfained loue,  
 & in the great day of the Lord appere faultlesse among  
 the dere and welbeloued children of God, and so heare  
 out of his mouthe which suffered and dyed for vs, this  
 moste swete and comfortable saying: Come ye blessed  
 of my father, possesse the kyngdome whych was pre-  
 pared for you from the begynnyng of the worlde. To  
 this lord CHRIST our alone Saviour and most  
 perfect redemer, with God the father, & the holy ghost,  
 our moste swete conforter, be all honor, glorie & praise  
 for euer. Amen.

The benefites  
 that we haue  
 gotten by the  
 passion & death  
 of Christ.

1. Cor. 4.5.

The Gospell on Easter day.

John, xx.



He fyrst day of the Sabbothes came Mary Magda-  
 len early (when it was yet darke) vnto the Sepul-  
 chre, and saw the stone taken away from the graue

¶

When

## Easter daye.

Then they ran and came to Simon Peter, and to the other disciple whom Iesus loued, and sayth vnto them: They haue taken away the Lorde out of the graue, and we can not tell where they haue layde hym. Peter therfore went forth, and that other disciple, and came vnto the Sepulchre. They ran bothe together, and that other disciple oyo outrunne Peter, and came firste to the Sepulchre. And when he had sloped doونه, he sawe the linnen clothes lyinge, yet went he not in. Then came Simon Peter folowynge hym, and wente into the Sepulchre, and sawe the linnen clothes lye, and þ napkyn that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple whiche came fyrst to the Sepulchre, and he sawe and belueed. For as yet they knewe not the Scripture, that he shoulde ryse agayne from death. Then the Disciples went away againe to theyr owne home

### THE EXPOSITION.



The true keep-  
ing of holy  
dayes.

**N**as muche as thys daye accordyng to the auncient and commendable custome of Christs church we celebrate the laudable feast and worthy memorie of the moste noble and victorious resurrection of oure Sauoure Iesus Christ: it is mete and conuenient, that we speake and entreate of the saire at this present. For the true sanctifying and halowing of feastfull days consisteth in the true worshippynge of God, which is none other thing, (prayers & thankes geuing ones done) then to exercise the worde bothe in preachynge and readynge. We therfore at this tyme wyl make our conference according to the tyme, of the glorious resurrection of our moste louynge Lorde and swete Sauour Christe Iesu.

And

And in this our conference we will firste of all consider, what maner of Resurrection, the rising agayne of Christ frome death vnto lyfe was. After that, we will declare, what vtilitie and profyte, what fruite and goodnesse, the moste victorious and triumphant Resurrection of Christe hath broughte vnto vs, as we haue tofore shewed of his Passion and Deathe.

As touchynge the fyrste, lette vs not thynke that the resurrection of Christ was a common resurrection frome deathe, as was the Resurrection of Lazarus, but besydes thys, that Christe rose agayne in the fleshe, and corporaliye: he also spirituallie became the Lorde of deathe, and ouercame it, and broughte with hym euerlastynge lyfe, so that all that beleue, are risen agayne with hym, and haue overcome deathe.

The resurrection of Christ

John. 11.

And by this his resurrection he hath not onely obtained a temporall life, but also a spirituall lyfe. For as he before by the temporall deathe of the Crosse, dyd slea and vtterly abolysh the spirituall deathe of synne and hell: So he lyke wise by his resurrection hath not onely recouered and broughte agayne the temporall lyfe and quietnesse, but also euerlastynge lyfe and perpetuall ioye. Wherof wee may learne, that Christe is risen agayne twoo manner of wayes. Firste, after the fleshe, by the whiche Resurrection he made hys deade body, quicke: his despised body, glorious: his weake and feeble body, mightie and stronge: his naturall body, supernaturall, and spirituall.

Christ is risen againe twoo manner of wayes.

Of this resurrection we reade in many places of the scripture. Among all Paule hath these wordes in the chronicle of the Apostles Actes, where he speaketh on this maner: And we shewe vnto you, that I promise, whiche was made vnto I fathers, God hath fulfilled

Math. 23.  
Marc. 16.  
Luc. 24.  
John 23. 39.  
Actes. 1. 2. 3.

DD.ii.

to



1. Cor. 15.

to their children, even vnto vs, in that he raised by Iesus, as it is witten in the first Psalm: Thou art my sonne, this day haue I begotten the. And in his firste epistle to the Corinthiās, he saith, that Christ after his resurrection was sene of more then of fūe hūndred brethren. And moreouer that he shewed himself before to the. xii. and to many other brethren, as we maye see playnly witten in the Euangelistes.

Psal. 6.

Psal 32.

Secondly, there was in Christ also an inward & spirituall resurrection, in that he escaped from the horroz of death, hell, syn, and the wrath of God, and came vnto euerlasting ioy, life, health, peace, & gladnes. Of this he glozieth and speaketh by h̄ mouth of that pūcelike Prophet, sayinge: Thou haste made the wayes of lyfe knownen to me. Thou shalt fill me ful of gladnes with thy countenance. Againe: Thou hast turned my heuines into ioye: thou hast put of my sackclothe, and girded me with gladnes. All these ar gratulations, reioycinges and thankes geuynges, that God the heauenly Father hath deliuered his sonne Christ from h̄ horroz of hell and death, and not him only, but also with him and through him all faithfull christians. Whereof we shall speake more largely hereafter.

How the resurrection of Christ was don according to the historie: how he rose again on Easter day betymes in the morning, before the sonne was vp: & howe the women found the sepulchre emptye: Againe, howe they were comforted of the Angell, and admonished of his resurrection. This with diuers other things appertaining vnto the resurrection of Christ, ar diligently witten of the fource Euangelistes: and ye your selues haue hertofore both heard & red them. Therefore at this time we will speake nothinge of that matter: but  
we

We will rather declare & set forth vnto you the profites and frutes, which Christ hath gotten for vs by his glorious and royal resurrection: and open vnto you, how we ought to enter into a newe lyfe with Christ.

But before we come vnto this matter, let vs speake somwhat of the innocencie and Godhead of Christe Christe innocente and free from all synne. by the whiche he myghtily brake the chaunces of hell, & braste on pierces the paunche of death, and so valiantly, victoriously and triumphantly rose agayne frome death. Nowe for as muche as CHRIST was in all poyntes pure and innocente, and vtterly wythout all synne: Death, and hell coulde by no meanes ouercome hym: for seynge that death is the rewarde Rom. 6. of synne, as the Apostle saythe: and Christe hadde no synne at all: so doothe it ryghte well followe, that death had no power ouer Christ, and that it assaulted hym wythoute cause, and therfore death loste hys ryghte, because wythoute cause hee abused Christe beyng innocent and free frome all synne. The Innocencye therefore of Christe was the cause, that death and hell they onely haue power ouer synners. For, for synne entred death into the worlde Rom. 5. coulde not retayne, holde, and deuoure hym, but that hee muste needes retourne vnto lyfe, and ryse agayne frome death.

Besides this innocencie, Christe also had this, that Christe true & naturall God, he was the true and naturall sonne of God: and therefore coulde not he bee retained and holden of death, nor yet of helle, or of any other kynde of myserie, as hee hym selfe glorieth and reioyceth of t'ys power, sayinge, That he hath power to geue ouer hys lyfe, and also to take it agayne. And that no man takethe Jo. 11. 10. hys lyfe frome hym, but he geueth it ouer of hym self

Whiche is none other thyng then yf he should saye: I  
 am G O D, and the Lord both of death and of lyfe, &  
 I handle them, as I my selfe lyte. Therefore Saint  
 Paule in hys Epistle to the Romaines writeth, that  
 by thys he was declared to bee the Sonne of G O D,  
 whenne he rose agayne frome deathe. For no manne  
 can escape deathe, as Dauid saythe: What manne is  
 he that shall lyue, and not see deathe? And Saincte  
 Paule to the Hebrues sayeth: That all menne muste  
 needes ones dye, and after that commeth the Iudge-  
 ment: Seyng then that Christe was not onely man,  
 but also very G O D, the Creator and lyfe geuer of all  
 creatures, yea, the lyfe it selfe, as he hym selfe testifi-  
 eth in the Gospell of Saint Iohn: It was not pos-  
 sible for deathe and helle to retayne and ouercome  
 hym, as S. Peter recordeth in the Chronicle of the  
 Apostles Actes, saying: Whome (he meaneth Christ)  
 God hath raysed vp, and loosed the sorowes of death,  
 because it was impossible, that he shoulde bee holden  
 of it. For seyng he was the holy one of God, he could  
 not abyde in helle, neyther coulde his fleshe see corrup-  
 tion: As S. Peter strongly proueth out of Dauid.  
 By this it is an easye thyng to aunswere that que-  
 stion, howe this maye be, that the passion and deathe  
 of Christe, and the syght of the infernall damnation,  
 wherin Christe was but a short tyme, could be a suffi-  
 cient satisfaction for the synnes of the whole worlde  
 which notwithstanding after the seuerie iudgemente  
 of God ought to haue ben punished with euerlasting  
 payne and endles damnation. I aunswere: This sa-  
 tisfaction is of an incomparable force, might, strength  
 and power, and hath a meruailous energie and perfec-  
 tion because of the person of Christ. For seing Christe  
 was

Rom. 8.

Psal. 89.

Heb. 9.

Iohn. 14.

Act. 2.

Psal. 15.

Ro. Rom.

Aunswere.



was true God and true man (the God head & the man hode ioyned in one person) and yet toke vpon him this worke of our redemption, the peyn, which Christ God and man suffered, ought worthily to be iudged and taken to be of suche excellencie and dignitie: again, of so great and such inestimable price (that it ought to be esteemed (as it is in dede) sufficiently great and large enough to the vttermoste for the synnes of the whole world. For as the synne of man, wherwith the noble maiestie of God is cōtemned and dishonored ought to be punished with perpetuall & euerlastyng paine: so in like maner & punishmēt which & sonne of God toke vpon him, ought to be (as it is vndoubtedly) sufficiente, full, and perfect, for al & beleue on him, & seke their saluation in his most blessed and glorious name. For the deuine maiestie is of so great glorie, & worthily al that offend it, suffer euerlasting paine: & again, all, for whom it cam into so great ignominie & torment, and supplied their duties shold haue euerlastyng ioy and gladnes, & enioy the same worlds without end. Seing then that Christ Iesus & true son of God, of one substance & glory with & father, hath offred himself an oblation & sweete smelling sacrifice to god, & by his death & passion hath satisfied for our sinnes. It is reason & for the worthynes of his person, which was both god & man, it shold be also euerlasting and sufficient for euermore. For consider how great, worthy, hygh, infinite, and euerlasting the person was, that sustained this paine: so great worthy, hygh, infinite, and euerlasting is this worke of our redemption & satisfaction wrought by Christ, & must endure and remaine for euer and euer in full force and strength for so many as repent & beleue in his name. Now forasmuch as wee know that Christe for his innocencie and Godheade rose agayne frome Deathe

The sufficient  
of Christs sa  
crifice.

Note well.

EPhe .5.

The sacrifice  
of Christs.  
dethe abyde  
in tal stringht  
for euer.

## Easter daye.

vnto lyfe: we sayl briezly reherse the fructes, profytes, and benefites, which he hath purchased, gotten & deserued for vs by his victorious, triumphaunt and glorious resurrection. What soeuer Christe by hys deathe and passion hath gotten and deserued for vs, that dydde hee afterwarde receaue by hys Resurrection, and broughte wyth hym, so that the frutes of Christes resurrection, doo not muche differ frome the frutes of hys Passion. Wee wyll therefore speake and entreate of theym bresely at this presente, for as muche as wee haue somewhat largely spoken of them, when we handeled the Passion of CHRIST our Sauoure.

The frutes  
of Christes re-  
surrection.

The fyrste  
fruite.

Remission of  
synnes.

1. Cor. 15.

1. Cor. 15.

Osee. 13.

Heb. 2.

The fyrste fruite and profyte of Christes resurrection is, that by it wee haue remyssion of synnes, al- though we feele them in vs, and are not vtterly free frome them: For when Christe dyed for vs, and yet remayned not in deathe, whyche muste needes haue comine to passe, yf hee coulde not haue satisfied for synnes.) It followethe, that hee by hys Resurrection broughte wyth hym Remyssion of synnes, and gaue the same vnto vs, as blessed Paule proueth in hys Epistle to the Corinthians, sayenge: If Christe bee not rysen agayne frome the dead, thenne is your faythe vayne, and you are styll in yowre synnes. And agayne: But no we is Christe rysen agayn from the deade, beyng the fyrste frutes of them that wer fallen a sleape. For by manne came deathe, and by man comineth the Resurrection of the dead. As by Adam all dye: so lyke wyse by Christ, all shall receaue lyfe. Afterwarde, the Apostle mocketh death & saith: O deathe where is thy styng? The styng of death is synne, and the power of synne is the lawe. But  
thankes



thankes bee to GOD, whyche hathe genen vs the victorie thorough our Lorde Iesus Christe. Herof it is euident, that Christ by his death hath slayne synne, as we hearde in the Sermon of the Passion) and by hys Resurrection hee hathe broughte with hym remission of synnes, because all the saythfull are wyth hym rysen agayne frome synne, so that frome henceforth synne can not hurte theym, althoughe whyle they are in thys wycked mortall bodye, they can not be free from it. For Christ brought wyth hym oute of hys graue, remission of synnes.

The seconde fruite foloweth of the fyrste, and it is this, That Christe by his Resurrection hathe abrogated the Lawe, that is to saye, hathe deliuered and sette at libertie our conscience from it, and hath geuen our heartes peace, tranquillitie, and quietnesse. For seynge that Christ by his Resurrection hath slain death, whyche is the stypende of synne, and hathe brought wyth hym vnto vs, remission of synnes: it necessarily foloweth, & he hath also abolished the strength of synne, whyche is the lawe, that it can no more accuse vs. Therfore sayth Paule, The lawe of the spirite, that is to saye, the Gospelle, whiche quickeneth, hathe deliuered me frome the power of synne and of death. The quickenynge of the Gospell, or in that the Gospelle quickeneth and makethe alpyue, it hathe hys strength, power, and efficacie of the Resurrection of Christe. For if Christe hadde not rysen agayne, then all oure preachynge, and all our faith had ben vayne.

The third fruct of Christs resurrection is, that we by his Resurrection are deliuered from death. In consideration whereof, Paule glozieth with the Prophet Isee, saying: Death is swallowed vp into victorie.

The second  
fruite.

Abrogacion  
of the lawe.

Rom. 6.

1. Cor. 15.

Rom. 8.

1. Cor. 15.

The thide  
fruite.

1. Cor. 15.

Isee. 13.



Deliveraunce  
from death.

Jo. 11. 16.

Death to the  
faithfull is  
no thinge elles  
then a sleape.

Note well.

3. Reg. .2.

4. Reg. .2. O.

Act. 7.

The fourth  
fruite,

1. Cor. .15.

The destructi  
on of hell.

As though he should saye: The glorious and victori-  
ous resurrection of Christ hath swallowed up, deuou-  
red and abolyshed death, so that death from henceforth  
can doo nothyng at all against vs. And his cruel and  
terrible sight is none other thyng then an hornet with  
out a styng, whyche looketh terribly, and with her  
wynges maketh a great and dreadfull noyse, but yet  
hath she lost her styng and pricke, so that she can hurt  
or wounde no man. Our Sauioz Christ sayth: I am  
the resurrection and the life: He that beleueth in mee,  
although he were dead, yet shall he lyue. And all that  
lyueth & beleueth in me, shal neuer dye. By the whiche  
wordes, Christ signifieth, that death to the faithfull  
is nothyng els then a sleape. For as he that sleapeth,  
lyueth, and may ryse agayne: so lykewise he that bele-  
ueth, although he dye corporally, yet abydeth he not in  
death, but returneth vnto lyfe. yea death is vnto him  
a very gate, wherby he passeth oute of thys misera-  
ble and sorowfull lyfe, vnto a trewe and an euerla-  
styng lyfe, and is rayled vp frome thys sleape, so that  
for euer after he waketh, and abydeth alyue worldes  
without ende. Therefore the holy Scripture calleth  
the corporall death of the faithfull, a sleape, as we rede  
in many places of the old and new Testament of Da-  
uid, Ezechias, Stephen, and other holy Sainctes.  
The fourth fruite of Christes Resurrection is the  
deuastation or destruction of helle, so that now we  
are free and safe frome euerlastyng pestilence and  
curse. For yf CHRIST (saith Saint Paule) be  
not risen agayne, then they, whyche are fallen a slepe  
in Christ, are vtterly loste. Of the whiche wordes  
it foloweth, that all they are blessed, whyche sleape in  
Christe, for as muche as hee is risen agayne frome  
death

death. And therefore dothe bothe the Prophete Osee,  
and the blessed Apostle saint Paule mocke helle, and *Osee. 13.*  
saye: O helle, where is thy victorie? And the Apostle *1. Cor. 15.*  
streyghte waye addeth: Thankes bee vnto GOD,  
whyche hathe geuen vs the victorie thoroowe Iesus  
Christe. If Christe had remainned in deathe, then had  
all we perished, as the Apostle sayth. But for as mu-  
che as he remainned not in death; therefore are we not  
loste, but with hym we are escaped out of helle, and  
made ioyfull and blessed.

The fyfth fruite and profite of Christes Resurrec- *The fyfth*  
tion is, that CHRIST risyuge agayne frome the *fruite.*  
dead, hathe gotten for vs the victorie ouer Sathan,  
and all his kyngdome with all his membres also; as *Heb. 2.*  
it is wytten: Christe by his deathe hath expelled him  
whyche hadde lordshyppe ouer death, that is to say, *Victory ouer*  
the deuyll, that hee myghte delouer theym, whyche *Satan and*  
throughe feare of deathe were all theyr lyfe tyme sub- *his kingdom.*  
dued vnto bondage. Christ by his Resurrection hathe  
taken away all power from Sathan: so that now he  
can no more exercyse hys tyrannye againste the elect  
and chosen people of GOD. For Christe hathe ta-  
ken hym prysoner, and taken hys weapons away *Luc. 11.*  
from hym, bounde hym, and so vtterly weakened him  
that hee hathe no power at all. And thys hys vic-  
toyre dydde hee in hys Resurrection myghtyly de-  
clare, when he ledde away captiue all the rulers of  
helle, as Saynct Paule sayth: He hath spoyled rule *Coloss. 2.*  
and power, and hath made a shewe of theym openly,  
& hath triumphed ouer them in his owne person. And  
of this victorie against Sata, it is recorded in a certen  
psalm of Dauid, wher it is comāded, y ꝑ gates & doores *Psal 24.*  
shold



shoulde bee sette open, that the kynge of glorie maye come in. And the rulers and Princes of hell demand and saye: Who is thys kynge of Glorie? The Propheete answereth them, sayenge: It is the Lorde of Hostes. He is the kynge of glorie. And of this victorie Christe also speaketh in a certayne Parable, sayenge: When a stronge manne armed watcheth hys house, the thynges that hee possesseth are in peace.

Luc. 11.

A declaracion  
of this parable.

But when a stronger then hee cometh vpon hym, and ouercommeth hym: Hee taketh frome hym all hys harneys, wherein hee trusted, and deuydeth hys goodes. So lykewys the deuyl possessed the world, and shewed hys power, in mainteynyng false worshyppe of GOD, and dyuers kyndes of Idolatrye, and by thys hee stablyshed hys kyngedome, and greatly encreased the swarme of wycked and damned persones, vntyll CHRIST, whyche was stronger thenne hee, inuaded hys kyngedome, and tooke frome hym hys harneisse, armour, and weapon, that is to saye, synne and deathe, wherewith he ouercamme the whole worlde, and made spoyle of theim, and by this meanes deliuered all the faithfull and electe people of GOD oute of his kingdome and sette theim free from his tirannie and power.

The fyrste  
fruite.

Preachynge of  
the Gospell.

The first fruite of Christes resurrection is, the preachinge of the Gospell. For althoughe he dydde preach the Gospell to hys Disciples, and to hys countrey-menne the Jewes before hys deathe: yet gaue hee oute noo Commyssion, that it shoulde bee generally and vniuersallye preached to all Nations, tyll after his Resurrection. Therefore (saith he in the Gospell of Mathewe: All power is geuen vnto me, bothe in Heauen and in Earthe: Go ye therefore through

Matth. 228.



throughout the whole worlde, and teache all nations, baptising them in the name of the father, and of the Sonne, and of the Holy ghost. He that shal beleue, and be baptised, shalbe saued, But he that shall not beleue, shall be damned. This is a moste noble gyft, whiche no man is able sufficiētly to expresse or to esteeme. For all hadd ben frustrate and voyde, yf it had not ben published and set forth abroad. For howe could we beleue on Christe, of whome we hadde not hearde? as it is wyrtten: But howe shall they heare without a preacher? sayth comyneth by hearyng, hearyng cometh by the worde of God. Therefore Christ suffered that victorie ouer death and hell, and also that his glorious Gospell to be published to the whole world, and all nations thorow the preachyng of the holy apostles and other godly doctours and teachers to be inuited bydden, and called vnto it.

Mar. 16.

Rom. 10.

The seuenth fruct of Christs Resurrection, is that Christe wyth his rysynge agayne frome death, hath iustified vs thorow faith. For as hee by his deathe hath abolyshed and put away synne: euen so by hys Resurrection hath he brought vnto vs ryghtousnes, as Paule saieth: Christe was betrayde for oure synnes, and rose agayne for oure iustification. And blessed Peter sayth: Blessed be God and the father of oure Lorde Iesus Christe, whyche accordyng to his abundant mercy begate vs agayn vnto a lyuely hope, by that that Iesus Christ rose agayne from deathe to an inheritance immortall, and vndefyled, and that perysheth not, reserved in heauen for you, which are kept by the power of God thorough faith vnto saluation. Thus hath Christe by his resurrection made vs godly and ryghteous thorow faith, that we shold not.

The seuenthe fructe.

Iustification.

Rom. 4.

1. Pet. 1.

*Easter daye.*

not onely by hym be made free from synne, but also become holy and righteous in hym, if, as Peter saith, we beleue in God thorough hym which raised him vp from the dead, and gaue the glorie vnto hym, that we myght haue faith and hope toward God.

*The eyght  
fruite.*

*Eternall lyfe  
Ephc. 2.*

*Ofc. 5.*

*Act. 3.*

*Rom. 10.*

*Ioan. 20.*

*Hcb. 2.*

*The nynte  
fruite.*

The eyght fruite of Christes Resurrection is, the glorious blessednesse and eternall lyfe of the soules, whych foloweth of Iustification and ffarthe, wherof the holy Apostle S. Paul speaketh in hys Epistle to the Ephesians, sayenge: GOD whych is ryche in mercye, for hys greate loue, wherewith hee loued vs, euen whenne wee were deade in synnes, quykned vs together in CHRIST (by grace are yesaued) and rayled vs vp together with hym, and made vs sytte togyther wyth hym amonge them that are in heauen. The Prophete Osee also saythe: He shall make vs alyue after twoo dayes, and on the thyrde daye he shall rayse vs vppe, that wee maye lyue in hys syghte. Hereof commeth it, that S. Peter calleth Christe, the Lorde of lyfe. For he that confesseth wyth hys mouthe, and beleueth wyth his heart, that GOD rayled vp Christe, he is saued. This lyfe and euerlastynge saluation Christe by hys Resurrection hath purchased and geuen vnto vs. Therefore Christ sayde to Mary Magdalene, that she shoulde telle hys Disciples, & he would go vp vnto his father, and their father. As though he shoulde saye: For we haue a common inheritaunce, one father, one kyngedome, and an euerlastynge lyfe common to vs all. For hee that sanctifyeth, and they that are sanctified, are all one.

The laste fruite of Christes resurrection, is the glorification and dignitie of our mortall bodies. For as  
Christ

The resurrec-  
tion and glo-  
rification of our  
bodies.

Christe in his Resurrection dydde caste a waye frome hym all weakenesse of mannes bodye, because from hencefoorth he shoulde bee no more mortall, weake, hungrye, thyrstie, nor haue any other infirmitie, but immortall, and withoute all infirmitie and weakenesse: So shall our mortall bodies bee lyke vnto hys glorious bodye at the Resurrection of the deade: and shall for euer remaine in that glory and honour worldes without ende. Of this speaketh Sainct Paule sayenge: Our conuersation is in heauen, from whens wee looke for a Sauoure, euen the Lorde Iesus Christe, whiche shall transfigure and chaunge this oure vyle bodye, that hee maye make it lyke to his owne glorious bodye, accordyng to the power, wherewith he is able to make all thynges subiecte to hymselfe. And in an other place Paule reioyseth with all the Christians, that we haue an everlastyng dwelling place in heauen, although this oure corruptible body destroyed and put awaye. For yf we beleue that Iesus dyed, and rose agayn: then shall God byyng them with hym, that are fallen a sleape by Iesus. So shall we bee glorified with Christe, as he before was glorified by hys Resurrection, and made hys mortall bodye immortall, and brought it vnto glorie. As he also before, gaue a shewe of this matter to hys Disciples in mount Thabor, where his face dydde shyne as the Sunne, and hys garmentes were made whiter thenne snowe. He that desyret to heare more of this matter, lette hym reade the. xv. Chapter of saint Paules first epist. to the Corinthians: There shall he abundantly find, how Christ rose again; & how manyfold and great fruct he hath purchased and gotten for vs by that his glorious resurrection.

Phil. 3.

2. Cor. 5.

1. Thes. 4.

Math. 17.

Nowe



A new lyfe.

Rom. 6.

Gal. 1.

1. Cor. 5.

Nowe forasmuche as we haue hearde, and do perfectly knowe, what great and singular benefites we haue receaued by the victorious and triumphant resurrection of our Lorde and sauour Iesus Christ: How he hath ouercome synne, death, deuyl, and hell, and hath made vs not only free and safe from them, but also holy, godly, and righteous thoroowe fayth, so that we shall haue with hym euerlastyng lyfe, and a glorified body: it becometh vs as thankfull children with Christ to take vpon vs a new, pure, syncere, vncorrupt and faultlesse lyfe, as S. Paule exhorteth vs in his Epistle to the Romains, saying: we are buryed with Christe by baptism for to dye, that likewyse as Christ was raised vp from death by the glorie of the father, euen so we also should walke in a newe lyfe. Nowe what other thying is a newe lyfe, then to eschew synne, and to doo that, whiche is good and godly? As Paul saith in his foresaid Epistle: we ought no more from henceforth to serue synne. And in an other Epistle hee sayth, that Christ dyed to this ende for all menne, that they whyche lyue, shoulde from hencefoorth lyue, not to them selues, but to hym that died for the, and rose agayne. So lyke wyse doothe Paule reioyce, that he lyueth not, but Christ in hym: And he exhorteth the Corinthians, that forasmuche as they through faith in Christe are holpe and righteous, and yet for the remanentes of the vncleane fleche are synners and vnrigh- teous, they would purge out that olde leaupn. Knowe ye not (saith he) that a litle leauen sowreth the whole lumpe of dough? Burge out therfore the olde leauen, that ye may be newe dough, as ye are swete bread. For Christ our passeouer is offred vp for vs. Therfore lette vs kepe a ioyfull feast, not with olde leauen, neyther with

with the leauen of maliciouſnes & wickednes, but w  
the ſweete bread of purenes & trueth. In the whiche  
wordes Paule doth euidentlye expreſſe & require, that  
we ſhould leaue the olde vnpure lyfe whiche we haue  
of Adam, and in ſpिरite begin & exerciſe a newe ſpिरि-  
tuall lyfe, vnto the whiche Chriſte hath brought vs,  
and that we ſhould from tyme to tyme, if anye olde  
leauen of wyckednes we fynde in our ſelues, purge it  
out and vtterly caſt it out awaye from vs, ſo that for  
euer after as in profeſſion, ſo lyke wiſe in conuerſati-  
on we maye be newe doughe and ſweete bread. Ther-  
fore ſeing we by riſen againe with Chriſte, let vs ſeke  
the thinges that are aboue, where Chriſte ſytteth on  
the righte hande of God: that is to ſaye, let vs forſake  
earthye and tranſitorye thinges. And aſpire and la-  
bour forward vnto heauenlye and euerlaſtyng  
thynges, that the reſurrection of Chriſte and the be-  
nefites therof, of the whiche ye haue now heard, may  
be fruitefull and full of efficacie and power in vs,  
that by our newe lyfe and Chriſten conuerſation we  
maye ſhewe oure ſelues thankfull vnto G O D, and  
profitable to oure neyghbours: again, that they  
which are without & enemies to the Chriſtian trueth  
maye thorowe oure Godly and honeſt behauiour, be  
conuerted, and turne from their Idolatrie vnto the  
worſhippyng of God, from their ſuperſtition vnto  
Gods pure religion, from, corrupt and wicked ma-  
ners vnto holines and purenes of lyfe, that by this  
meanes G O D oure heauenly father maye be glori-  
fied both by them and by vs, whiche vnto this ende  
hath geuen vs his holy Spिरite, that in all pointes  
both in body and ſoule we being holy and righteous,  
maye ſerue hym euen the Lorde oure G O D in

Colloſ. 3.

In exhortaciō  
vnto good life.

Luk. 11.

*The first Sonday after Easter.*

holynes and righteousnes all the daies of our lyfe: to  
whome with Chyste our Lorde and the holy gholste  
be all prayse, honour and glozpe woordes without end.  
Amen.

*The first Sonday after Easter:*

**T**he Gospell. Iohn. xx.



He same daye at nyght, whiche was the  
firste daye of the Sabboethes, when the  
dozes were shutte (where the Disciples  
were assemblede together for feare of the  
Jewes) came Iesus and stode in the mid-  
des, and sayde vnto them: Peace be vnto  
you. And when he had so sayde, he shewed vnto them his  
handes and his syde. Then were the Disciples glad when  
they sawe the Lorde. Then sayde Iesus to them agayne:  
Peace be vnto you. As my father sente me, euen so sende I  
you also. And when he had sayde these wordes, he breathed  
on them, and sayde vnto them: Receyue ye the holy gholste.  
Whoso euers sinnes ye remit, they are remitted vnto them.  
And whoso euers sinnes ye retayne, they are retayned.

THE EXPOSITION.

**A**lbeit in the gospell of this present Sondaye  
manye thinges are contained concerninge the  
glorious resurrection of oure Sauour Christ  
Iesu worthy to be treated of, and called vnto remem-  
braunce: yet forasmuch as we on Sonday laste spake  
abondantly of that matter, & sufficiently ynough to con-  
firme & stablishe oure faith in this article of Christs  
resurrectiō we haue thought it good at this present to  
speake of some other matter, & specially to handle those  
wordes



wordes, which Christe, after he had wyped peate to his disciples, & shewed the his handes, & his side for the more confirmation of their sayth in his resurrection, spake vnto them, & said: As my Father sent me: so lyke- wise do I send you, &c.

These wordes of our Sa- uour Christ are very notable & worthy to be remem- bred, wherewith he gaue to his disciples, & committed vnto them the office of teaching & preachinge, that by this meanes the vse & fruite of his death & resurrectiō with the cause therof, might also be knownen of other, and so obtaine euerlasting saluation. For if this mat- ter had only ben chronicled, and not published and set abroad by preaching, wherfore it was done, what com- moditie cometh therof to the faithful beleuers: howe coulde it haue ben greatly profitable, as we see in the kingdome of the Pope? In that as touchynge the hi- storie, nothinge wanteth nothing can be desired. But when in the preachinge of the papistes these thinges are not handled, as Christ comandeth here: the matter is vnprofitable, & is in a maner none other thing, then as a man should tell an historie of kyng Alexander, of Julius Cesar, of the great Turke, & suche like. Ther- fore y<sup>e</sup> whole matter consisteth in this, that y<sup>e</sup> history of y<sup>e</sup> death & resurrectiō of Christ be brought vnto y<sup>e</sup> righte vse. This cometh to passe on this maner, as Christ de- termineth, when he saith: I send you as my father sent me. But how the father sent Christ: Elaye y<sup>e</sup> Prophete declared lōg before, saying: The spirit of y<sup>e</sup> lord is vpō me: for the lord hath anointed me, & sent me to preache glad and ioyefull tydings vnto the pore, that I might binde vp the wounded heartes, y<sup>e</sup> I might preach deli- uerance to the captiue, and open the prison to the that are bounde: that I might declare the acceptable yere

The office of preaching com- mitted to Christes disci- ples and to their success- ours.

The scriptu- res oughte to be preached to the people.

Ej. 61.

## The first Sunday after Easter.

Ch:like was  
sent of his fa-  
ther to preach  
the gospell so  
likewise are  
all faithfull  
ministers.

of the Lorde. This is the commandement, where with  
Christe is sent. And he sayeth here, that after the same  
maner he sendeth his disciples, as he was sent, and ge-  
ueth vnto them that ministerie and office, that he exer-  
cised before, that they shold teache after the same sorte,  
as he had taught: so that this commandement is on-  
ly to be referred vnto doctrine, that the disciples sholde  
declare the same of Christ, whiche he had before decla-  
red of hymselfe.

The doctrine  
of Moyses.

The doctrine  
of Christ.

Now what maner of doctrine this is. Elsaye descri-  
beth and setteth forth with most goodly and euident  
wordes, that is to saye, that Christ was anointed and  
sent vnto this end, that he should conforthe the feareful  
the contrite and broken in heart, the poore in spirit, &c.  
The doctrine, that is not agreable to this, is not the  
doctrine of Christ, neither hath Christ commanded it,  
but it is the doctrine of the lawe & of Moyses for the  
doctrine of Moyses is, y<sup>e</sup> suche as be troubled & feare-  
full, shold be driuen vnto more trouble and vnto more  
feare. But the doctrine of Christe is to conforthe the  
weake hearted, and to preache glad and ioyfull ty-  
dings to them that be sorowful, and brought vnto the  
bryncke of desperation. For it behoued Christe to  
comme with a newe commandement and doctrine, as  
his workes, whiche he did, were also new, as the like  
were neuer before sene in the worlde, I meane, that  
the sonne of God suffered, and rose again from death.

And as Elsaye prophecied of the doctrine of Christe,  
euen so doth Christe sett forth here also. For these  
are the wordes of Christe, as they are reherled of the  
Euangelist. And he breathed vpon them, saying: Take the  
holy ghost: whose synnes ye shall forgeue, are forgeuen  
them. But whose synnes ye shal retaine, are retayned.

Here



Here haue ye the right spiritual regiment which doth  
no lesse differ from the Ciuile and worldly regiment,  
then the heauen is distāt from the earth. They that are  
in this spirituall regiment, are righte kynges, right  
princes, right lordes, & haue also their regiment. But  
here consyder, marke, and learne, how farre this regi-  
ment goeth, and howe wyde it stretcheth forth it selfe.  
Merely, as the wordes sounde euē so wyde and brode  
as the worlde is. And yet hath it nothinge to do, but  
with sinne, as touchinge golde, syluer, richesse, world-  
ly substantnce, tempozall possessions, Lordshippes,  
farmes, parkes, dominions, and suche lyke: it hath  
nothinge to do with them. For all these thinges per-  
tayne vnto the worldly and ciuile regiment, and they  
are to be handled of tempozal rulers, as Emperours,  
kynges. Princes, Lordes, &c. So to appoint them,  
as shall be thoughte moste conuenient and mete for  
the mayntenaunce and conseruation of the publique  
weale. But this spiritual regiment and Ecclesiasticall  
power is apppointed only for synne wher the matter  
of sinne is, there hath this regiment and power place:  
otherwise it hath nothyng to do.

A double regi-  
ment spiritual  
and corporall.

The spiritual  
regiment hath  
only to do  
with synne.

For of this muste we greatly take heade, that we  
make not a confusion in these ii. regimentes, as the  
Pope and his byshoppes haue done, whiche haue so  
abused the spirituall regiment, & they haue also gotten  
vnto them the tempozall regiment and ciuill power,  
and are now become tempozal lordes, yea and of such  
power, that they make Emperours, kynges: Princes,  
Lordes, &c. To be their subiectes, yea their slaues, but  
Christ gaue this neuer in commandement to his dis-  
ciples, neither sent he them forth to medle with tem-  
pozall matters and with the kyngdomes of this  
worlde

The ministers  
of gods weyde  
ought not to  
medle with  
tempozall af-  
faires.



*The first Sonday after Easter.*

*The office of  
spirituall mi-  
nistres.*

woulde: But he only appointed vnto them the mini-  
strie of the worde, and with it the regiment of sinne:  
so that their offices is nothyng els, then to preache the  
Gospell of Christ, and to declare remission of sinnes to  
all suche as are penitent, broken in hearte, troubled  
in minde, disquieted in conscience, &c. Again, to retaine  
holde, and bynd their synnes, that are impenitent, and  
stubborne, and go forth to sinne without repentaunce  
or conuersion vnto a better lyfe.

*The power of  
binding & lo-  
sing synnes  
most wickedly  
abused. by the  
pope.*

This retayning of binding of sinne hath the Pope  
also miserably abused & peruerterd, yea farre oth-erwise,  
then is ment & appointed to y<sup>e</sup> ministry. For he hath  
so interpreted & handled the matter, as though he had  
power by vertue therof, to make lawes, not only in y<sup>e</sup>  
church, but also in the ciuile regiment, as it pleaseth  
him. But that is not the meaning of Christ. For I as  
a minister & sent of Christ to preach ought not to pre-  
scribe vnto the household preceptes of ploughinge and  
Carting, of maryeng, of ordryng thy famely and hous-  
holde, &c. For god hath geuen the reason to know how  
thou shouldest behaue thy selfe in all these thynges.  
If thou doubt in any worldly matters, there are Iu-  
ristes, men of lawe, worldly counsellors, ciuile wise  
men, & such lyke, which can right wel supply thy lacke  
and geue the good and profitable councel in this be-  
halfe. The cōmission that is committed vnto me, my  
regiment, mine aucthoritie and power is only concer-  
ning sinne, to teache thee, that thou shalte for euer pe-  
rishe in thy synnes, & be damned, excepte thou belcue in  
Christ, embrace him with strong fayth as thine alone  
Saviour & redeemer, which only and alone hath pur-  
ged thy conscience from dead workes, and clesed thee  
from all thy synnes by his precious blood.

*Cher.*

*Heb. 9.  
1. Iohn. 1.*

Therefore the whole somme of this doctrine is, that we perfectly know, what sinne is. Synne signifieth not Lordshippes, riches, Kyngdomes, houlsholde matters, and such lyke, but sinne is called a burden, which so greueth and troubleth the hearte and conscience of man before God, that he loketh for nothyng in the worlde els, then the fearefull anger of GOD and euerlastinge damnation. For we speake here of the true and earnest synnes, whiche GOD counteth synnes, and before his iudgement seate deserue euerlastinge damnation: not of fayned and forged synnes brought in of the Pope & of the Bysshoppes, as when a man kepe not the faste, that they in their lawe haue commanded, or when a man eate fleshe on such daies, as they haue forbidden, or when a moncke weareth not his monastical co wle, but rather a lay mans garment: or when a Priest marieth a wyfe cōtrary to his poppylhe and folishe booke, and suche lyke. These are synnes before the pope, but not before God, neither cā they condemne any man, forasmuche as God in his lawe did neuer forbid them. They are synnes deuised by Antichrist the Pope and by his Antichristian members, the transgression and breakynge whereof ought to trouble no Christen mans conscience.

What synne is

The breaking of mens traditions is no synne before God.

But we speake heare of synnes, whiche are synnes in dede & not fained, which no man hath inuēted, but wherin we weare bozne and lyue: euen those synnes, which are directly againste the cōmādemēt of God, & against the whiche gods precept beareth witnes, and not only the traditions of men with such synnes: saith the lord, shall y Alpoistles & ministers of y worde medle, either to remitte or to retaine them. As for y gouernmēt of worldly, copporal & tēporall thinges, it pertayneth

*The first Sunday after Easter.*

nothing vnto them: neither ought they to vsurpe any iurisdiction in this behalfe, but to leaue all these things holy and fully to the tēporall rulers. In the Apostles or preachers mouth lye the synnes of all the worlde, the power of the deuill, and the very tormentes of hell, that when thou arte impenitent, and wilt not repent thee of thy synnes but rather delight in them, and go forth to prouoke the maiestie of God vnto anger toward we thy wyckednes, they should retayne thy synnes, and geue thee ouer to the deuill and to euerlasting damnation. Again on the other parte, there are set also in euery Apostles or preachers mouth, the passion, death and resurrection of Christe with their fruites: Again, saluation, heauen, and euerlastyng lyfe, not in respect of their owne person, but of the sentence and iudgement, that they pronounce vpon thee, whiche the deuill himselfe can not abide, at the commaundement of Christ, that is, that thy synnes are remitted and forgiven thee, if thou repent and beleue in Christ.

In the preachers mouth  
in this lyfe &  
death.

Note well.

The worde of  
Christe and of  
his minister is  
all one, and of  
lyke power.

And this is suche a power, suche a dignitie and authoritie, that in comparison of it, all the power of the worlde is nothinge: that euery Apostle and true disciple of Christ hath authoritie and power to geue iudgement of the whole worlde concerninge the cyther remitting or retaynyng of synne: and that sentence or iudgement is of as great force & strength, as though Christ hymselfe had pronounced it, as these his wordes in this place do testifie, As my father sent me: so send I you.

This then is one thing, that the Ecclesiasticall power and regiment is only ouer synne, and that synne can not be called a corporall or worldly thinge, but the greife and disquieting of the conscience, whiche accu-

seth:



seth and condemned vs before God: whiche thyng  
 serueth to this ende, that we should not be deceaued  
 with folyshe & counterfayte synnes, whereof I spake  
 before, but discerne, that whiche is synne in dede, fro  
 that whiche is no syn before God. For if thou sholdest  
 desire to be released from the folyshe & doltyshe synnes  
 or transgressions of mens traditions, as though thou  
 haddest offended in not obseruing them: so shoulde  
 it also folowe, that in obeying and keppynge the same,  
 thou wouldest seke to be iustified, whiche is high ab-  
 homination before God: as the transgression of mens  
 traditions and preceptes cōdemneth not: so likewise  
 the obseruation of them saueth not. They worshippinge  
 me in vaine, sayeth Christe, with the traditions and  
 commandements of men. Therefore must we marke  
 well this diffinition, that that is synne, whiche the  
 lawe of God reueleth, and therefore accuseth and cor-  
 demneth. If it be no synne in the lawe of God, then  
 is it a popishe synne, vnknewen to God, and therefore  
 not to be regarded. For that is onely synne, that the  
 lawe of God forbyddeth.

Math. 15.

What is synne  
properly.

And thus may we see, that very many lye weltring  
 in great & notorious synnes, as couetousnes, whores-  
 dome, adultery, theaste, vsurie, anger, enuy, glotony,  
 drunkenes, bannyng, cursyng, blasphemie, and suche  
 lyke, and styll remayne frowardly in the same with-  
 out repentaunce, without anye conscience of their  
 wycked, and vngodly behauiour: as for their synnes  
 they care not: onely this is their desire, that they may  
 so synne, that it be not perceaued nor knowen of other.  
 Suche synnes can not be forgiven, and vnto these be-  
 long byndinge or retayninge, and the second powere,  
 whereof Christe speaketh here, that suche synnes are  
 to

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to be retayned.

The diuer. 7. 11  
of synnes.

Psal. 51.

Rom. 7.

The lawe spe  
neth synne,

Rom. 7.

Therefore here is a difference to be made, and the true sinnes are so to be diuided, that some are sinnes both before vs and God: some only before God, and not before vs. For we wil not knowledg them, nor be sorie for them, and desire of god remission and forgiveness of them. As Dauid saith: against thee alone haue I synned, and before thee haue I done euil. Here both be ioyned together, for as much as Dauid knowledgeth and confesseth that he hath done euill, and knoweth that it doth displease God. As though he should say: verely I know and fele the synne, not only because I remembre it, but also because I fele what synne is able to do, yea I feale the power and strength of synne, that it is a cruel torment and an intollerable burden, and that it accuseth me before god, and goeth about to plucke me vnto death and vnto the deuill, as Paule sayth to the Romans: without the lawe synne was dead. I lyued somtime without lawe. As though he should say: Synne is alwayes in vs. But before the lawe commeth, it is as though it were buried or a sleape. For it disquieteth vs not, it vexeth vs not, it tormenteth vs not. And hereof it cometh, that we heape dayly more and more sinne by on synne, and make no conscience thereof: otherwise woulde we repent, and cease to synne. But when that thonderbolte, I meane, the lawe of God strykethe the conscience, & pearceth it thoroowe then begynneth synne, as a man wolde saye, to waxe alyue againe, so that now we begynne to knowe, how mightie a thing synne is, whiche taketh god a waye from vs, and casteth vs downe hedlong vnto the deuill and hell fyre. Therefore sayth Paule: when the lawe came, synne waxed



warded alyue again. But I was dead; & the comman-  
dement, which was vnto life, was founde vnto me to  
be vnto death. And this is the very sinne, which is sin <sup>2. R. 2. 12.</sup>  
befoze God & me, as we may see in Dauid, when he  
comitted adultery with Bethseba: the sin greued him  
nothing at all: for sinne was dead. But when Nathan  
the prophete ones came, and did cast this thounderbolt  
at him: Thou art this man: then beganne syn to waere  
aliue in Dauid's hearte, and threatned him death. But  
Nathan conforteth him, & sayth. Thou shalt not dye.

Thuz se we that the Apostlike regiment is an au-  
thoritie and power, not ouer politique, ciuile and tem-  
porall matters, or ouer suche synnes alone, as h world  
accuseth, cōdemneth, iudgeth, and punisheth but ouer  
all those synnes, whiche thou in thy consciēce, and god  
in his righteousnes count to be synnes, so that by thyg  
meanes the syns of the whole worlde are subiect to h  
Apostles & to all the ministers of the church: yea, when  
time requireth, to all Christians, so that thou maist cer-  
tenly persuaade thy selfe, when thou hearest of thy pa-  
stour, or in his absence of any other Christian, that thy  
synnes are forgiven thee in the name of Christ, that that  
is so true, iuste, and certen, and is also of no lesse po-  
wer, as though Christ himself had spoken it, or an An-  
gel from heauen had declared it vnto thee at the com-  
mandement of Christ. But this cōmission and power  
is not geuen to the Apostles & ministers of the church,  
that they shoulde thereby auance themselues set forth  
their owne honour, waere proude, and exercise tyranny  
ouer the congregation of God. For it is onely geuen  
them to this ende, that therby they should serue thee,  
and that thou mayest be defended agayste thine  
enemye, whiche is to stronge for thee. Therfore this  
is a



The first Sonday after Easter.

mat. 23.

is a wonderfull and incredible power, that wretched man whiche is a synner also, should dyue the deuyl out with his power, whom other wise the hole worlde coulde not expell and dyue out. For so sayth Christ: what soeuer ye losen in earth, shal be loosened in heauen Again, whose synnes ye shall forgeue, shal be forgiven them. And as it is reher sed in this our gospell: as my father sent me: so lyke wise do I send you. These wordes are so plaine and euident, that no man ought to doubt of them, but as he heareth the wordes of remission of synnes pronounced vnto hym, so lyke wise shall he receaue and enioye it. And this is the cause that we admonishe you so often, seinge Christe hath geuen suche and so great power to his churche, that ye shoulde vse the same, and by no meanes despise it. For vnto this ende hath Christ ordeined this ministration, that on this wise the synnes of the worlde shoulde be forgiven and taken awaye, so that they be synnes in dede, and with a repentaunt fayth, and faithfull repentaunce knowledged and confessed. For as for counterfaite and forged synnes, they pertaine nothyng vnto this matter. They must be synnes in dede, which trouble, vere and disquiet the heart, as Adam in the fyrste booke of Moyles preached and sayd to his son Cain: If, sayth he, thou haddest done well, and haddest ben good, thynne oblation shoulde haue ben accepted. But for asmuche as thou arte euill, thy synne lyeth in the doxes. As though he shold say: Thou standest nowe there, and arte a synner, but thou dost not yet fele it. Thy synne lyeth, but in a very troublesome and vnrestfull place. Therefore se vnto it: for it wyl one day awake and comine to light, and then shall it other wise go with thee. For thy synne lieth & lurketh not

Gen. 4.

Secret synne  
wyl ones com  
to lighte,

not vnto this ende, that it shoulde for euer rest and be kepte secrete, but that it should comme to light, that it may torment, trouble bere, and byte thee so that thou shalt not know what to do, nor whether to turne thee.

They therfore that are not moued with their sins, haue notwithstandinge synnes in dede, but yet suche as are not venial, remissible or able to be forgeuen, and therefore are their sinnes retained, holden, and boude. For they haue no luste nor desyre to be forgeuen, for if they had, they would repent and leaue to synne.

This was the doctrine of the Papistes, that who-soeuer wold haue remissio of their sinnes they should firste of all confesse all theyr sinnes to the priest, be contrite and sorie for them, and receaue penance at the priestes hande, and so afterwarde folowed the absolution & remission of synnes, and by this meanes was the forgeuenes of sinnes afterwarde grounded in that contrition. And it is possible, that in this behalfe they folowed the example of the Elders, which pronounced absolution to no man, except he first of all cōfessed his synnes, and shewed outwardly manifest signes and tokens that he was sorie for his sinnes. This is right, and ought so to be. But notwithstandinge to gather hereof, that suche sorowe & contrition deserueth remission of synnes, that is false and erronious. For contritiō is no merite, but it is the selfe synne truly fealte in the heart, and the power and kyngdome of synne: neither is remission of sinnes and grace grounded in this. For before there be suche contrition, the synne is not cured. For although synne be there present, yet is it only a lurckynge and dead synne, as Adam sayde of Cain. But when it wareth aloue again, and sleapeth no more, but is truly fealte and perceaued, that it tormenteth

The doctrine of the papistes concerning remission of syn.

A godly practice of the ancient church.

Contrition. what it is: & that it deserueth not remission of synne.



*The first Sunday after Easter.*

Rom. 7.

**Contrition**  
wyth our  
sayth helpeth  
nothing vnto  
saluacion.

**A** similitude

menteth & fraieth the heart, this can no man iustly & truly call a meritorious worke, but as S. Paule calleth it, the right liuing sinne: Now who wil saye, that synne deserueth grace? Therfore men in y papacie were most miserably deceaued and seduced, for asmuche as they put all their hope of remission of synnes in their cōtrition, as though it were such a good & meritorious worke, as of it selfe deserued their sins to be forgiven. therfore the Pope in all his bulles, indulgences, & pardons put in these wordes: Contritis & confessis: that is to saye, to them that are contrite and confessed. All such for their contrition and confession sake shall haue absolution & pardone of their synnes. For where true contrition is, there is none other thing, then the kyng-  
doine, power, and regiment of sinne. Now what can this deserue? There is remission of synnes where faith is geuen to the commandement of Christ, & the word, whiche is pronounced at his commandement & in his name, is layde hād on with a sure and constant faith: of this faith and not of contrition commeth the for-  
geuenes of sins. Cōtrition is of it selfe none other thing then the very hyuing and feareful makynge synne. byō that is not grounded remission of synnes, but vpon the worde of Christ. For suche contrition and sclynge of synne doth none other thing, but that it should plucke vs frō faith, make vs flee from Christ, and be a fearde of him. This is to stirre by synnes, and to make them greater and more horrible, and in dede to do none  
other thing, then synne is wont to do, that the outrageousnes of the euils may be encreased, and that synne maye be heaved vpon synne: none otherwyse then when a theife is conuicte of theaste and condemned vnto the punishment of theaste, hath not only done  
the



the theafte, but he nowe addeth mo synnes vnto hys theafte: he hateth iudgement, lawe and maiestrate, yea and God also, which is the author both of iudgement, lawe, and maiestrate, and wysheth that there were neither iudgement, nor lawe, nor maiestrate nor yet God, that he might go forth to sinne frely and without punishment. This thing doth saint Paule <sup>Rom. 7.</sup> lyuely expresse, when he saith: That synne thoro the lawe and commandement is out of measure synnefull: that is to say, when the lawe ones commeth and worketh her force, then is synne beyond all measure known to be synne in dede. Nowe wheare synne doth so worke, and of one synne infinitie synnes are made, so that the synner can fynde no rest by the reason of his synnes: That haue the papistes called contrition. But where suche contrition and sorowe is and remaineth alone, that is to saye, without faith or hope of gods mercie (as the lyke also was in Judas the traytour) there foloweth and floweth nothing out of that, but plaine desperation. <sup>Math. 27.</sup> Christe muste also comme with his comfortable worde and commaundement concernynge remission of synnes, and as it were preache in the hearte of the sinner, saying: Thou art ful of sins, and goest about the leger the more to fall awaye from me, shall I therfore forgive thee thy synnes? Oh naye. Thou must in dede haue contrition and sorowe for thy synnes. For without this thou canst neuer hate synne frome thy hearte, nor neuer heartely desire remission of synnes. But nowe this way shalt thou walke vnto saluation, that thou make haste vnto my worde, heare it, and beleue it, so shalt thou haue remission and forgivenes of sins. <sup>Denauce enioyned of the papistes.</sup> So taught, not the papistes, but they enioyned they

peni-

*The first Sunday after Easter.*

penitētes and ghostly chūdren, as they call them, to go this and that pylgrimage, to say so many orysones and prayers, &c. and so to make satisfaction for their synnes. But as concernyng the worde and commandement of Christe, they make no mention of it at all. The worde & commandemēt of Christ is this: whose synnes ye forgeue, shall be forgiven them: But whose synnes ye do retaine, shall be retained. Her hearest thou, that no man ought to seke forgiveness of synnes, but in the wordes of the lord Christe. Whosoever seeketh it any other where: he shall neuer synde it. What hath this then profited or holpen, y we have tormented our selues so greatly w fastig, singing, praying, watching, massinge, &c. That we might obtayne remissō of sins? was not this great wickednes, & a lamentable thinge to heare, that they haue taught vs to loke for remissō of our synnes thorow contrition? Which notwithstanding when it is most earnest and stronge, is nothing els then plaine synne? If the vertue of my worke, of my contrition, and of my confession be suche and so greate, what nede we then the worde of Christe? And to what end serueth his commandement in this place. We in this behalfe differ nothyng from the Turkes and Jewes, whiche also beleue that they shall be saued, although they haue not C H R I S T, but the hope is worser the any Turke or Jewe, for to mainteyne his wickednes and abomination, his false and corrupt doctrine, he without all shame abuseth the name of Christ. Therefore let vs diligently marke, that Christ includeth forgiveness of synnes in his worde, & not in pilgrimages, in masses, in almose dedes, or in any other workes, by what soeuer name they be called. He therefore that desireth forgiveness of his sins,

let

In the word  
of Christ is re  
mission of sins  
to be sought  
thorow faith.



lette hym go vnto hys Pastor, that is learned in the  
 worde of God, and heare of hym the glad and ioyful  
 tydyngs of the Gospell, and faithfully beleue the same  
 and he may be sure to haue hys synnes remytted and  
 forgeuen hym. For thys is certayne and sure, that  
 we can not ouercome synne with any woorkes. But  
 whatsoeuer we be able to doo, though we should tor-  
 ment our selues neuer so muche, is altogether vayne,  
 and nothyng to the purpose, as they hadde experience  
 in the Popes kyngehome, that hadde an euyl con-  
 science, and therfore gote them selues into Monaste-  
 ries, and became cloysterers, or tooke vpon them o-  
 ther workes, that they myght be deliuered from their  
 synnes, and haue quiete consciences. But at the last,  
 they were compelled to graunt, that neyther garment,  
 nor monasticall order, nor prayers, nor fastynges, nor  
 Masses, nor Pilgrimages, nor anye other kynde of  
 paynfull dedes, coulde appease and quyet the grie-  
 fes and tourmentes of theyr conscience. Why so?  
 Because that synnes can neyther be retayned nor re-  
 mytted by any other waye then by the worde, as we  
 haue tofore hearde. Therfore who soeuer embraceth  
 not this word, wherein alone is Remission of synnes:  
 he muste nedes be vnder that worde, wherein synnes  
 are retained. For there is none other waye or meane  
 to forgeue synne, but the worde. Therfore whatsoeuer  
 a man dothe, yet shall his synnes be retained, excepte  
 he commeth to the worde. For the Lorde our GOD  
 hath sette the forgeuenes of synnes in no worke that  
 we do, but in thys one onely worke, that Christ hath  
 suffred and rysen agayn from deathe. And this worke  
 by the woorde hath he putte in the mouthe of hys A-  
 postles and preachers, yea in the mouthe of all christen

The waye to  
 obtayne remis-  
 sion of synnes  
 is to heare &  
 worde of god,  
 and to beleue  
 it.

Faith in the  
 worde onely  
 quieteth the  
 conscience.



## Easter daye.

men, if nede require, that by it they may distribute and declare remission of synnes to so many as desire it. If thou wilt fetche forgeuenes of thy synnes from thens, thou shalt not be deceaued of thy purpose. For the commandement of Christ is at hand, that synnes shold be forgeuen. If thou wylt not fetch forgeuenes of thy synnes from thens, I meane from the word of God, thy synnes shall styll be retayned and holden, doo what thou wylte. For as it hath bene many tymes sayde: **W**ythout the worde there is no Remission of synnes. **C H R I S T** hath put thys woorde in the mouthe of his Apostles and mynisters, yea in tyme of nede, in the mouth also of al the Christians, to declare the same vnto the comfort of all troubled consciences. He that will not fetche it there, and beleue the worde, he shall dye in hys synnes; doo what he wyl. For this commandement is strong and sure, that the Lord taketh away from the whole worlde, and from all works, the forgeuenes of synnes, and repose it onely in his word: there hangeth all the matter.

But this is not onely to be vnderstanded of absolution, or of the preachyng of the worde, but as it was sayde in the begynnynge, Christe comprehendeth the whole ministerie in this commandement, that remission of synnes should be declared and distributed to the faythfull, bothe in the worde and in the sacramentes. For to this ende is the Gospell preached, that menne may knowe theyr synnes, & afterward thorow faithe bee iustified, and so for euer after leade a godlye and vertuous lyfe. We also to this ende are baptised, that oure synnes should be forgeuen vs thorough the death of Christe. Agayne, the sayde Christe hath ordeyned his

Why & gospell  
is preached.

Why we are  
baptised.

his holy Supper vnto this ende, that we shoulde beleue, that his body was betrayde for vs, and that his blood was shedde for vs, and that wee shoulde not doubt of the remission of our synnes. And that faith myght be constant, sure, and throughely perswaded, that oure synnes are forgiven vs, thee and me, and the whole worlde, if the whole worlde would repent beleue and amend, Christ hath ordeyned, not that one for an other shold be baptised, and receaue the Lordes Supper, but that euery one should be baptised & receiue the lordes Supper for him self, and require priuate absolution, if he can not be sufficiently confirmed and comforted by the publike preaching, so that no man ought any thyng at all to doubt, but that as hee heareth Remission of hys synnes in the name of Iesus, so lyke wise hee dooth receaue it, and is vtterly made free frome his synnes before GOD in heauen.

Why christe ordeyned hys Supper.

Euery man ought to receaue the sacramentes for hymselfe.

Therefore the woorde and the Sacramentes are not to be separated: for Christe hath ioyned the woorde and the Sacramentes together, so that wythout the woorde the Sacramentes can bringe no consolation or confort at all: yea wythout the woorde we coulde not knowe what the Sacramentes were, nor vnto what ende they serue. Therefore it is not only a great blyndnes and erroure, but also a moste greuous myserie, that the Papistes prate muche of the forgynenes of synnes, and yet vtterly forgette the woorde, wherein all the whole matter consisteth, and telle the people a tale of a tubbe, that they muste gette them Remissions of theyr synnes by theyr owne workes, & by theyr owne inuentions. But sayng that oure Lorde & and Sauour Christ Iesu hath placed forgynenes of

The woorde & the sacramentes. ought to go together.

By saythe a-  
lone in Christ  
are we freely  
iustified and  
saued.

Why faith a-  
lone iustifieth  
without wo-  
rkes.

In the Po-  
pes church  
faith and the  
worde were  
neglected.

synnes in the worde: And, as it hath often ben sayde,  
hath commytted the same to his Apostles, and to the  
Ministers of the worde, yea and to all Christians in  
tyme of necessitie, to bee pronounced and declared: so  
foloweth it, that we must beleue the forgiuenes of sin-  
nes: & that this forgeuenesse of synnes commeth vnto  
vs onely by faith geuen to the worde and promise of  
Christe, as this is the foundation of oure doctrine,  
that we are freely iustified and saued by faith alone  
in Christe. For this can no man denye, that the word  
of Christe, whyche he put in the mouthe of his Disci-  
ples, can not be comprehended nor gryppe with han-  
des, nor yet with the woorkes of fastynges, prayers,  
almosse dedes, pylgrimages, or what soeuer kynde of  
work it be besides. It is faith alone, that laieth hand  
on this worde, and receaueth it, and the heart only, is  
the very true cheast, wherin the word can be included  
or shutte in, so that by this, it is most playne and eu-  
ident, that we are iustified by faith alone, seyng that  
Remission of synnes is onely comprehended in the  
worde, and the worde can not otherwoyse bee appre-  
hended and layd hand on, than by faith alone. But  
this knoweth not the Pope, with all his sectaries, nei-  
ther doo they vnderstand this doctrine of Christe. yea  
they are so blockyshe and doltyshe, so mad and so farre  
estranged from the knowledge of Christen doctrine,  
that they neither can nor will vnderstande it, and so  
blynde, that they wyll by no meanes se it, yea so stub-  
borne and so striffe necked, that in no wyse they wyll  
receaue and beleue it. Therfore bothe faith and the  
worde were neglected, and nothyng regarded in the  
Popes church. The people were taught & comman-  
ded to trust in the merites of their own righteousnes,  
and.



and woorkes. But GOD confounde Sathan, Antichriste, Pope, and all Sectaries, which wyth their wycked doctryne of woorkes, laboure to obscure, pea and vtterly to extinguysh the gloyre of GOD the merites of Christes deathe and Resurrection, the Justification of saythe. &c.

It shall therefore at all tymes bee mooste necessarye and conueniente, that wee conferre the Popes Doctryne wyth ours, whyche is the trewe and sounde Doctryne, and that we neuer forgette the abhomynations, whyche hee hath broughte into the Church of Chyrste, and wyth fyre, faggotte, sweard, halter, Drownyng, and all other kynde of force and tyrannye, goeth foothe to defende the same, that we bee not ledde agayne oute of the trewe waye, nor seeke remysion of our synnes in our owne woorkes, contrary to the woorde of GOD. For the Lord Christ doothe not instructe vs here of our woorkes, but of the woorde, whyche he putteth in the mouth of his Disciples, and sendeth them, euen as he was sent of his father. Nowe where foregyuenesse of synne is, and the heartes, as Saincte Peter saythe, are purifyed by saythe: There out of that good and purifyed hearte shall vndoubtedly issue, and flowe foothe a-bundance and plentie of all good and christen woorkes. For saythe is not ydell, and the holy Ghoste, accordinge to hys nature and propertie, alwaye mouethe and prycketh forwarde the saythefull vnto the obedience of Goddes holy wyll, and vnto the mortification of the flesh and synne. God through CHRIST gyue vs hys grace, that we may beleue this, and truly fele it in our heartes. Amen.

A. 15.

Gal. 5.

FF.iii.

The

# The second sonday after Easter

## The Gospell. Iohn. x.



Christe said vnto his Disciples: I am the good Shepheard. A good Shepheard geueth his life for the sheepe. An hired seruaunt, and he which is not the shepheard (neyther the sheepe are his owne) seeth the wolfe comming, and leaueth y<sup>e</sup> sheepe, and fleeth, and the wolfe catcheth and scattreth the sheepe. The hyred seruaunt fleeth, because he is an hyrede seruaunt, and careth not for the sheepe. I am the good shepheard and knowe my sheepe, and am knowne of myne. As my father knowethe me, even so knowe I also my father. And I geue my life for the sheepe. And other sheepe I haue whiche are not of this folde: them also muste I bynge, and they shal heare my voyce, and there shalbe one folde and one shepheard.

### THE EXPOSITION.



This Gospel, as likewise the other workes of Christ, may be handeled two maner of waies. First, concerning faith: Secodly, touching charitie. It is the doctrine of faith, because it teacheth, that Christ is the alone shepheard, & none other that dieth for his shepe. For vnto this work, y<sup>e</sup> Christ dieth for vs, no mā, no saunt, no, nor yet angell was mete, that he might restore man, which was slain of y<sup>e</sup> deuill in Paradise thoro' synne: so that it shold be y<sup>e</sup> very proper work of this shepheard Christ, with whom none is able to compare, as none of all his other workes, which he dyd in this behalf, I meane, in making satisfaction for our synnes, can be of any creature imitated, folowed, and expessed. Therefore no mā can speake these wordes of himselfe, which Christ pronounceth in this place: I am the good shepheard: A good shepheard geueth his lyfe for his shepe: so that by these his wordes he allureth vs vnto hym, and teacheth

The doctrine  
of saythe: that  
Christ is the  
alone shep-  
heard.

Gene. 3.  
Rom. 5.

Iohn. 10.

cheth vs, that we shoulde beleue, that none can be like vnto hym in accomplishyng the worke of our redemption, whych he broughte to passe by his Passion and death. Moyses and the Prophets were men of great authoritie and of singuler excellencie, whiche taughte truly, what we ought to beleue and to do, yea & they suffered many thynges for this their doctrine: yet as concerning this worke, wherof Christ speaketh here, I meane, to dye for the shepe, they are only mercenaries and hirelynges, neither can they defende the shepe agaynst the wolfe. For this is without all doubt, that Moyses and the Prophetes, when they had taught a longe tyme, and done all thyngs as well as they could, were not yet able to recouer them selues out of death: what then could they be able to do for y shepe against the wolf, whiche is the deuill & death? And verily it is euen as Christ saith: The hireling, which is not y shepherde, & to whom the shepe do not belong, seeth y wolfe comyng, & forsaketh the shepe, & fleeth, and y wolf catcheth & scattereth y shepe. But y hireling fleeth, because he is an hireling, & the shepe do not pertaine vnto him. Therfore he y in this perill desireth to be without icorperdy, & not to be rent & torne of y wolf, must diligently take hede, y he put not his cōfidence in y law, or in good works. For ther is no help in the law, yea y law is rather agaynst vs, accuseth & condemneth vs, neither can good workes helpe any thyng in this behalf. Therfore all our trust concernyng our owne righteousness and good workes must we utterly caste awaye, and lerne with true faith to resorte vnto him alone, which saith: I am the good shephearde. I geue my life for my shepe. For he fleeth not the wolfe, neither is he afraide of him, yea he rather offereth himselfe o the wolfe,

for

The sayntes of god can do nothinge in the worke of our redemption.

The wolfe is the deuill and death.

Christe only helpeth agaynste the wolfe.

Rom. 7.  
2. Cor. 3.  
Gal. 2.



## The second sonday after Easter

1. Cor. 17.

for to be rent and to be on pieces, then that one of his shepe should perishe and decay. Therfore when we are in dāger we must resort and flee vnto him alone. And this is one thing that we muste stedfastly beleue. We our selues can do nothing in this behalfe, but Christe that good shepheard, he alone doth it, and worketh all good thynges for vs, and commandeth vs, to embrace it with a sure faith, and stedfastly to beleue it.

1. Pet. 2.

Christe the  
good shepheard  
is set forth vnto  
vs for an  
ensample.

The second doctrine is, that this act of our shepherd is set forth vnto vs for an example, as Peter witnesseth, sayinge: Christ hath borne our sinnes in his body vpon the tree, that we being dead to sinne, might lyue vnto righteousnesse, by whose stripes ye were healed. For ye were sometime as shepe that runne astray, but ye are turned vnto the shepheard and curate of your soules. This is the doctrine of saythe whiche he afterward applyeth vnto Charitie, saying: Christ hath suffered for vs, leauyng vnto vs an example, that ye should follow his steppes. As Christe died for vs, that by his worke he myght redeme vs without our worke from synne and euerlastyng deathe: so are we bounde one to helpe and comfort an other, when soeuer any man beyng in daunger hath nede of our helpe and comfort. This is to folowe the example of Christe, that euery christen man also shoulde be a good shepheard. For although I with my death can not redeme other from death and synne (for that is the only worke of thee, alone and true shepheard Christe Iesu, as ye haue tofore heard) yet may I geue my life, that other by thys example may be allured vnto the worde, and brought vnto the knowledge of Christ, as S. Iohn saith: By this haue we knowē the loue of God, because he gaue his lyfe for vs: and we are bound also to geue our lyfe

1. Cor. 13.

for

for the brethren. For this we right well knowe, howe great the hatred of the world and the devil is against the word of God. And specially y<sup>e</sup> Pope laboureth with all mayne to oppresse the word, yea and so many as be the true pastors & preachers therof. Therfore we haue nede of faithfull and good teachers, whiche, seying they be redeemed by the deth of Christ, ought also they them selues to imitate and folow the example of Christ, and also to die for the sheepe, and to geue their life for the word. This death redemeth not other (for saluation cometh only by the death of Christ: Notwithstādyng this confirmeth other, and so is God glorified by my blood and death, and my neighbor by this means is confirmed in the faith, although by it he be not deliuered from death. For that is done only by the deathe of the true shepherd, as it hath ben oftentymes sayde.

Saluation cometh only by the deathe of Christ.

And here also come in the mercenaries or hirelynges and the wolues. In the former doctrine of faith are y<sup>e</sup> mercenaries, Moses, the law, the prophets, and al men be they counted neuer so righteous. For no man is able to defend hym selfe (as I may let other thyngs passe) agaynst the wolfe, that is to say, the deuyl and sinne. But in thys doctrine of charitie, the wolues are false teachers and tyrantes, which persecute and condemne the doctrine of the Gospell. But the true godly man is not afrayde, whenne he seeth the wolfe, yea rather then he wold be the cause, that any man should be offended, and fall away from the word & the true knowledge of Christ, he wyl ieopard his hed, lyfe, and all that euer he hath, as the exammples of the Apostles, and of the holy martyrs do abundantly declare. These were not afrayd at the cruelnes of the wolfe, that they shoid ones flee. So ought it to be nowe. He that professeth

Mercenaries or hirelynges.

Wolues.

True shepards.

What is required of the preacher of good wordes.

him.



*The seconde Sonday after Easter.*

him self a teacher of Gods word, and a shepherd of the Lordes flocke, there is so great sinceritie required of hym, that he should onely seke the glorie of God, and the saluation of his neighbour. If he be not only careful for these things, but hunteth after his owne commoditye and profite: then wyll not he abyde the coming of the wolf. For he wil either cowardly flee, and forsake the shepe, or els he wyll holde his peace, and suffer the shepe to runne astray without foode, that is to say, without the worde of God. They are the very hyrelinges, whiche teache for their owne priuate lucre and aduantage, and are not content with this, that God geueth them sufficient for theyr dayly foode. For we that ar in the ministerie, ought to require no more then meate, drinke, and cloth, as the Apostle saith: hauyng foode and rayment, let vs be contente. For we brought not hyng into the worlde, neyther shall wee carie any thynge out of it. They that require more, are hyrelinges, and care not for the shepe. But on the contrarye parte, a trewe teacher for the safegarde of the shepe, putteth his head, life, goodes, and all that euer he hathe in iopardie. And thys is the seconde doctrine concerning the example of the good and true shepheard **CHRIST**: which pertaineth not onely vnto them that are in the ministrie, but also vnto al Christians. For all men ought to confesse the truth, and rather to lose their lyues, then to forsake the worde, and to embrace idolatrie. For this they knowe, that they haue a shepheard, whiche to this ende gaue his lyfe, that althoughe they also bee enforced to geue theyr lyfe, yet shall they receaue it agayne, and neuer lose it after.

Nowe Christe goeth forth, and maketh mention of

1. Tim. 6.

Ministers  
ought only to  
require meate  
drinke & cloth.

A general doctrine.

LUC. 9. 37.  
MATH. 10. 16.



of hys shepe, and putteth a difference betwene them and other shepe. And this he doothe for this purpose, to make a diuersitie betwene his doctrine and heresy, or any other doctrine, saying: I am the good shepherd and I knowe my shepe, and my shepe knowe me.

As the father hath knowen me, and I know the father, and I geue my lyfe for my shepe. As though he should say: Thus goeth the matter: If ye wyl be my shepe, and knowledg that I in dede am youre shephearde: so shall ye be withoute perill and daunger.

Therefore a true teacher ought to sette forth none other thyng vnto men, but Christ alone, that he maye be truly knowen, what he is, and what he geueth that no man turne asyde from his worde, but that he alone be taken for the true and good shepheard, which geueth his lyfe for his shepe. This oughte to be sette forth vnto menne, that they maye knowe theyr shephearde.

Christe onlye  
ought to be  
preache to  
people.

Therefore this doctrine is to bee receaued as an example, that as Christ dyd and suffred all thynges for vs: so likewise we shold gladly do & suffre al things for the wordes sake. Whiche twoo thynges are to bee taughte in the Church. Hee that heareth and vnderstandeth these thynges, is Christes shepe, as he hym selfe sayeth: My sheepe heare my voyce. Hee that teacheth trewely, is a good shephearde, thys one thyng excepted, that hee canne not geue hys lyfe for the sheepe on suche sorte as our Sauour Christ dydde. But they that heare not thys doctrine, or wyl not sette it forth to the sheepe, are not the sheepe of CHRISTE, nether are they the trewe shepheardes, but they are in dede hyeelynges, yea and rauening wolues. Suche are not to be herd

but

Fals teachers  
are to be esche-  
wed as the  
deuill.

*The seconde Sonday after Easter.*

*The pope is  
an hyrclyng  
and a wolfe.*

*Christs voyce  
is only to be  
hearde and fo-  
lowed.*

but to be eschued as the dewill. After this sorte goeth it with the doctrine of the pope, which is full both of errors and heresies. He setteth not forth the wordes of Christ sincerely and purely, when he sayeth: I am the good shepherd, and I geue my lyfe for my shepe. But the Pope teacheth thus: He that will be safe against the wolfe, that is to say, against the deuyl, and deathe, he must be his owne shepherd, and loke for help in his owne works. As ye know, what thyngs they taught in the Popedome of the sacrifice of the Masse, of purgatorie, of pilgrimages, of bowes, of the monasticall lyfe, of the workes of supererogation. &c. If therfore we will be true christians, we muste folowe the shepe whiche knowe the voyce of their shepherde, and take hede vnto that: As for a strangers voyce they knowe not, neyther wyll they heare it. Therfore we ought to send them away from vs with these words: I know not thy voyce. I heare a wolfe, which goeth about to pluck me away from the flock of Christ. Away, hence with this wo!uysh howling: I wil folow my shepherd and heare his voice. For so saith Christ here: They shal heare my voyce. And a litle before he said: They folow no strāger, but flee from hym, because they know not the voyce of strangers. For it is not possible, & a shepe whiche hath begunne to beleue, and hath herd & voice of his shepherd, & receiued it, shold here & allowe that doctrine, whyche is contrary to the voyce of Christe. The shepe heareth the commaundementes of Emperours, Kynges, Princes, Maiestrates. &c. but it knoweth, that these thynges pertayn not vnto saluation. For thys worketh not saluation, because this politike and ciuile obedience is declared and shewed. But whē a teacher commeth the foorth with this doctrine, and

saith:



saythe: If thou wilt bee saued, thou thy selfe muste satisfy for thy synnes. Thou must cause Masses to be sayd for thee. Thou must geue almes, that thy synnes may be forgiven thee. Thou must put on S. Francis coule, that thou dying and beyng buried in the same, mayst be saued. &c. In this case the shepe heareth not, but sayth: I know not this voyce. It is the voice not

The property  
of a shepe

of a shepherd, but of a wolfe. For thus is the report of this beast, that is to say, of a shepe. It hath this nature and propertie, that amonge all beastes, there is none that hath so quick an eare, and so sharpe and redy sense of hearyng, as the shepe hath, as experience declareth. For if neuer so many crye and call, it regardeth them not. It refuseth all, excepte her owne shepheard. Hys voyce shee knoweth and heareth: Unto that she goeth and maketh haste. In lyke maner yong lambs euen in the greatest flockes: euery one knoweth the bleatynge of his owne damme, and foloweth that so long, tyll at the last he hath founde her. Christ hath respect to this nature of the shepe, and compareth his Christians wyth theym, that they also after the same maner should moste diligently hearken to the voyce of the shepheard, that they be not deceaued. And this is his meanyng, that where the voyce of Christ is not, his shepe can not be allured nor moued there to geue any eare. And herein he geueth vs a playne commandement, that if we will be his shepe, we muste haue fyne and picked eares, whiche may discern the voice of CHRIST frome all other, although those voyces seme to be neuer so clere, pleasant and swete.

Howe shepe  
are to be folow-  
ed.

Therefore in this place it is to bee learned, that wee geue diligent attendance to heare the word of GOD yea, and that alone, and none other, that thow we it  
we



*The second Sonday after Easter.*

**A fals teacher  
is neuer to be  
trusted.**

we maye be a ble to sette oure selues agaynste all the subtilties, of the ennemie, whyche he craftily gothe about to conueye into our heartes, and also beware of false and corrupte Doctrine. For a wolfe is euer a wolfe, neither can he geue ouer his nature. If he hath not hys purpose by false doctrine, then doothe he inwardly imagine disceit thoro we pestilent and popsonfull thoughtes. Here must thou followe the shepe, and saye: I care not for thys voyce. It is the voyce of a wolfe, and not of a shepheard. The voyce of my shepheard is: I am the good shepheard, and I gaue my lyfe for my shepe. But thou woldest byng me to that poynt, that I shoulde despaire, haue no hope of saluation in my shepheard, and flee from hym. Thus maist thou haue healpe and comfote agaynste that tentation, wherwith the deuyll goeth about to dismaie thee, to take away thy courage, to driue thee into erreure, to make thee sorowfull, and to bynge thee vnto desperation. We must therfore aboue all thyngs diligently heare, and certainly knowe the voyce of oure shepheard: by thys meanes shall there bee betweene vs mutuall knowledg and loue. For howe can he hate vs, when he bestoweth his lyfe for vs, taketh awaye from vs death, synne, and all euyls, and freely geueth vs euerlasting life. These thynges can come to vs by none other voyce. Lette vs therfore so much the more diligently embrace it, and make much of it.

**The loue of  
Christ toward  
vs.**

Moreouer, this is greatly to oure comfote, that Christe in thys Sermon calleth hym self a shepheard and fearmeth vs, whyche haue and heare his voyce, sheepe. For by this meanes a Christian hath no cause to complayne, that hee is destitute, and wantethe a shepheard. He may want money, substance, health, &c. that,

that it may appere, that we be left confortlesse & with-  
out a shepherd among wolues, as Christ also sayde to Math. 10.  
his disciples: Behold, I send you as shepe in the mids  
of wolues. And we daily se none other thing then this  
miserable face, that the church is redy to bee deuoured  
of Antichriste, euen as a shepe of the wolfe. It semeth Psal. 111.  
as though we had no shepherd, that careth for vs: and  
yet he nether sleapeth nor slombreth, that kepeth Is-  
raell. But thus muste it nedes be, that we shold loke  
for none other cōfort but only at the voice of this our  
shepherd, wherof Christ himself saith: My shepe heare  
my voice. He that heareth the voice of Christ, and folo-  
weth it: He may in this behalf glory, that he truly kno-  
weth his shepheard; and that his shepheard also kno-  
weth him: For he that regardeth the word, & foloweth  
that, the deuill can not hurte him. For what soeuer  
chanceth concernyng his lyfe, goodes, wife childrē, &c.  
He kepeth alway freshe in memorie this voyce of his  
shepheard: Thou arte my shepe: for thou hearest my  
voyce, and knowest me, and I knowe thee: so that  
all his cogitation, meditation, studye, and exercise is  
altogether in the wooꝝde and saythe, and in nothyng  
els at all, as Christe hym selfe sayeth: I knowe my  
shepe, euen as my father knoweth me, and I know  
my father.

The voyce of  
the shepheard  
christe is the  
only cōfort of  
the church.

For when Christ the sonne of God was in the earth  
he shewed none other power y he had, but as though  
it had ben in the free choise of the deuill and of wicked  
men, to deale with hym, euen as they them selues lu-  
sted. G O D seemed vtterly to forgette hym, euen as  
thoughe he nether cared for hym, nor knewe hym.  
But when Christ hanging on y crosse cōplained & said:  
My God, my God, why haste thou forsaken mee? Math. 27.

When



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when he dyed on the Crosse, when he was buried, and the deuyl in a maner perswaded, that CHRIST had no GOD: thenne was it evidently declared, that the Father knewe hym. For hee dydde deliuer hym frome hell and death. So (sayeth Christe) shall the matter goe with you. But lette not thys trouble you, when all thynges shall so comme to passe, as though I dydde not knowe you. For a Christen man in thys worlde, muste be assaulted and combred with calamities, crosses, myseryes, afflictions, troubles, and wyth all kynde of aduersities, so that there shall appeare no difference at all betwene hym and the vngodlye. For outwardly the lyfe and death of bothe are in a manner all one: yea, that more intollerable and harder is: It seemeth outwardly, that the condition and state of a Christian manne before GOD is worse, thenne the state of any Ethnicke and infydelle. For hee is more troubled, and oppreste wyth many mo tentations and afflictions. But let not this moue thee, but holde faste with toothe and nayle that he sayth: I knowe my shepe.

A Christen man in thys lyfe is alwaye subiect to the crosse.

Christe knoweth hys tynge and mysdest of troubles.

But here thou hearest the deuyl and reason making this obiection: howe can God haue any care of thee, seyng thou arte so mysferably afflicted and troubled? Answer thou thus: I knowe, that he knoweth me: Neither dothe thys make my faythe to faynt, that I dye and suffer all this trouble. For I know his voyce, and I truste vnto that, that as a shepheard vnto hys shepe, he putteth forth his voyce vnto me, whyche I ryght well knowe, and sayth: I am thy shepheard: I dyed for thee: I gaue my life for thee. This worde I heare and beleue. This is the only and sure token vnto me, that he knoweth me, and I know hym agayne.

Constancie in the tyme of trouble directeth a true Christiane.

And



And although I nowe feele and perceauē otherwise,  
 then Christe here speaketh: yet shal not all this make  
 me to fainte, nor to plucke my fayth from his worde.  
 All thinges are full of the crosse in this worlde for a  
 Christen man. But those troubles are shorte, transito-  
 rie, and of no continuance: Againste all these thynges  
 the word teacheth me, that here after I shal haue euer-  
 lasting life. And although I feele death, & must nedes Rom. 8.  
 dye, as other do, that beleue not in Christ: what then? 1. Cor. 10.  
 the voice of my shephearde, whiche maketh for me, 2. Cor. 1.  
 doth most highly conforthe me. He that beleueth in me, 2. Cor. 1. 4.  
 sayth he, shal neuer dye euerlastingly. Again: I geue  
 my lyfe for my shepe. Therfore I doubte not, but that  
 my moſte faithfull shephearde Christe Iesu knoweth Iohn. 3.; 8.  
 me. But this knowledge is therfore thus hydde and  
 kepte secret, that it maye be an exercise and triall of  
 my fayth. Otherwise if straightwayes after ba-  
 ptisme we shoulde be comine cleane, righteous, and  
 immortall, we shoulde nede neither the worde nor  
 faith. But for asmuch as the worde remayneth, it ne-  
 cessarily requireth fayth: neyther shall oure matters 1. Cor. 10.  
 haue altogether good successe, before that great daye Iohn. 3.  
 of Iudgement. For then shall we se oure shephearde  
 face to face, euen as he is: and behold: all this matter  
 without fayth.

Therfore it is not to be doubted, but that so sone as  
 a man is baptised, there chaunceth vnto hym highe  
 glorie, so that he is vtterly without synne, and endued  
 with perfect and euerlastynge righteousness. For so Marc. 16.  
 sayth Christe: He that beleueth and is baptised, shall  
 be saued. But this is not perceaued with our senses,  
 neither can reason attaine ther vnto, & yet is it true, if  
 we iudge after the worde, and determine according to  
 the

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the voyce of our shephearde. Wherefore this only remaineth, that we holde fast the worde, and by no meanes cast it awaye, til al these thinges be reueled & brought to light in that euerlasting lyfe that is to come, which we now heare in the worde, and beleue. For as this life, & the life to come do differ: so is it impossible, that the true feling and experience of those thinges sholde chaunce in this life, which are to be felt and pereauced in the life to comme. Therefore it is a matter of greate waight to knowe a Chylsten man, yea he can not be perfectly knowen in this lyfe. For what man can saye this, that he is in euerlasting lyfe? And notwithstanding we must confesse, that this child, which is vered with death, sinne, and all kynd of miseries, where no point of euerlasting lyfe appeareth, immediatly after his baptisme biginneth in this worlde euerlasting life. But howe commeth this thing to passe? There is nothing sene, neither doth any thing appeare besydes the olde and accustomed lyfe. But yet for all that aboue that accustomed and defyled lyfe, God hath ordained euerlasting lyfe. wherein we also liue accordynge to the worde and faith, although we do not yet se and feele it. And this it is to knowe a true Christian, not to iudge hym after the iudgement of reason and mans vnderstandinge, but by the voyce and worde. As a shepes lyfe is in the voyce. For when she is destitute of her shepheardes voyce, she can not escape the danger of wolues. For without the shepheardes voyce, she can not be kept in order and safetie. when she heareth that, she is safe and without all perill. But when that is ones lost, she is in danger on euery side. After the same maner goeth it with the Christians: if the worde be lost, there remaineth no conforste: But the worde

*Ioh. 3.*

*The word of  
god only con-  
forseth & true  
Christian.*

worde being safe, they beholde Christ their shepheard, and what so euer maketh for their saluation thorowe Christe, that is to say, forgiveness of synnes and euerlasting lyfe. Therefore hauing this assured hope, a true Christian serueth his vocation, doth his worke, eateth, dryncketh, yea and in the middest of his crosse and trouble he is ioyefull and merve. For he is altogether geuen to heare the voyce of his shepheard, and accustometh hym selfe to iudge not after the sence and course of reason, but accordinge to the voyce and worde. And this it is that Christ sayth here: **I** knowe my shepe, and my shepe know me: as the father knoweth me, and **I** knowe the father, & **I** geue my lyfe for my shepe.

This thing must we learne, and diligently consider in our heartes, that we be not offended, nor forsake the voyce of our shepheard, though the Christians be afflicted and troubled, yea and dye, as other do. For this is the alone knowledge of the Christians, that they can saye: As concernynge the outwarde life **I** do no see any difference betwene the godly & the vngodly. Yea many times the state of the Christians is harder and more vtollerable, & they are incombred with no miseries, tyeen other are. But in the worde there is greate difference, namely that the Christians & the vngodly haue much diuersitie betwene them, not as concerning outwarde thinges, but that the Christians heare the voyce of their shepheard, which the Ethnikes and Infidelles heare not: nor yet the Turkes, Jewes, and Papistes, but only the shepe of Christ. As touching all other external thinges, there is no difference.

Wheras Christ speaketh of other shepe, which must also be broughte, that there maye be one shepheard



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Math. 23.  
Marc. 15.

and one flocke: that began immediately to be brought to passe after the sending of the holy Ghoste, when the Gospell was preached thorow out the worlde: and by the Ministers of the word it is yet practised, & shall be vnto the ende of the worlde: not that by this meanes all men without exception shall be conuerted vnto the Gospell. For that will the deuill neuer suffer: and the worlde also moste extremely hateth the worde, and will not abyde to be reprovied. Therfore there is no hope, that the varietie of religions should be taken awaye. But this is to be one shepehearde & one flocke, that god doth accept so many as euer receiue the Gospell, as his sonnes, for Christes sake, whyther they be Jewes or Gentiles. For this is the alone true religiō, to folowe this shepehearde Christ, and to heare hys

what the true  
religion is.

voyce, and to be obedient to the same, whiche thyng graunt vs that true and only shepeheard and Bysshop of our soules, Iesus Christe, with the father & the holy ghoste: to. whome be glorie honour, and prayse for euer and euer. Amen.

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**T**he Gospell. Ihon. xvi.



Iesus sayde to his Disciples: After a whyle ye shall not see me, & agayne after a whyle ye shall see me, for I go to the father. Then sayd some of his disciples betwene them selues: What is this that he sayethe vnto vs after a while ye shall not see me, and agayne after a while ye shall see me, & that I go to the father? They sayde therefore, what is this that he sayeth after a while: we can not tell what he sayeth. Iesus percepued that they woulde aske hym, and sayd vnto them

them: We enquire of this betwene your selues, because I sayd: After a while ye shal not se me, & againe: after a while ye shal see me. Werypse, derpse I saye vnto you, ye shal wepe & lament. but contrary wyse, the worlde shal reioyce, ye shal sorowe, but your s. Iw shalbe turned to Ioy. A womā whē she traauyleth hath sorow, because her houre is come: But as sone as she is deliuered of the chyld, she remembreth no more the anguyshe, for Ioy that a man is bozne into the worlde. And ye now: therefore haue sorowe, but I wyll see you agayne, and your heartes shal reioyce, and your Ioye shal no man take from you.

THE EXPOSITION.



This Gospell is parte of that longe sermon, whiche Christe made vnto his disciples, for to conforzte and con firme them in the waye of trueth, after his last supper, before he suffered. This conforzte tendeth special ly to this ende, that for the shortnes of the tentation, which should chaunce very vehemēt to the Disciples by the reason of Christs passion and death, they should not despaire, but be on a good con forzte and courage: foras muche as he would absente hym selfe from them but a litle while & that he would comme agayne vnto them after his resurrection, and make them ioyeful and mery for euer after, so that of this their ioye there should be no ende.

The Euangeliste S. Iohn maketh many wordes in this behalfe, and oftentimes repeareth the same, that the Disciples did not vnderstande, what Christe

*A notwyt  
man vndersta  
deth not spiri  
tuall thynges.*

*The third Sondag after Easter.*

1. Cor. 2.

ment by this his saying. a litle while. And although christ declared his mind i this behalfe, yet did not they vnderstande it. But this is not written for the disciples only. For S. Iohn by this wolde signifye, wherof all we haue dayly experience, that we are not able well and truly to cōsider this saying, and that we are not free frō that thing, which did so greatly hinder the vnderstandinge of the disciples. For when tentation was at hande, and the most ignominious and spitefull death of Christ troubled al their wittes, they could not then cōsider, what this litle while ment, but their heartes were so astounded, that they thought Christe to be vtterly vndone, & that they shortly after should also comme to that point, and for Christes sake be in lyke maner moste miserably handled. But that this their sorowe and tentation should not continue past two or three daies, when the Lorde Christ should rise again from death vnto an everlastyng lyfe, and helpe them here in this worlde againste the worlde, deuill, synne, and death: and at the laste geue them a moste ioyefull and everlastinge lyfe in the worlde to comme: y vnderstode they not: neither though they it possible.

Iohn. 20.

Luke. 24.

Therefore S. Iohn afterwarde in his Gospel declareth, how the disciples hyd them selues, and kepthe the secret for feare of the Jewes, neither wolde they beleue, that Christe was risen again, although the women. Peter, and other two disciples declared it vnto them. To be short they coulde not beleue that, whiche Christe spake vnto them of a litle while. For they thought, that Christ shoulde haue remayned in death still, as other men do: otherwise they woulde neuer haue bene so weake and faine hearted, but with a lustye courage and stronge hope they woulde haue looked



looked for his resurrection.

We maruell at the infirmitie and weakenes of the disciples, and yet for al that when we be assayled with the lyke tentation, and in daunger to be overwhelmed with the waues of the like aduersitie: we forget also that A litle whyle, and caste awaye all hope of confort and thincke that this oure veration and trouble will continue so long as we lyue. We can not be perswaded by any meanes, that this trouble will continue but a lytle while, and that God in his tyme wyll geue a fortunate and ioyefull ende to these oure euilles and miseries. And by this means are we in tentation elene out of courage, and vtterly disinayde, failing to lamentynge and wepinge, as thoughe there were no **G O D** that wolde helpe vs, or had any regard vnto vs: When not withstandinge the blessed Apostle **S. Paule** commandeth vs to ioye and reioyce in trouble, not onely for the assured Deliueraunce, whiche muste nedes chaunce to the faithfull, but also because that by the crosse and trouble a moste certein and sure tryall is made, whereby we knowe, that we are the sonnes of **G O D**, and heires of euerlastynge lyfe, as we shall more at large declare hereafter.

Trouble dismayeth the weak chryste ans.

2. Cor. 4.

Rom. 12.

1. Pet. 4.

Math. 5.

Rom. 8.

This Gospell therfore contayneth a moste noble and notable doctrine of conforte, not onely for the Disciples of Chyſte, but also for all Christians, that in tentations and afflictions they shoulde euer haue before their eyes and remember this. A lytle whyle: and diligentlſe consider, that althoughe reason and mans wytt can not see howe deliueraunce maye come, yet that we shall not be left succourles in those oure euilles, not without helpe and confort: but that

This saying, A lytle while, ought diligently in trouble to be remembered.

**G. iij.**

they

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they shall shortly haue an ende, & againe, that in steade of them, ioye and gladnes shall comme, and continually abyde with vs. And that this confort, ioye & gladnes maye the better be perceaued of vs: we wyll at this present speake altogether of the crosse and afflictions.

How reason  
Iudgeth of  
the crosse.

Hannes witt and reason thinketh and Iudgeth on this wyse: If God had any regard vnto vs: the godly shold neuer be in so great miseries and troubles, as they are. And therefore when there aryse diuerse troubles, which diuersely bere vs: our mynde thynketh straight wayes, that god hath eyther vtterly forgotten vs, or that he hateth vs, and regarde vs not: otherwise, that we coulde neuer lacke his defence and helpe. Against these thoughtes and imaginations of reason, we muste get vs ayde and helpe out of the worde of God, lest we suffer this matter to be disputed after: the iudgemēt of reason, where as we ought to referre the whole iudgement in this behalfe vnto the worde of god. For if we iudge these thinges without the worde: our iudgement shall be false and nothing to the purpose.

How the  
worde of god  
Iudgeth of  
the crosse.

Math. 104

Luk. 12.

But what sayeth the worde? Fyrste of all it sayth, that not somuche as an heare of our head shall fall to the ground without the wil of God. Of this worde then this followeth, that although the kingdom of the deuill and the worlde be a mightie and stronge kyngdome, yet that it can do nothing at al against a Christian man, but so farre as God doth permit and suffer it. As Christ sheweth also by this his saying: One of these litle sparowes shal not fall vnto the ground without the will of the father: The price of a sparowe is but lytle. It is solde for halfe a farthing, & yet Christe sayth,

sayth, that God hath care of it. How muche more shal he care for the godly, whiche are better then many sparowes? He will not therfore suffer the deuill and the worlde to do with them that their pleasure is, but what his good will is, so that what soeuer hindraunce shall chaunce to the godly thoro the deuill and the worlde, it can not be without the prouidence of god, neither can they rage further, then God appointeth. The surges of the Sea are maruelous sayeth Dauid, but the Lorde on hye is more maruelous. The Lord hath appointed and set the deuill and the worlde their limites, beyonde the which they can not go. And this is worthy to be noted and for euer to be remembred, that thou in thine affliction persuaue thy selfe, & what soeuer aduersitie chaunceth vnto thee, it cometh not by fortune or by chaunce, but by the singuler prouidence, councell, and determinatiō of god, yea and that vnto thy greate comoditie, althoughe it semeth otherwise to thy blinde and carnal reason.

The deuill & the worlde can do no more against the people of god then god appointeth and suffereth.

Psal. 93.

A good lesson.

And here nowe riseth also a greater difficultie: for yf I must thus persuaue my selfe, that all the aduersities and troubles, whiche I suffer, come by the prouidence of God, then by the Iudgement of reason it maye be gathered, that the councell and determination of god concerning myne affliction, is vnto my destruction and damnation. For what health or saluation maye be looked for of paynes, plagues, and punishmentes? in our great and greuous afflictions we can not otherwise be persuaued, but that God euen of displeasure and hatred againste vs doth plague and punish vs. And this greatly encreaseth our sorowe, and in a manner bringeth vs to desperation, because God doth so punish vs, If any other thing were the cause of oure plagues

Reason can not see that our affliction cometh of the good will of god towards vs.



*The third Sonday after Easter.*

plagues and troubles, it would not so greatly greue vs: for then we woulde thincke, that there were some helpe and conforste remayninge in God towarde vs. In this case therfore must we haue recourse vnto the worde of God, and not heare nor obey the iudgement & sentence of reason. For if we heare and beleue that, we shall surely fall into desperation, yea and vtterlye detest and abhorre God.

1. Cor. xii.

Affliction co  
meth to vs fro  
god for our  
pcciffite.

If we wee  
should behaue  
our selues in  
trouble.

Note well.

The worde, whiche in this behalfe conforseth and openeth vnto vs the will of God, is this. S. Paule sayth: If we wolde iudge oure selues, we should not haue bene iudged. But when we are iudged of the Lorde, we are chastened, that we should not be dāned with the worlde. By this sentence of the Apostle it is euident, that whome God wil not haue condemned with the worlde, but preserved and kept vnto cuerlasting life, he correcteth and punisheth them: neither ought this to be counted a token of hatred, but rather a signe of fauour, loue & good will, although they be afflicted and troubled. This sentence in affliction is diligently to be considered and remembred. One hath this crosse, an other hath that, whereof they woulde gladly be eased. But if euery mā wold thincke in this maner, & saye to him selfe: If thou were not restrained with this byt of aduersitie, if thou were not thus correcte thou wouldest surely do that, which shold worke thee greater displeasure, and be y cause of a moze cūl: but God doth send thee this aduersitie, y thou shouldest not be damned with this worlde, but herof take an occasion to amend thy life. to call thy selfe vnto repentance, to feare G O D, to call on his blessed name, to thancke him for his benefites &c. If euery man in his trouble wold thus thincke with himselfe, then would they

they not be angry with god for laying that crosse vpon  
 them, nor thincke that he doth it of hatred & displeasure  
 against the, but rather of fauour & good wil toward  
 them: yea then would they loue and praise god, that he  
 in that affliction sheweth tokens of his fauour and  
 good wil toward them, by this meanes preseruinge  
 them from eternall damnation vnto euerlastynge  
 saluation. Vnto this ende also doth S. Paule in hys  
 Epistle to the Hebrues alledge this sayinge of Salo-  
 mon out of his prouerbes: My sonne, despise not thou  
 the chasteninge of the Lord: neither faint when thou  
 arte rebuked of hym. For whom the lord loueth hym  
 he chasteneth: yea he scourgeth euery sonne that he re-  
 ceaueth. If ye endure chastening, god offereth himself  
 vnto you, as vnto sonnes, for what sonne is he, who  
 y father chasteneth not? If ye be not vnder correction  
 (wherof all are partakers) then are ye bastardes, and  
 not sonnes. Therfore seing we haue had fathers of  
 our fleshe, whiche corrected vs, and we gaue them re-  
 uerence: shal we not muche rather be in subiectiō vn-  
 to the father of spirites and lyfe? And they verely for a  
 fewe daye nurtered vs after their own pleasure: but  
 he nurtereth vs for our profite, to the intent that he  
 may minister of his holines vnto vs. No maner cha-  
 stising for the present time seemeth to be ioyous but gre-  
 uous: neuerthelesse afterward it bringeth quiet fruite  
 of righteousness vnto the whiche are exercise dtherop.  
 This sentēce of the holy Apostle doth testifie, not only  
 that the discipline & correction, which god laicth vpon  
 vs, is no token of his anger, & displeasure againste vs  
 but also that it is a most manifeste signe & euident ar-  
 gument of his fatherly and frendly good wil toward  
 vs. Let vs not therfore thinke, whē we are corrected &  
 punished,

Heb. 12.  
 Prouerb. 3.

The ende of  
 Chastisen in es  
 trouble is eu-  
 erlastinge  
 ioye.

Affliction is a  
 token of goodes  
 fauoure &  
 ward vs.

*The third Sonday after Easter.*

punished, that **G O D** is angry with vs, or that he set naught by vs. For the cause, why he corrected vs, is, because we are his sonnes, and should not loose oure enheritaunce, nor at any time be put from it.

Why god pbe-  
nished vs. :

And as the worde doth preach and declare vnto vs of the crosse and of afflictions : so lyke wise is it set forth by examples. who can, or dare say, that god the father hated his onely begotten sonne Christe Iesu? And yet for all that yf thou considerest his lyfe and death, and weighest the matter after the iudgement of reason, there shall appeare no great signes of gods loue towarde hym, yea rather signes of hatred then of loue: and that the vngodly and wicked Jewes were more regarded with god, then Christ, whom they had led at their pleasure, and entreated as they woulde, accordyng to the saying of the Prophete: He hath neither beautie nor fauour when we looked vpon hym, there was no fayrenes, we had no luste to hym. He was despised & abhorred of menne. we reckoned him so vile, that we hyd our faces from hym: yea he was despised, and therefore we regarded hym not. we dyd iudge him, as though he were plagued & cast downe of god. And Christ hymselfe sayth by y psalmographe: As for me, I am a worme and no man: a very scoorne of men, and the outcaste of the people: All they that see me, laughe me to scoorne: they shote out their lyppeg, & shake the heade at. They gape vpon me with theyr mouthes as it were a ramping and roaring Lyon, at. Yea the very Jewes, when he hanged on the crosse, mocked him, saying. If he be the sonne of God, let him comine downe from the crosse, at.

Examples of  
a fuccion.

Esa. 53.

Psal. 22.

Math. 27.

Marc. 15.

Luc. 20.

Now as god did handle his owne derely beloued & only begotten sonne Christe Iesu here on earth: euen so



so wil he handle al Chyistians in this worlde, as Chyrist hath to fore saide: The seruant is not greater then his maister. If they haue persecuted me: they wil persecute you likewise. And it is sayde both moste trunly and truly in the Epistle to the Hebreues, as we heard afore: If ye be not vnder correction, (wherof all are partakers) then are ye bastardeg and not sonnes.

Thus see we by the wonderful and certein consent both of sentences and examples, and by them are we taught, that god not of euill but of good will, not of displeasure but of fauoure, correcteth vs: and that in the middest of our trouble we should knowe the good wil of god, and certainly be perswaded, that God, although our affliction be neuer so great, doth not hate vs, nor set naught by vs, but rather that this correctiō is a most assured signe, that he loueth vs, and taketh vs for his children, seinge he doth so louingly correcte and chasten vs.

Nowe must we also learne to knowe the cause why God doth so correcte & punishe his children. S. Paule setteth it forth in these his wordes: we are corrected of the Lorde, sayth he that we should not be damned with the worlde. And Dauid sayeth: It is highly for my profite & thou hast corrected me, that I mighte learne thy righteous ordinaunces. Esay the Prophete also sayeth: veration geueth vnderstanding. For this is certen, if god wold serue our fantasies, accomplishe our desires, and neuer send vs aduersitie and trouble, we should become altogether secure and carelesse, neither shoulde we at any tyme call our synne vnto remembraunce, nor care for the worde, nor geue oure selues vnto prayer. But when now and then we and such thinges as appertayne vnto vs are assayled with aduer-

The cause  
why god cor-  
recteth his  
children.  
1. Cor. 11.

Psal. 119.

Esa. 18.

The profit  
that come by  
affliction.

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Heb. 12.

aduersities & misfortunes: the haue we a iuste & nede ful cause, not only to fall vnto prayer, but also to remeber our sins & our former wicked life, & to cōsider, & suche plagues & punishmēts chaunce vnto vs for our syns. And that therfore we ought frō henceforth to liue more warely, to lay aside our sins, to feare god, to fram our life according to his blessed will &c. that by this means god seing our cōuersion may either take away those paines frō vs, or els mitigate & ease them, as it semeth best to his godly wisedō, as s. Paule saith in his epistle to y. Hebrues: the heauēly father nurtereth vs for our profit to the intent, the he may minister of his holines vnto vs. We therfore may not despaire because of y. crosse. We should rather thincke on this maner w. our selues: By this signe & token I perceauē right well y. God is merciful vnto me, fauoreth & loueth me, for he nurtereth me as his sonne, & by these aduersities and afflictions his pleasure is to put me in remēbrāce of my sins, & to cal me vnto repentance, that by this meanes I may amend that is a misse, & from henceforth auoide sinne, & no more offend my heauenly father. He y. doth this, vseth the crosse a right, neither doth he murmur against God in his aduersitie, nor yet thoro we impaciencie is brought vnto that point that he fleeth vnto superstitious, idolatrous & wicked artes to be released of his trouble, but patiently & quietly he abideth the helpe of god, & feruently by prayer desireth the same. Now ensueth the fourth parte of this matter. After y. we be thoro wly perswaded, that nothing can chaunce vnto vs without the will of god, and that it is Gods pleasure, when aduersitie & trouble chaunce vnto vs, & that it is for our saluation, that we are thus afflicted & troubled: we must also assuredly assure our selues of  
this

this thing, that god wil geue a fortunate ende to these our troubles, and most prosperously deliuer vs from them, as S. Paule saith: god is faithful, whiche shall not suffer you to be tempted aboue your strength, but shall in the middes of the temptacion make a waye, that ye maye be able to beare it. And vnto this confort do those thinges cheifly pertain, that Christ speaketh here of that a litle while. Against this doctrine of a litle while are two thinges.

First, whē we are opprest with the greatnes & vehemencie of affliction or trouble, so that there appeareth none other thinge, but y<sup>e</sup> the very crosse wil haue y<sup>e</sup> vppermost hand, & that nothing (so far as reason iudgeth) can preuaile against it: as we haue in the example of king Ezechias. Whē Rabshakes y<sup>e</sup> captaine of y<sup>e</sup> hoost of y<sup>e</sup> king of y<sup>e</sup> Assyrians required y<sup>e</sup> the Citie of Jerusalem should be yelded and geuen ouer vnto hym, Ezechias sent vnto Elake the Prophete with this embassage: This is the day of trouble, of plague, & of blasphemie: for the children are comme to the place of byrth: but there is no power to bring them forth. And Christ here also vseth the same similitude of a woman that goeth on her trauayle. There appeareth to be very great peril both of the mother & of the child. For y<sup>e</sup> afflictions are not small, as it is set forth in a certein psalme, where Christ him self crieth out on this maner: Saue me O God, for the waters are come in, euen vnto my soule, I sticke faste in the depe myre, where no ground is: I am comme into depe waters, so that the fluddes runne ouer me.

The crosse seemeth intolerable.

Esa. 37.

Iohn. 16.

Psal. 69.

Secodly, whē we se no waye howe to escape that great dainger: Thē we straightwayes fall to desperatiō nether cā we beleue, y<sup>e</sup> this matter is but of a litle while.

The crosse seemeth to haue no ende.

And



*The third Sonday after Easter.*

*Iohn. 16.*

And vnto this ende specially belonged the similitude of the woman that trauaileth of child, whiche CHRIST vseth here. For here the perill semeth to be infinitie, vnmeasurable, and endlesse, and yet sodenly commeth there greate ioye, as lyfe springinge out of death, when a man is borne into the worlde, the mother also beinge safe and with out daunger. In consideration wherof al the sadnes is turned into gladnes. These thinges chaunce dayly. And where as some tyme the ende of suche trauaile is not gladnes, that chaunceth but sel dome. The common trade is, as Christ saith, that sodenly and vnlooked for, sounde, ful, true, and perfect ioye foloweth sorow and sadnes, as the Psalmographe sayeth: Heuines may endure for a night, but ioye commeth in the morning. This would Christe haue his Disciples to learne, when they are tossed and troubled with the waues of cruell aduersitie, that they maye thincke and remember this his saying. A lytle while, as S. Paule sayeth to the Hebrues. No maner chastisynge for the present tyme semeth to be ioyous but greuous, neuerthelesse afterwarde it bringeth the quiet fruite of righteousness vnto them, whiche are exercised thereby. So that it is fyrste called. A lytle while, for y sodayne & vnlooked for mutation or chaunge, whiche chaunceth soner then we looked for. Secondlye affliction is called a lytle while, because this short trouble shall be turned into everlastinge ioye, and this sorowfull transitorie lyfe into a ioyefull perpetuall lyfe, as Christe sayde to his Disciples: ye shall sorowe, but your sorowe shall be turned into ioye. For what is to be thought of al that tyme, wherin Lazarus paraduventure ten or twentie yeares was in miserie and affliction in respect of that tyme

*Psal. 30.*

*Heb. 12.*

*Iohn. 16.*

tyme, whiche is afterward in the cuerlasting lyfe? So  
 (sayth Paule :) I suppose that the afflictions of thys <sup>Rom. 8.</sup>  
 lyfe are not woorthy of the glorie, whiche shall be she-  
 wed vppon vs. Agayne : Our tribulation whyche is <sup>2. Cor. 4.</sup>  
 shorte and lighte, prepareth an excedyng and an eter-  
 nall weight of gloype vnto vs, while we looke not on  
 the things that are sene, but on the thinges which are  
 not sene. For the thinges whiche are seene, are tem-  
 porall, but things which are not sene, are eternall. Bles- <sup>1. Pet. 1.</sup>  
 sed Peter saith also: In the which ye reioyce, though  
 now for a season ye are in heuines, thowow manyfolde  
 tentations, that the triall of your faith, being muche  
 more precious then gold that perisheth, might be found  
 vnto praise, gloire, & honor at the appearing of Iesus  
 Christ, whom ye haue not sene, & yet loue hym, in whō  
 euen now, though ye see him not, yet doo you beleue,  
 and reioyce with ioy vspeakable and glorious, recea- <sup>1. Pet. 1.</sup>  
 uing the ende of your faith, euen the saluation of your  
 soules : Agayne: The God of all grace, which hath cal-  
 led vs vnto his eternall gloire by Christ Iesus, shal his  
 owne selfe (after that ye haue suffred a lyttell afflicti-  
 on) make you perfect, settly, strength, and stablish you. <sup>Sayth the hell-</sup>  
 He that coulde thus beleue, and be thus certainly <sup>pesth greatye</sup>  
 perswaded of this saying : A lyttell while: should fynd <sup>in affliction.</sup>

great consolation in hys affliction, wherewith he shold  
 bee able to stave hym selfe. Therefore all the matter  
 standeth in thys one poynte, that wee surely truste the  
 Lorde CHRIST, and counte hys woorde to be  
 mooste certayne and trewe : and that although we be  
 troubled and afflicted, yet it shall continue but a lytle  
 while, so that we may comfort our selues in the crosse,  
 as they comforte a woman that trauayleth of chylde,  
 uainely, that she shall haue good lucke, bee deliuered  
 of her.

of her payne, and haue a fayre chylde, to her great ioye and comfort. For it is not possible, that there shoulde be any great gladnesse, where no sorowe and sadnesse hath ben before. But thoro we the importunitie of reason, we are kepte in myserable bondage, whyche alwaies putteth vs in mynde, that our affliction cometh not from the fauour, but the anger of God, and that we shall perishe in the same, and neuer be deliuered. But the matter is farre otherwise. For as sorowes and paynes doo therfore chance to women trauailing of chylde, that an infant may be bozne: so likewise oure afflictions are therfore sent to vs from God that by this meanes we may obteyne our trewe glorie, and so for euer be saued.

Why afflictions are sent vnto vs of god

Impaciencie and desperation are to be chewed in affliction.

This also is not to be passed ouer with silence, that Christe interpreteth and maketh playn to his disciples what ioye shall chaunce vnto them. I (sayth he) wyll see you agayne. This came to passe in the daye of his resurrection, when they sawe hym in a new and euerslastyng lyfe. Christe therfore seeth vs also, and our hert reioyrceth, when we meditate and consider his resurrection, that for oure sake, he hathe ouercome synne, deathe, and denyll, that we thorough hym myght liue euerslastyngly.

And this is a true, sound, perfect, and euerslastyng ioye, whyche changeth all sadnesse, neyther shall it at any tyme be taken away from vs. Lette vs therefore beware and take hede of impaciencie and desperation, when we are in trouble. And this comfort is diligently to bee retayned and kepte faste, that although wee suffer and beare the Crosse, yet it shall bee but a litle while. For Christe is rysen from the dead, and sitteth on the ryght hande of GOD the father, that he may repressle



repreſſe and keepe vnder the deuyl and all euyls, and  
geue vs euerlaſtyng ſaluation. Whiche thyng our  
faithfull G O D mought vouchſafe to beſtowe vpon  
vs foꝛ his ſonne Chriſt Jeſus ſake our Lorde and a-  
lone Sauour: To whom with the Father and the  
holy Ghoſte be all honour, glory, and prayſe, worldes  
without ende. Amen.

The fourth Sonday after Easter.

The Goſpell. Iohn. xvi.



Jesus ſaid vnto his Diſciples: Nowe I go my  
way to hym that ſente me, and none of you ac-  
keth me whither I go: But becauſe I haue ſaid  
ſuche things vnto you, your heartes are full of  
ſorrowe. Neuertheleſſe, I tell you the truth, it

is expedient foꝛ you that I go away: foꝛ if I go not away, that  
comfoꝛter wyll not come vnto you: But if I depart, I wyll  
ſende hym vnto you. And when he is come, he wyll rebuke  
the worlde of ſinne, and of ryghteouſnes, and of iudgment.  
Of ſinne, becauſe they beleeue not on me. Of ryghteouſnes,  
becauſe I go to my father, and ye ſhall ſee me no moze. Of  
iudgement, becauſe the Prince of this worlde is iudged alre-  
dy. I haue yet many thinges to ſay vnto you, but ye cannot  
beare them away now: How be it, when he is come (which  
is the ſpyte of trueth) he wyll leade you into all trueth. He  
ſhall not ſpeake of hym ſelfe, but whatſoeuer he ſhal heare,  
that ſhall he ſpeake, and he wyll ſhewe you thynges to com-  
me. He ſhall gloryſie me, foꝛ he ſhall receiue of mine, and ſhall  
ſhewe vnto you. All thinges that the father hath are mine,  
therefoꝛe ſayde I vnto you, that hee ſhall take of mine, and  
ſhewe vnto you.

# The fourth sonday after Easter

## THE EXPOSITION.



Our salu-  
cion cometh  
by the deathe  
of chylste.

This is a most noble and excellent Gos-  
pell. For it entreateth specially of that  
high & necessarie article, for the which  
wee are and are called Christians.  
Therefore although it be redde, every  
yeare among vs, yet canne wee not  
thynke and speake it sufficiently. If we entend truely  
to haue the profite and fruite that cometh by it : so  
must we diligently exercise our selues in the meditati-  
on therof. It is also part of that sermon, which Christ  
made after his laste Supper. And this parte, euen as  
all the rest, tendeth also to this end, that the Disciples  
may be enarmed agaynst the sleaunder, offendicle, or  
stombling blocke of Christes Passion and death, that  
they shoulde not onely not be heauy, but also iudge so  
of the matter, that (as the trueth is) they should right  
well perceauce, that the saluation bothe of them and of  
all synners, dothe onely consyste in the deathe of the  
Lorde Christe. Wherefore euen as of late he set forth  
vnto vs a consolation and conforste, concernynge the  
shortnes and small continuance of affliction and trou-  
ble, and the perpetuitie of our ioye and gladnesse : soo  
lykewyse dothe he declare the matter here, and setteth  
forth the cause of his passion. I goe (sayeth he) vn-  
to hym, that sent mee : that is to saye : To morowe I  
shall be crucified and slayne, and yet there is none of  
you that asketh me, whyther I goe, nor what I en-  
tend by this my departure. But because I haue spokē  
this vnto you, your hertes are ful of sorow, But I tell  
you truth: it is expediēt for you & I go away. For if I  
shall not go away, & cōforter shal not come vnto you,  
and the prince of this worlde shal not bee Iudged.

But

But when I shall go away, I will send the comforter vnto you. Christe woulde haue it well beaten in to all mens heades, that they should not be offended wyth his Passiō and death, nor be taken as a matter of sadnesse, but that we should rather vse it vnto the confirmatiō of our faith, and vnto the cōsolation & comfort of our conscience, for as muche as by this meanes the tyranny of the deuyl is destroyed, and the holy ghoste is gotten and geuen vnto vs.

The death of  
christe gettieth  
vnto vs the  
holy ghoste &  
victorie ouer  
satan.

What the holy Ghost shall doo, what he shall bring what he shall declare & teche, that doth Christ expresse in these wordes. When the holy Ghost (saith he) shall come, he will rebuke the worlde of synne, of righteousness, and of iudgement. Christe in these his woordes comprehendeth many great thynges, and saith, that the holy Ghost shall not only rebuke small companies certayne kyndes of men, certayne nations or people, but the whole worlde. He had nede be well fenced and armed, that will take vpon hym to haue too doo with the whole worlde. For the worlde is, what soeuer hath growne vp from Adam hytherto, Monarches, Emperors, Kynges, Princes, no man vtterly, no not of the hyghest degree, excepted. All these muste be rebuked of synne by the Apostles, and by the ministers of the worde, at the motion of the holy Ghoste. The holpe Ghoste by the preachers shall rebuke theym all of synne, of righteousness, and of Iudgement, none neither high nor low excepted, not Hierusalem for her holynes, not Rome for her wisedome. &c. All must receaue this correction and rebuke of the holy ghost, that they may be saued. For al men, with all that euer they haue are vnder the kyngdome of the deuyl. Neither theyz righteousness, nor their holynesse, nor yet theyz good

The office of  
the holy ghost

What the  
worlde is.



*The fourth sonday after Easter;*

workes can be of suche force and vertue, that they can healepe anye thyng at all agaynste damnation. And thys is the office, that the holy Ghost wyll doo in the worlde by the Apostles, meinne beggerly and of no reputation, euen to rebuke the worlde of synne. It is no sinall thyng, but a matter of weyghty and great importance, to rebuke the worlde of hygh and great matters. For he hath an office to rebuke the world of synne, of righteousnesse, and of iudgement. Scynge that all thynges are full of synne, and no righteousnes and iudgement is in the worlde, what shall then remayn? The whole world therfore together is condemned in this sermon wyth all her ryghteousnesse, and it is openly sayde, that it can not ones aspire and come vnto the kyngedome of God, excepte it be deliuered from synne by the holpe Ghoste, and iustified, and by this meanes escape euerlastyng damnation.

Rom. 1.  
Galat. 3.  
Ephes. 2.  
Iohn. 3.

Suche lyke sentences also are there many in the holy scriptures, as when Paule saythe: God hath comprehended all thynges vnder synne. Againe: we are by nature the chyldren of wrath. And Chyste hym selfe saythe: Except a man be borne agayne, he can not see the kyngdome of God. This is truely the sermon of the holy Ghost thus to rebuke the worlde for synne.

*Synne.*

But what is synne? Is it to robbe, to kyll, to committe adulterie. &c. These are synnes in dede, but not the chiefe, whyche the holpe Ghoste rebukethe. For there are manye, whyche are not gyltye of these outwarde synnes. But of those synnes, whereof the holpe Ghost preacheth, all are gyltye: otherwyse he coulde not rebuke the worlde of them. And this synne is, to bee shyfte, not to beleue in CHRIST.

Of

In credulitie  
is the greatestte  
synne and the  
rootes of all  
synnes.

Of this synne the worlde knoweth nothyng. It is the whole and alone doctrine of the holy ghoste. For the worlde counteth those synnes onely, whyche are forbydden in the seconde Table of Moyses. Of Christ it knoweth nothyng, muche lesse knoweth it, that it is synne, not to beleue in hym. But what shoulde we wyth manye woordes rebuke the ignorancye of the worlde, seynge that euen in the schooles amonge the learned, incredulitie, infidelitie, or vnbeliefe is taken for no synne, namely for no originall synne. For it belongeth to no science to teach that incredulitie is synne but to the holy Gost. And he by this doctrine maketh the whole worlde gyltie of synne, where as many tymes the worlde is able to proue her externall iustyce and outwarde ryghteousnesse. Thys is therefore the doctrine of the holy ghoste, that it shoulde reprove the whole worlde of synne, no manne excepted.

The worlde hathe not bene accustomed vnto suche an vnwonted kynde of doctrine, neyther knoweth it any thyng of that, that it is bounde to beleue in Christe. Thus it thyneketh: If wyth the Phariseye it be noo murderer, no adulterer, noo vnyghteous persone, it is ynough, and the worlde requireth no more. But the holy ghoste preacheth otherwyse, and sayth: I knowe well, that amonge men, as concernynge outwarde and bodyly righteousnesse, one is better then an other. But thys is the chiefe and principall synne, that all bee subiecte vnto, that is, That they do not beleue in CHRIST Iesus. Thys synne no man, excepte he hath learned it of the holy Ghoste, seeth, knoweth, or perceaueth.

Luc. 18.

Therefore be thou bolde thus to saye. Whatsoeuer

Mat. iiii.

is

*The fourth sonday after Easter*

Rom. 14.

What is  
sinne.

The iuglinge  
of papistes.

is not of faith, is synne, be it monkery, prayer, fasting, almose dedes, or any thing els. If there be no faith in Christ Iesus, then as thou hearest here, will the holy Ghost rebuke it. Neither is there any other way to be deliuered from this synne, then to beleue in Christ Iesu. Nothyng can be more playne, nor more euident, then these wordes are, and yet the Pope and his complices, can not away with them. Notwithstandynge, when they haue nothyng to say against faith, then they inuent this comment and Glose. He speaketh De fide formata per charitatem, that is to say, of faith formed, framed, and fashioned by charitie. But conferre thou this their interpretation with the text. No man can deny this, that Christe speaketh here of syn, and he expoundeth that it is syn, not to beleue in hym, wherof it muste nedes folowe, that what soener they babble de forma & de bonis operibus, yf there be no faith in Christ, man with all his good workes and vertue is a damnable synner, and can not escape the rebuke of the Holy Ghoste.

Unbeleffe is  
greatest sinne,  
and the foun-  
tayne of all  
evill.

Therefore incredulitie or unbelefe is the principall & greatest synne, and the fountayne out of the whyche all other synnes and vices doo issue and sprynge. For where incredulitie is in the heart, and men beleue not in Christ, this then immediatly foloweth, & the worde of God is not regarded, but either despised, or els vtterly reiected and cast away for heresye and lyes, as though the deuyl were the author of it. And after this folowe other synnes, as disobedience towarde parentes, maiestrates, rulers, ministers of Goddes worde &c. neglectyng theyr vocation and callynge, a wicked and synfull lyfe, besides other moste greuous byces, which either for shame, or for feare of punishment they dare



dare not do. And these are the leaues, yea and the hole tree of incredulitie, whiche spring out of these rootes, for the whiche the holy Ghost rebuketh the world, neither suffreth he any thyng to resist and withstand his office. For he that beleueth not in Christ, hath not the holy Ghost, neyther can he thinke any godly thinge a right. And although he doth that. which of the owne nature is not vicious and wicked, but agreable to the commaundementes of God, yet dothe he the same as a seruant, onely for feare, & not frely to shew his obedience to the will of God, so that the worlde is euen suche one, as lyke a most bondslaue is ledde of the deuyl, which can neither speake, do, or thinke any thing that good and godly is, as S. John saith: The world is altogether set on wyckednes. The reason hereof is this: For incredulitie is the fountayne and wellspring of all euill. And he that exactly and thoroughly desireth to describe the worlde, may well saye on this maner: The worlde is a multitude of men, which beleue not in Christ, and therfore, hate, curse, and blaspheme his worde: whiche inwardly in their heartes, & outwardly in their dedes and workes steale, robbe, kille, committe whoredome, and are bent to all kynde of lewdnes, and wickedly abuse all the good gyftes of God. All suche sayth Christ in this place, shall you wyne Apostles and ministers of y<sup>e</sup> worde haue euermore your aduersaries: with suche muste you haue to doo.

This rebukynge of the worlde shall not be taken away before the laste daye, but it shall bee continuallye taught, that whatsoeuer is the worlde, that beleueth not on Christ, that pertayneth not vnto the kyngdom of Christ, but vnto the deuyl, not only for the notorious and outward syns, but also for this principall and most

The world is the deuyls bond slaue.

1. Iohn. 5.

What the worlde is.

The fourth Sonday after Easter.

Where vnbe-  
liefe is no :  
worke can  
please god.

moste greuous synne, I meane incredulitie or vnbe-  
liefe. Neyther dothe this profite any thyng at all, that  
thou keepest this or that monasticall rule, that thou  
doest this or that worke. For so longe as increduli-  
tie is presente, thou arte a damned synner, neyther  
canste thou auoyde damnation, so longe as thou re-  
maynest in that state. The one and alone waye to es-  
cape damnation is, to geue ouer thyne incredulitie,  
and to beleue in Christe, and to holde fast this confort  
agaynst synne, deuyll, and deathe.

What saythe  
he.

As concernyng faith what it is, it is not vnkno-  
wen vnto you, and ye haue many tymes heard, that  
saythe is not onely to knowe and beleue, that the  
hystorie of Christe is true, but faithfully to be persua-  
ded, that all that euer Christe dydde, was doone for  
thy sake, for thy comoditie and wealthe, for thy health  
and euerlastyng saluation. For the deuyll also kno-  
weth, that Christ dyed, and doothe as certainly be-  
leue it, as all the Papistes of the worlde: but he be-  
leueth not that Christe dyed for hym, and for his sal-  
uation. Thys sayth, that we here speake of, that all,  
that Christe dyd, was done for our sake, and for our  
saluation, is onely the gyfte of the holpe Ghoste. Hee  
that hath not thys saythe, that he can saye: Christe  
dyed for me, that I myghte be deliuered from synne  
and euerlastyng deathe, is vngodly, and appertay-  
neth not vnto the kyngdome of Christ: neyther hath  
he remoued synne from him, whatsoeuer good works  
he dothe, and taketh neuer soo muche payne other-  
wyle. And this is the firste parte of the office of the  
holpe Ghost, that all thyngs are wapped in synne, and  
that we with all our good works are not withstan-  
dyng iudged of the holpe Ghoste synners, and so dam-  
ned

146. 20

True saythe  
is the gyfte of  
the holpe ghost

Galat. 5.



ned, forasmuche as we beleue not in Christ Iesu.

Therefore lette vs refuse and vtterlye caste awaye coules, monkyshe orders, foolyshe bowes, superstitious fastynges, vnfaithfull prayers, mens wicked traditions, vnfruitfull ceremonies, and ydell obseruations of mennes mooste ydell inuentions and carnall imaginations, and moreouer what soeuer we haue taken vppon vs, to this ende that we maye obteyne Remission of oure synnes: and lette vs laye on hande and holde faste trewe faythe in Christe. For these thynges can not agree together, that I should saye: Christe dyed for me, and yet I dooe and obserue certayne woorkes, that I maye bee iustified and saued by them. He that can not abyde to bee rebuked of the holpe Ghoste for suche thynges: It is a manifeste signe that he doothe not beleue, and that he is a damned synner, and of the number of them that doo not beleue in Christe Iesu.

Deputaunt  
ro m synne co  
meth not by  
woorkes but  
by faythe in  
christe

The seconde parte is, that the Holpe Ghoste wyll rebuke the worlde of ryghteousnesse. Thys alsoo is an harde sayenge. The worlde hathe Synne, but it hathe not Ryghteousnesse: neyther dothe it knowe howe it shoulde bee Justified and made Ryghteous. But what is thys Ryghteousnesse? Lawe and righteousnes be the chiefe thynges of the worlde. And the Philosophers haue prescribed Rules and Preceptes of the Offices and dueties of Righteousnesse, and of other vertues, that menne myght lyue an honest and Ciuile lyfe. Neyerther canne thys be counted vnrigh- teous, to hange by theues, to punyshe adulterers, &c. Yea, it is an acte bothe ryghte and good. But Christe speakethe not here of that Ryghteousnesse, whiche



*The fourth Sunday after Easter.*

whiche the world counteth righteousnes: but of that  
righteousnes, whiche is of valour, and wyll goe for  
payment before God. He speaketh not here of politike  
and humane iustice or righteousness, but of that, which  
is comprehended in this worde of Christe: I go vnto  
the Father, and ye shall see me no more. This is more  
mysticall and harder to be vnderstanded, then the last  
where it is pronounced, that it is sygne, not to beleue  
in Christe. For thus men thynke, that they haue na-  
turall strength inough to lyue godly, to prepare them  
selues vnto grace, and to praye for it. And that is the  
cause nowe a dayes also, that the Papists can not per-  
ceauie nor vnderstand this doctrine, so far out of frame  
semeth here the description of righteousness, that thou  
art then righteous, when Christe goeth vnto the Fa-  
ther. and thou seest hym no more. This is a merui-  
lous goodly text, and nothyng can bee more euident  
and playne, then this description. For what will man  
nowe glorie and boaste hymselfe of his good works?  
Christes worde is manifest in this place, that righte-  
ousnes is not gotten by woorkes, but it is gotten by  
this meanes onely, that Christe gothe to the Father.  
This his iourney and goynge vnto the Father, is the  
true and euerlastynge righteousness. This knowledge  
is vtterly vnknewen vnto the worlde. For in all his  
monumentes and bookes, there is not one syllable of  
this righteousness. This is sette forth in theyr bookes  
that he whiche kepeth the tenne commaundementes  
dothe nothyng agaynst honestie, publique ordinaunces  
lawes, custome. &c. is a good, honeste, and righteous  
man. But Christe speaketh not one worde here, what  
I ought to doo, or to leaue vndoone, but he speaketh  
symply and onely of his owne worke, that is to saye,  
that

The blindnes  
of mans iud-  
gemente con-  
cernyng iusti-  
fication.

Righteousnes  
commeth not  
by woorkes.

Galat. 3.

Little right-  
eousnes.

that he goeth vnto the father, and that we shall see hym no more: and that this is our righteousnes, and none other thyng.

Christes goinge vnto the father is our righteousnes.

Therefore when we doo determine to get vs true ryghteousnesse, we maye not go about to obteyne it with our owne workes, and with our owne righteousnes. It maketh nothyng vnto this matter, to become a Monk, to wathe, to faste, to praye. &c. But the whole prthe and summe of the matter consisteth in this, and so is delyuerance frome synne obteyned, that thou knowest, that Christ is gone vnto the father, although good workes may not be left vndone. For thou arte commanded of God in the tenne commaundementes to doo them, and diligently to exercise thy selfe in all good dedes commaunded of God, and prescribed in hys holpe woorde. But thou mayste not adde thys vnto theym: That thou sekest to bee iustified and made ryghteous by theym.

Though good workes iustifie not, yet may they not be left vndone for the commaundementes sake.

For by thys is righteousnesse onely to bee gotten, that CHRIST is gone vnto the father. Thys is the alone waye, and none other, whereby wee are delyuered frome our synnes, and iustified. Christes iourneye or goyng vnto the father, is none other thyng, thenne that hee hath suffered, dyed on the Crosse, and by deathe is gone awaye oute of the worlde vnto the father, that is, He is ascended into heauen, and there sitteth on the ryghte hande of GOD the father, and gouerneth his kyngedome. Wee see not thys, but we beleue it.

What christes goinge vnto the father is.

Thys is the whole matter, whereby we are iustified: so that ryghteousnesse is not to bee imputed to my strengthe or powe, but to Iesus Christe, because

cause



*The thirde Sonday after Easter.*

**Note well.** cause hee goeth vnto the Father. And yf wee wylle speake it wyth playne woordes, it is thus muche to saye: No man is iustified or saued, or delyuered from synne, but by this onely, that Iesus Chyst hath suffered, dyed, and risen agayne. This goyng of Chyist iustifieth thee, and none other thyng.

**The wycked doctrine of the papistes concerning iustification.**

But nowe marke howe that doothe agree wyth thys doctrine, that the Papistes teach. He that wyl be saued (say they) must byng that to passe with his owne workes. In dede this is godly and truely sayd, that a Chyisten man must lyue in this worlde godlye, iustly, and holply: but that he shall bee made righteous by his holy and good workes, that is most false. For it is here playne, that the goyng of Chyiste vnto the Father, worketh that onely. This is the assured, certayn, true, and infallible righteousness, wherof the worlde knoweth nothyng. The Holye Ghoste onely reueleth and openeth that mysterie. But the Papistes obiecte thys saying of Chyiste agaynst vs: If thou wylte enter into lyfe, kepe the commaundementes. Thys hathe an other maner of meanynge. And by this it appeareth euidently, that the Papistes knowe not, what it is to keepe the commaundementes. For yf they dydde, they woulde otherwyle expounde that sentence of CHRIST. Therefore this sayenge abydethe sure and certayne, that there is none other Ryghteousnesse and Euerlastynge lyfe for vs thenne thys, that the Lorde Chyiste Iesus is gone oute of thys worlde vnto the Father.

**Chyiste alone is our ryghte oulde.**

Holde faste thys Doctrine, and lette not the denyll by any meanes plucke it awaye frome thee. The denyll maye feare me, and trouble my conscience (for  
of

**Math. 16.**



of oure owne strengthes wee are not able to pre-  
 uayle agaynst hym) but there is an other way, which  
 not I, but Christe goeth thoroughe hyghe obedience In christe we  
ouer come the  
deuyll.  
 towarde his heauenly Father. Hym, that is to saye,  
 CHRIST shall the deuyl neuer bee able to make  
 buryghteous, or a synner, althoughe thoroughe synne  
 hee hath the hygher hande of me. Therefore lette Faythe.  
 thys bee oure assured truste and synguler great con-  
 forte, and stedfastely beleue, that by Christes goyng  
 vnto the Father wee haue ryghteousnesse, euen Re-  
 myssion of oure synnes, and Euerlastynge lyfe. For  
 Faythe is necessarie to embrace thys wooke of oure  
 Sauour Christe. The goynge and worke of Christ  
 is certayne. Christe hath synned all the whole mat-  
 ter, soo that now there remainethe nothyng elles,  
 but that we embrace thys wooke of Christe wyth a  
 sure and vndoubted faythe, and conforte our selues  
 therewith. Doest thou beleue it? So haste thou it.  
 Doest thou not beleue it? Then haste thou nothyng.  
 Thys is doone, that we shoulde vtterly caste awaye  
 our owne ryghteousnesse, whyche is altogether spot-  
 ted and vnpure, as the Prophete saythe: All oure  
 ryghteousnessees are as a polluted and despyled clothe: Esa. 64.  
 and sette all oure faythe, hope, truste, and confy-  
 dence onely vpon CHRIST alone, and vpon  
 his worke, or goynge vnto hys father, that we may  
 be at all tymes certayne and sure, where to reste, and  
 of whome to seeke our saluation. For yf oure Righ-  
 teousnesse dydde consyste in our owne woorkes and  
 satisfactions, in oure owne confession and contriti-  
 on (as they preached, and yet do, in the Popes church)  
 so should our heartes neuer be quiet, neither shold we  
 at any tyme bee certayne and sure of our saluation.

Christe hath  
perfectly  
wroughte the  
worke of our  
redemption.

Without fayth  
there is no  
saluation.

For

*The fourth Sunday after Easter.*

For whenne shoulde we knowe and be sure, that we haue bene sorre ynoughe, confessed, doone penance ynoughe, and made satisfaction ynoughe?

Our saluact-  
on in christ is  
certen.

Therefore hathe CHRIST taken all that matter frome vs, and layde it vppon hym selfe, that wee shoulde leane to hym alone, mooste stedfastely beleeuynge, that hys goyng vnto the father, hys death and satisfaction is oure Ryghteousnesse. For in this behalfe there can bee no vncertayntie. For the person is suche, euen CHRISTE Iesus the sonne of GOD, as in whome no faulte canne be founde. And he it is that dothe thys worke, whyche was ordeynde of the father, that by hym we myght haue healpe agaynste synne, deuyll, and death. In consideration wherof, John Baptist calleth him the lambe of God, saying: Beholde that lambe of God, that taketh awaye the synne of the worlde.

Ioan. 9.  
1. Pet. 2.  
2. Cor. 5.  
1. Ioan. 3.  
1. Ioan. 7.

good workes

Thys therefore is a mooste perfect determination in thys oure Gospelle, that ryghteousnesse consisteth not in that we eyther doo, or leaue vndoone, but in thys that Christe goeth vnto the father. Whyche ryghteousnesse whenne that thou haste ones gotten through fayth: then do thou also good workes, and apply thy self to the vttermost of thypower to shewe thyre obedience whyche thou owest vnto GOD. For before thou haste embraced Christe wyth a certayne and sure faythe, thou canste doo noo good worke. The Christen ryghteousnesse therefore is a mooste synguler and excellent ryghteousnesse, whiche no hearte can thynke, no reason or wysedome can conceaue. All the matter is to be knowen and learned of the Holye Ghoste: Neyther though we heare

it, can

Where fayth  
is not there is  
no good work



neither though we heare it, can it otherwise be perceaued, then by faith alone, as Christe sayth here: *I go vnto the father, & yea shall se me no more.* That is to say, ye must beleue: otherwise shal ye neuer cōprehēde this my worke of your iustification. This is the Christian righteousness, whiche the holy ghoſte alone teacheth. Of the righteousness of y<sup>e</sup> world. Philoſophers, Lawyers, and the expositours of the lawe do teache, & parentes also in their familie. But a Christen mans knowledge is an other maner of science, wherof the worlde knoweth nothing, namely, that without faith all things are sin, & y<sup>e</sup> the true & euerlasting righteousness consisteth in this only, that Christ goeth to the father, & we se him no more. The third part is, that the holy ghoſte also rebuketh the worlde of iudgement. What maner of iudgement this is, Christ sheweth on this wise. The prince of the world, saith he, is iudged. Therefore as the holy ghoſte doth rebuke the worlde, because it hath sinne, for asmuch as it beleuech not in Christ: & y<sup>e</sup> it hath no righteousness, because it knoweth not, neither hath any conforte therein, that Christe is gone to the father: so likewise doth he rebuke it of iudgement, because it knoweth nothing hereof, and therefore feareth, where nothinge is to be feared, if it wolde heare him, and receaue his worde. For this is an extreme miserie and a lamentable plague to haue syn & no righteousness, and besides that, not to knowe of any consolation and conforte againste sinne, death and all other euilles.

In this also, sayth Christe, is the office of the holy ghost, that he should preach of iudgement, and procure to be pronounced and set forth by the gospel, that the prince of the worlde is iudged, and that therefore he can

III

not

John. 16.

With out faith  
all thinges are  
synne.

Psal. 14.

The holpe  
ghoste rebu-  
keth the  
worlde of Iud-  
gement.



*The fourth Sunday after Easter.*

not hurte them that beleue in Christ, and put their confidence in his goinge vnto the father. He maye bere them with diuerse tentations, but he can neuer preuaile againste them. For although he be the prince of the worlde, yet the prince is iudged: he is spoiled of his pallace & armour, and with the chaines of darcknes as Peter speaketh, is he bounde of Christ. There is no cause, why Christen men should feare him, or all his kyngdome. For if the prince be iudged, the world also, whiche is his kyngdome, muste nedes be iudged and deprived of all his power.

*Iohn. 12. 31.*

*Luc. 11.*

*2. Pet. 2.*

*Math. 13.*

*The true Christians abyde constante and stedfast in the tyme of persecution.*

*The deuyll can not preuaile against godes elect.*

*Mat. 4.*

This the vngodly knowe not. Therefore although some time they heare the worde, and begynne to beleue, yet so sone as the worlde rageth, and goeth about to persecute, they straightwaye are a frayde and fall awaye both from Christ and his worde, as Christ saith in the parable of the sower, parte of whose seede fell vpon the stones. But the Christians are constant, and stand stedfastte lyke a stronge and an inuincible bulwarcke. For this voyce, whiche rebuketh the prince of the worlde, is alwaye in their heartes and eares: why shouldest thou feare? why shouldest thou be faint hearted, & geue ouer to these tentations? knowest thou not, that the Prince of the worlde is iudged? He is no more a lord, or a prince. Thou hast a Lord, that is mightier then he, euen Christe Iesus, whiche hath overcome and bounde this prince. Therefore let hym threaten, bragge and boaste, let him be as madde as he luste, yet feare thou not. For he shal hurt thee no more, then that cruell beaste, whose violence and crueltie is repressed and restrained with stronge and mightye chaines. If thou wilt only be ware, that thou comest not nighe vnto hym, and so willyngly cast thy selfe in

to

to daunger, thou nedest not feare. Thou arte without peril. He shall do thee no harme. Wherefore this only is required, that the Christiāns do not make light of the enemye, kepe them selues in the feare of God, diligently praye: and the enemye that is iudged shall neuer hurte them. Contrariwise he that wyll not take hede, but be secure and carelesse, he shall sone be caste hedlonge into diuers perilles of this prince although iudged.

Parke wel.

And of this cōfirmation & strenghtening they haue moſte nede, which are the instrumentes of the holy ghoſte in the worlde and do rebuke it of synne and righteouſnes. For there is no accusation, that the worlde can les beare, then of synne, whiche is a thing moſt haynous, and of righteouſnes, that it hath none at all. Where this publique accusation is (as it ought to be) & world wareth wode, maketh an hurly burly, and attempteth all kinde of violence & tyrāny againſte the miniſters of the worde. But the holy ghoſt by this iudgement ſetteth forth cōſolatiō. For if this were not, & preachers could neuer endure againſte & violēce of the world, but muſt nedes feare & tremble. And for this cauſe ſpecially is the holy ghoſt called Paracletus, & is to ſay a cōſorter, or an Aduocate, which in aduerſitie & trouble ſtādeth by the preachers, cōforteth the, & encourageth the boldly & ſtoutly to cōfeſſe & truth ſo far as much as they heare, that the prince of the worlde is iudged.

The worlde can not abyde to be rebuked.

Why the holy ghoſt is called a cōſorter.

And this is the doctrine of the office of & holy ghoſt, euen what miſteries of moſt worthie matters he ſhall Declare, and moſt ſpecially ſet forth vnto men in this worlde. He can be no Chriſten man, that not only not knoweth theſe moſte excellent miſteries but alſo that when he knoweth the, doth not ſet more by the, then

*The fourth Sondag after Easter.*

*The goodes  
of the worlde  
are transitorie*

*Rom. 1.*

by all the goodes in the worlde. For as for all other thinges, they are transitorie and passe awaye, but these thinges are everlastinge, which shall neuer decaye, as Paule sayth: The gospel is the power of God vnto saluation for so many as beleue. This going awaye therefore, whereof Christ here speaketh, is greatly to be esteemed, and to be reioyced in, as a moste singuler benefite, for the whiche we are bounde dayly to geue god oure heauenly father most hartie thanckes, and to desire him with feruent prayer, that we maye dayly more and more fele in our selues thoro we sayth the fruite of this his inestimable benefite, namely remission of sinnes and everlastinge righteousnes, again, the consolation and conforste of this iudgement, that the prince of this worlde is iudged.

*The scriptures  
abusede of the  
papistes.*

Nowe goeth Christe forth in his sermon, and saith: I haue yet many thynges to saye vnto you, whych you can not nowe beare. But when that spirite of trueth shall come, he shall teache you all trueth. Nowe the Papistes interprete this sentence of Christ, it is well knowen. All their traditions, innouations and alterations they defende by this saying of Christe and make the holy ghost authoz of them al, as though Christe had to fore spoken of them. But this is not true. For this is the righte vnderstanding of Christs wordes, that the holy ghost shall teache the Apostles and the churche, and instruct them concerninge suche matters, as Christe him self had to fore taught them whiche by the reason of their carnal iudgements they could not vnderstand, nor attaine vnto the knowledge therof. No new doctrine, but y<sup>e</sup> same doctrine, y<sup>e</sup> Christ tofore had taught, shall the holy ghost teache, as Christ

*The holy  
ghoste taught  
no newe doctrine.*

decla-



declareth more plainely by these his wordes: He shall not speake of him selfe: but what so euer he shal heare, Iohn .10. that shall he speake, and he will shewe you thinges to comme. He shall glorifye me: for he shall receaue of mine, and shal shewe vnto you. Again: The comforter, whiche is the holy ghost whome my father will sende Iohn .14 in my name, he shall teache you all thinges, and bring all thinges to your remembrance, whatsoeuer I haue said vnto you. The holy ghost openeth and lightneth the darke mindes of the Apostles with the golden & glistering beames of his godly influence. He maketh plaine vnto them and vnto the whole church the true doctrine of Christe, concerning sinne, righteousness and Iudgement: He maketh them to haue a righte iudgement of Christes kyngdome, whiche they looked for to be a carnall and glorious kyngdome in this worlde. He instructeth them as touchinge the conuersion of the Gentiles, and the receauing of them into the nombre of gods people, whome they iudged to be dogges and caste awayes. He teacheth them, that the gospell belongeth no les to the Gentile then to the Jewe: and that there is no respecte of persons before God, but that who so euer beleueth and worketh righteousness, is welcomme vnto hym. He enformeth them, that they in this worlde shoulde not looke for wealth, glorie, riches, ease, fauour of men &c. But for the crosse, Act .10. trouble, affliction, persecution, losse of goodes, banishment, imprisonment, and at the last death, wheras the Apostles (so blinded were they with the vaine opinion of Christes carnal and worldly kyngdome, as we may see in many places of the Euangelicall historie) looked for the cleane contrary. These and suche lyke thinges, whiche Christe to fore had taught the Apostles, the

*The fourth Sunday after Easter.*

holy ghoste renewed and broughte vnto their remembrance, and all carnall fantasies and worldly imaginations vtterlye secluded and sette a parte, he inspired and breathed into them true iudgements, and godly perswasions concerning the high misteries of Christes doctrine, by this meanes not onely deliueyrnge them from errours and false doctrine, but also making them able to do the same thoro the ministerie of the word.

For the holy ghoste is a true interpretour of Christes minde, and a faithfull teacher of gods holy misteries,

Whosoener hath hym for his guide, he maye be sure to walke the waye of truth, and to be led into the same. But whosoener hath not the holy ghoste to be his teacher and guyde, he falleth into errours and heresies, and wandereth from the waye of trueth, as

many examples of all ages do proue. Arrius that Arche heretike had, or rather seemed to haue, one or two sentences of the holy scripture to defende hys wycked and abhominable doctrine in denyng the godhead of Christ, wherunto he did sticke with toothe

and nayle, as they vse to saye. But in the meane season he did not marke and consider the great multitude of both sentences and examples of the holy scripture, mooste plaine and mooste euident, whiche most plainly and most euidently do proue and declare, that Christus

is true and naturall God, begotten of God the father from euerlasting. The Anabaptistes also in these our dayes are the authoys of a newe doctrine and custome because

CHRIST saith: Go and teache all nations, baptising them &c. Nowe forasmuch as doctrine is set forth before baptisme, they gather that chyldren ought not to be baptised, before they be taught: not consideringe that Christ had here speciall respecte to them

that

Without the  
holy ghost we  
can not but  
erre,

Arius.

Conference of  
scriptures is  
necessarie.

Matth. 23.

Anabaptistes.

In the aged  
doctrine is re-  
quired before  
baptisme but  
not in the in-  
fantes.

that were growen in age, & are endued with witt, reason, & vnderstanding. These ought first to be taught, & afterwarde, if they receue and beleue the doctrine, to be baptised, & so receaued into the nombre of Godes children. In infantes baptisme, which haue not y<sup>e</sup> vse of reason, doctrine presently is not required, no more then it was in the Circūcisiō of y<sup>e</sup> infants of y<sup>e</sup> Jewes, which were the people of god. Lykewise errours haue risen by about the lordes supper, many & great, as trāsubstantiation, reseruatiō, and circūgestation of the Sacramentall bread, the adoration of the same, the priuate eating therof likewise, the taking away of the Lords cuppe frō the laytie in the administratiō of the Supper, the making of the Lords supper of a sacrifice of thanckes geuinge, a propiciatorie, satisfactorie, and expiatorie sacrifice for the quicke and the dead &c.

The errours  
of the papis-  
tes about the  
Lords sup-  
per.

Whenne easely fall into errours, when they haue not the holy ghost to be their gyde and leader. He sayth Christ, which is the spirite of trueth, euen he shall lede you into all truth. He shall teache you all trueth. He shall put you in remembrance of those thinges, that I to fore haue taughte you.

Moreover Christe saith: The holy ghost shal shew you thinges to come. For that also pertaineth vnto his office, as there be examples in the Chronicle of the Apostles actes. Againe he sayth: He shall glorifie me: that is to saye, he shall replenishe you with the knowledge of God, that ye will not doubt to suffer all thinges for my names sake, & let more by me, thē by al other things in the worlde. These and such like shalbe the offices & workes of the holy ghost. These thinges can ye not now awaye with, neither do ye vnderstāde them. We must tarye til the holy ghost cōmeth, that by

Acte .9. 9. 10.  
11. 16. 20. 2. 2  
.27.



*The fyfte Sonday after Easter.*

experience ye maye knowe this doctrine. Therefore I wyll not speake muche vnto you of these thynges at this present. But of this one thinge I wil only admonishe you, that ye be not dismayde nor discouraged by the reason of my departure. For this my departure shall be the cause, that the holy ghoste shall be sent vnto you whiche shall haue in the worlde this office of rebukynge, whereby they that beleue, shall be deliuered from sinne, endued with euerlasting righteousnes, and be thoroowly confirmed against all kynde of aduersitie, trouble, persecution, &c.

And this is the doctrine of the Gospell redde in the Church this present sondaye. God the father of our Lord Iesus Christ graunt vs his holy spirite, that by hym we may be instructed of all these thinges, and be confirmed in the same vnto the ende. Amen.

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**T**he Gospell. Ihon. xvi.



Verily verily I say vnto you, whatsoeuer ye aske y<sup>e</sup> father in my name, he wil geue it you. Hitherto haue ye asked nothyng in my name. Aske and ye shall receiue, that your ioye maye be full. These thynges haue I spoken vnto you by Proverbes. The time wyll come when I shall no moze speake vnto you by Proverbes, but I shall shewe you plainly from my father. At that day shall ye aske in my name: And I saye not vnto you that I wyll speake vnto my father for you, for the father hym selfe loueth you, because ye haue loued me, and haue beleued that I came out from God. I went out from the father, and came into the worlde. Againe, I leaue the worlde

woylde and go to the father. His Disciples sayde vnto him: Lowe, nowe thou talkest plaine, and speakest no Pro- uerbe. Nowe are we sure that thou knowest all thinges, & nedest not that any man shoulde aske thee any question, therfore beleue we that thou camest from God. Iesus answered them: Nowe ye do beleue, beholde, the houre draweth nye, and is alredy come, that ye shalbe scattered euery man to his owne, and shall leaue me alone. And yet am I not alone, for the father is with me. These wordes haue I spoken vnto you, that in me ye myght haue peace, for in the woylde shall ye haue tribulation. Wnt be of good chere, I haue ouercome the woylde.

THE EXPOSITION.



The Gospell of this daye (as ye haue heard) is a singuler and very notable exhortation vnto prayer, for after the ministerie of the worde, this is the highest seruice that Christen men can do vnto God, euen to cal on his glorious name by feruent prayer. The comendation of prayer.

This exhortation vnto prayer Christe made after his last supper when he had vttered that parte of his sermon, whiche ye haue to fore hearde when he tolde them aforehand, that they shoulde be sadde for his departure, but notwithstanding that it should be but for a litle whyle: for asmuche as he wolde shortly comme againe and see them, and so turne their sadnes into gladnes. After this consolation foloweth nowe this exhortation vnto prayer, and it folloiweth very aptly & in conuenient place. For Christen men in their afflictions, and troubles, in all perilles & daungers haue none In trouble we must call to prayer.

## The fyfte Sondag after Easter.

none other helpe, then to stape them selfe with praier,  
and to crye vnto God for helpe. This doth Chyriste  
teache his Disciples in this place, that in the tyme of  
sadnes, they shoulde haue their refuge vnto prayer.  
And this he vttereth maruelous pithly & with great  
vehementie of wordes that they shoulde do this  
worke with a stout courage, with a stronge sayth,  
and by no meanes be dysmayd. For sayth he, I say not  
vnto you, that I shal pray my father for you. For the  
father himselfe loueth you, because ye haue loued me,  
and haue beleued, that I come out from God. This  
is true, that Chyriste sitteth on the right hande of the  
father, and maketh intercession for vs, as Paule saith.  
And we knowe that his prayer, which he made after  
his laste supper for his churche and for pooze sinners,  
and afterwarde on the crosse, was hearde, and yet is  
stil of suche efficacie, strength, mighte, and powver,  
that it remaineth styll of full force euen vnto the  
worldles ende. But sayth Chyriste, ye haue no nede of  
suche prayer, as I make for you, for ye are able to  
praye the father, neither doubt ye, but that your  
prayer is heard: for my father therefore loueth you,  
because ye haue loued me. Which is not so to be vnder-  
standed, as though the prayer of Chyriste should be vnto  
vs neither conforte nor helpe, but that we should not  
set our owne prayer at naught, forasmuche as we loue  
Chyriste. For this is most certem, and a thing earnestly  
to be beleued, that all that fauour and loue Chyriste,  
them can not the father hate, yea their prayer can he  
noue otherwise then heare. Where are nowe the Pa-  
pistes, which haue inculked and set forth vnto vs the  
inuocation of Sainctes?

What can be of greater force for the auauancement  
and

Lac. 1.

Rom. 8.

Iohn. 17.

Hcb. 5.

The vertue  
of chrystes pra-  
yer for hye  
churche.

God heareth  
the prayers  
of the true  
chrystians.



and setting forth of our prayer, then that Christ by his death and departure out of the worlde vnto his father, hath gotten vnto vs that entraunce, that where soeuer we be, in temple, in house, in secret places, in the feilde, in the shoppe, so that we be Christians, & loue Christe, we maye be bolde to come before God, to talke with him, to praye vnto hym, and to craue of hym, whatsoeuer we haue nede of. For vnto suche prayer we nede nothinge but only suche an hearte, as can saye: O our heauenly father I knowe that thou louest me, because I loue thy sonne and my redeemer Christ Iesu. With this boldnes wil I now pray vnto thee, not that I am so holy and righteous, but because I knowe that thou gladly geuest all thinges for thy sons sake Iesus Christ. In his name I nowe come vnto thee, and praye: and I doubt not, but that thou wilt heare this my prayer whatsoeuer I be. For euery man must diligently take hede of this, that he do not so long differre his prayer till he shall thincke him selfe pure and cleane ynoug, and apt to praye, as the deuill will sometime put in a mans mynde, and saye: Thou arte not nowe apte and mete to praye. Thou arte a sinner: and god heareth no synners. Do this and that worke first, and after warde when thou felest thy selfe pure and without sinne, fall to prayer.

We maye praye in al places and wee shall be heard because we loue chryste.

We maye not differre our prayer till we be found worthy of our selues to praye.

chr. 9.

But he that geueth place to such suggestions of Satan, & suffreth, himselfe to be tcoubled with suche idle imaginations, he shal finde lettes plenty to withdraw and plucke hym awaye from prayer. The deuill is sutable and craftie, and seketh all meanes possible to let vs from prayer. We must therefore get vs certein and present helpes, that we maye remoue his subtilties fro vs. And whē soeuer thy necessitie requireth praier, thincke

Satan seeketh to hinder prayer,

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thincke that to be the time, whē thou oughtest to pray,  
and differre the tyme no lenger, but fall straightwaies  
in hande with prayer. If thou of thy selfe be not apte  
or worthie to praye, God will make the apte and wor-  
thie. For thincke this verely with thy selfe, that God  
loueth thee for Christes sake, and not because thou art  
righteous and holpe: otherwise should he neuer loue  
thee, nor heare thy prayer. For who can be founde  
righteous and holy in his sight, before whom the child  
of one daye olde, yea the Angells in heauen be not  
pure? Enter not (O lord) into iudgement with thy  
seruant, saith Dauid: for none y lyueth shal be founde  
righteous before thee God hath wrapped all thinges  
vnder sinne, that he might haue mercie on al, sayth S.  
Paule. This requireth Christ in this place, that we di-  
ligently praye, and by no meanes neglecte prayer, as  
some wicked persones are wont scoffingly to saye: I  
said not the lordes prayer not a great whyle, and yet  
I haue as good a stomacke to my meate and drinke,  
as euer I had in my lyfe. If thou be a Christen man,  
and chalengest vnto thee that name, let neuer suche a  
worde come out of thy mouth. If thou saye the lordes  
prayer no ofter, at the lest say it in the morninge when  
thou ryleth: again, both before and after meate, & also  
when thou goest to bedde at night. For we that are  
Christians are bounde to pray alwayes, whiche with  
the mouth can not at all times be done, but this is the  
prayer of the heart. For the heartes of y faythful ought  
to wyshe this continually, that the name of God may  
be sanctified, that his kyngdome maye come, that he  
wil geue vs peace, seasonable weather, a sounde body,  
good health, &c. This doth euery Christen man in-  
wardly wishe at all times, and although he doth not  
euer

Iob. 4. 25.

Psal. 143.

Rom. 11.

Galat. 3.

Epicures.

We muste  
praye consty-  
uallp.

Lnc. 19.

1. Theff. 5.

Eccle. 8.



euē thinke in it, yet that is his continuall desire.

This is a spirituall prayer, and a prayer of the hearte.

And we haue neede of such prayer at all tymes, because a Christen man can not so muche as a moment of an houre be safe and without icopardie for the deuill and his owne fleshe, lest he should be cast hedlong into diuers sinnes and vices: But as with the heart, so likewise with the mouth ought we to praye. Now what maner of prayer it ought to be, Christ teacheth here & sayth: Aske in my name. Againe, & father loueth you: because ye haue loued me, and haue beleued, & I haue come out frō God. And when a man is so instructed, that he beleueth in Christ, he is the true priest with all his furniture, neither wanteth he any thinge, but that he may boldly open his mouth and lippes, and declare the matter both for hymselfe and for other and saye: Lorde, this haue I neede of, that hath my neighbour neede of. Geue vs this for Christes sake, &c.

A christen mā  
is euē in dan  
ger therfore  
ought he euē  
to praye.

Every chris  
ten man is a  
priest.

Cause to pray

Our times be suche now, that we can neuer want necessarie causes to pray, Calamities and publique miseries are there plentie. Perils and daungers cōpasse vs rounde about. The cause of all these euils is the deuill, which is a murtherer and a lyar. with lying he goeth about to oppresse the worde of God, and with commotions, insurrections, and murtheringe one of an other, he troubleth the ciuile state, & publique peace. The Pope, the Turke, and the other tyrantes, which all are enemies to the worde of god, helpe the deuill also forwarde in all his matters: yea we also priuately euery one of vs haue oure priuate incommodities and afflictions: so that we haue causes sufficient to moue vs vnto prayer. They that can not aptly expresse in prayer these most haynous and greuous euylles, let them

John. 3.



*The fyfte Sondag after Easter.*

**A** short declar-  
ation of the  
lordes prayer,

them take vnto them the Lords prayer, whiche containeth seuen petitions, wherin are comprehended abundantly, all thinges that we haue nede to praye for.

**The first peti-  
tion.**

In the first petitiō, Halowed be thy name, we pray for þy ministry & for all true ministers, againste heretikes & vngodly personnes, againste the Jewes, Infidelles, & Turkes, and againste the Pope & all Papistes, (for all these blaspheme the name of God, and dishonoure it) that god will repressse & confound them, send, faithfull workemen into his haruest, and conserue and kepe his worde sincere and pure againste heresies.

**Math. 9.**

**The second  
petition.**

In the second petition, Thy kingdome come, we desire, that the kyngdome of the deuil and death may decaye and come to naught, which is a very ample and large petition. For it comprehendeth al the deuils kingdome, that god maye make an ende of it, and vtterlye destroye it, and set vp his owne kingdome in vs and in all menne, thoro we his worde and the holy ghost.

**The thirde pe-  
tition.**

In the third petition, Thy will be done in earth as it is in heauen, we praye, that all other wyll, whiche is contrary to the mercifull will of god, may be restrained & hindered, so that it maye take no place. This prayer can not the deuill & his Impes abide, yea this prayer preserueth and kepeth vs safe from many incommo- dities and combraunces, which the deuill & the worlde would dayly attempte and bring to passe againste vs: if they were not letted by this petition.

**The fourth  
petition.**

In the fourth petition, Geue vs this daye our dayly breade, we praye for the maiestrates, for our parentes, for our wyfe and children, for the frutes of the earth, for seasonable weather, for peace, and for all thynges necessarie for this present life, euery man accordyng to his vocation and calling, that it wil please god to pro-  
spect

per all these thinges, and to defend them against euill.

In the fyfte petition, And forgeue vs oure trespasses, The fyfte petition.  
as we forgeue them that trespass against vs, we desire & god wyll be merciful vnto vs turne away his wrath from vs that we haue iustly deserued & not deale with vs accordinge to our sins, but that he wil forgeue vs our trespasses, geue vs grace that we may ware daily better and better, shewe beneuolence an good wil one toward an other, and one of vs forgeue an other, how great soeuer the offence be.

In the sixte petitiō, And leade vs not into temptatton, we The sixt petition.  
aske & god specially will helpe all afflicted consciences, that they perishe not in tentation, but that they may be deliuered from it by the worde & by the holy ghost.

In the seuenth petition. But deliuer vs from euill, we pray for a blessed & a prosperous end, that we may The seuenth petition.  
be deliuered from al sinnes, & calamities of this lyfe, & be brought vnto a glorious & an euerlasting lyfe, there to remayne with god in his kyngdome for euermore. Thus see we, that in the Lords praier are contayned abondantly al thinges necessarye to be prayed for, whether we will be deliuered from those thinges that are euill, or holpē with those thinges that are good. And all these thinges are necessarye to be daily prayed for. For there is great plentie of necessities and perils, first pūbliquely, and afterwarde priuately in euerye mans owne busynesses. Onely this one thyng is greatly brought to be lamented, that we are very colde and slouthfull vnto the Godly exercise of prayer, neyther do we refozte vnto it wyth suche earnest desyre and sayth as we ought to do. There is a commandement set forth, that byddeth vs to pray. There is also a promes, & we shal vndoubtedly be heard. And because we hold lack nothing



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Math 6.  
Psal. 50.

nothing that might furder vs in this behalfe. Christe in the aforeseide prayer hath prescribed and appointed vnto vs a certein forme or maner of praying.

We muste  
praye in the  
name of christ

But for asmuche as oure indignitie and vnworthynes by the reasone of our synnes doth alwayes trouble vs, so that eyther we praye nothyng at all, or els whē we pray, we doubt whether we shalbe heard or not: we must encourage and confirme our heartes with this, that Christ commandeth vs with expresse wordes, that we shoulde aske and praye in his name. And he promyseth for a certieintie, & whatsoeuer we aske in his name, we shall surely receaue and haue it. And by these wordes he vtterly remoueth this worshipping of God by prayer from all creatures either in heauen

Prayer not  
made in the  
name of christ  
is no prayer.

or in earth, vnto this onely person Iesus Christ. Therefore all prayer, that is not made in the name of Christ is no prayer, nor worshippinge of god. As when the monckes praye, that god will haue mercy on them for Fraunces sake, for Dominickes sake, for Benet and Bernardes sake, and that he wil graunt their petitiōs for their owne workes sake, or for the fastings, almose dedes, and prayers of other, &c. This is no prayer. For it is not made in the name of Christe, but in the name of Fraunces, Dominicke, Benet, &c. or in theyr owne name suche is the prayer of the Jewes, of the Turkes, of the Infidelles, yea and of the Papistes. For they wil not haue the name of Christ only in their prayer, but they adde vnto it also the names of Mary, of the Apostles and of other Sametes. But as concerning all such Idolatrous prayers, the end of them is this: God heareth them not, they please not, but rather displease god. They are no honoring, but rather a dishonoring of god. And although such hypocrites do

God heareth  
only those  
prayers that  
are made in  
the name of christ

many



many tymes obteyne that which they aske, yet were it muche better for them, neuer to obteyn it then after Note well. this sorte, wherby they be ony confirmed and hardened in their impietie and vngodlynegs.

But the godly praye not so. They despaire of theyr owne name, neyther wyll they at any tyme praye in that. But forasmuche as they knowe, that **GOD** is <sup>10. an. 14. 15.</sup> mercyfull for Christes sake, and they haue a commandement, that they shoulde praye in the name of Christ: that encourageth theym, that althoughe they confesse they are synners, and so are in deede, yet they approche vnto God, and boldly speake vnto hym on this maner: O father, wee are thy chyldren, we lack and haue nede of dyuers thynges. Oh, bee mercyfull vnto vs: Beholde not oure synnes, but thy Sonne Christe Iesus. In hys name we come vnto thee: Oh, heare vs. It is truely sayde of **Saint Augustine**: The prayer that is not made thoroowe Christe, that is to say, in the name of Christe, doothe not ony not put awaye synne, but the very prayer it selfe is made synne. **Saint Ambrose** also saith: Christ alone is our mouthe, whereby we speake to the father: our eye wherby we see the father: Our right hand, wherby we offer vnto the father: whych Christe excepte he maketh intercession for vs, neither we, nor all the saintes haue any thyng to doo with God. For that is <sup>Libro de. 1. ac et amina.</sup> to praye truely, when the prayer is made onely in the name of Iesu Christ. And therof doth it folowe, that whatsoeuer we aske in his name faithfully and truly, that shall we surely obteyne: whiche thyng ought to moue and prouoke vs gladly to praye. For we heare, that what soeuer we aske in the name of Christ, it shal neuer cease, tyll it come vnto the throne of God, and

lik  
obteine

What it is to  
praye trulye.

obtainne that is required. In consideration of suche promysse Christ sayth vnto his disciples: Hitherto ye haue asked nothyng in my name. For they trusted onely in hys healpe that hee prayde for theyn, euen as the menne of the countrey thynke, that they nede not to praye, because theyr parishe prieste dothe it for them all. But Christ commaundeth, that from henceforth they them selues shoulde praye, that they maye receaue for themselves, and that their ioy may be perfect. Suche commaundement ought diligently to be considered, and accordyng therunto we ought earnestly to prepare our selues vnto prayer. Als for myseries, troubles, afflictions, crosses. &c. we shall neuer want in this world: for the redresse wherof we ought continually to praye. Wherefore that despyeth full and perfect ioy, and to be deliuered from these perils and euyls, let hym so embrace prayer, as Christ dothe here commend it. Neyther let hym doubt, but that he shall obteyn, what soeuer he asketh in the name of Christ, if it be vnto the glorie of God, & vnto his o'wn saluatiō.

For this is a great incommoditie vnto vs, that we knowe not, as S. Paule sayeth, howe we ought to praye. Hereof it cometh, that many praye for deliuerance from certayn myseries, but they doo not obtainne. For God knoweth what is best, and most profitable for vs. S. Paule hymselfe also prayde, that God woulde deliuer him out of tentation. But what sayd Christe? My grace (sayth he) is sufficient for thee. For my strength is made perfect thorough weakenes. So likewise may it come to passe now a days, that thou desirest deliuerance from this trouble, & I from that. But God knoweth, that it is better for vs to be still in that trouble: and therefore he taketh not awaye that

Prayer onely  
r. dress: the all  
our miserie.

Rom. 8.

2. Cor. 12.

God dothe all  
thynges for  
his sake.

that affliction and miserie from vs. for if we were de-  
 lyuered frome it, we shoulde peraduenture falle into  
 some wycked vice, as insolencie, pride, negligence, se-  
 curitie, wantonnes, gluttonie, vncleannesse. &c. Ther-  
 fore before the prayer concernyng dayly breade, there  
 is a petition touchyng the wyll of God, wheriu wee  
 praye, that not oure wyll but Gods will may be done. *Math. 6.*  
 And Christ himself when he prayed in the garden, said: *Math. 26.*  
 Not my will, but thy will be done. *Marc. 14.*  
 Our prayer ought *Luc. 22.*  
 so to be tempered, that we should set before vs the wil  
 of God in all thynges, & preferre that before our owne  
 will, after the example of the leaour: and then lett vs  
 not doubt, but that God wyll geue vs all thynges, *Math. 8.*  
 whiche are vnto his glorie, and vnto our saluation. *A good lesson.*

But there is yet an other incommoditie. God will  
 heale and geue, what soeuer we aske in the name of  
 his sonne Christe Iesu. This is moste certayne and  
 true. Notwithstanding the maner and tyme we may  
 not determyne howe and when hee muste heale and  
 geue vs. Reason ceaseth not to make importune suite  
 but if it haue not good successe out of hande, streyght  
 ways it despaireth of helpe. So lyke wyse concerning  
 the tyme, if heale cometh not vnto vs within so ma-  
 ny howers, dayes, or yeares. Then caste we awaye  
 all hope of helpe. Neyther are these small tentations,  
 wherewith faith is vehemently unpugned and enfe-  
 bled. Therefore it is necessary, that we with a sure faith  
 apprehende and laye hande on the worde of God, and  
 with silence, hope, and patience loke for heale of God,  
 which is promised vs in the name of Christ, what soe-  
 uer be done concernyng the tyme, way, maner. &c. con-  
 trary to our expectatio, accordyng to y<sup>e</sup> wil of god. for  
 for this cause is he called an helper in conuenient tyme. *Psal. 71.*

We maye no  
 appoync god in  
 oure prayer,  
 howe and whē  
 hee shall helpe  
 vs.

*judith. 7.*

*Isa. 40.*  
*Thren. 3.*

Ek.ii.

Now



## Ascension day.

Nowe for asmuch as we of our owne nature are be-  
 ry unpatient, we thynke alwayes, that it is noo high  
 tyme to healepe, and that God deferreth the matter to  
 longe: and thus we prescribe and appoint God how,  
 when, and what he shall doo. But wee must auoyde  
 and eschewe thys arrogancye and pryde, that oure  
 faythe may be fymely and constantly fired and sette  
 vppon the promyse, that God for Christe his sonnes  
 sake wyll healepe vs in conuenient tyme, euen when  
 it shall make mooste for hys gloze, and for our healthe  
 and saluation.

God wyl help  
 all them in co-  
 nueniente tyme  
 that pray vnto  
 hym.

Prayer is our  
 onely hope in  
 thys worlde.

Ioan. 16.

Forget not  
 this o Englad

And this is the doctrine concerning prayer, whereof  
 we haue great nede in these our dayes: nether haue  
 we any other healepe in this worlde, as Christe decla-  
 reth here, when he he sayth: Alike, that your ioy may  
 be perfect. For where prayer is not, there can bee no  
 trewe, sounde, perfect, and full ioye, but in the place  
 thereof cometh care, sorowe, trouble, disquietnesse  
 &c. And this didde we proue to bee trewe not many  
 yeaeres paste. For yf we had geuen our myndes ear-  
 nestly to saythefull prayer, the Pope woth hys tiran-  
 ny had not so greatly preuayled in this realme. But  
 when prayer is diligently exercised, the more that the  
 Pope and the tyrantes of this worlde rage and per-  
 secute, the worse it goeth woth them, and woth theyr  
 wicked deuises, as we haue also lerned by experiēce in  
 this our tyme. Therfore let vs loke wel about vs, and  
 diligently do that, that is apointed vs. First let the mi-  
 nisters of the word diligently teach the truth, & let the  
 other fol to praier: yea, let so many as loue the gloze of  
 God, practise the selues cōtinually in this holy exercise  
 of prayer. By thys meanes shall the Church of Christ  
 be safelye preserved from the deuyl and Antichrist,  
 yea

Howe the church  
 of christ maye  
 be safelye preser-  
 ued fro the deuyl  
 and Antichrist.  
 Re.

pea and from all the tyrantes of this worlde. Be therefore that loueth the church and faithfull congregation of G O D, and is desirous to see it prosper: lette hym thynke, that he ought to laboure vnto the vttermost of his power, that it maye bee conserued and safely kepte. This commeth to passe onely by prayer, when thou prayest, that the name of the heauenlye Father maye be sanctified, that his kyngdome may come, and that his wyl may be done. On the contrary part, that the deuyls name may be cursed and abhorred, that his kyngdome maye be destroyed, and that his wyl with all hys counsayles and deuises may come to naughte, and be made vtterly frustrate and voyd. When thou doest this, then doest thou stande in thyne armour lyke a good and trewe souldiour in the fildes, and valyantly defendeth the Church of Christe agaynst the deuyl, the Pope, and the worlde. For euery Christen man is a warriour, and myghtily fighteth agaynst the power of darknesse for the defence of Gods people, the preachers wyth doctrine, all other godly people wyth Prayer: yea the preachers and the people oughte together to fyghte agaynst Antichriste wyth Prayer. These are the two thynges, wherewith the deuyl, the Pope, the Turke, and the whole power of darknesse, is ouercome, I meane preachynge and Prayer. And surely the deuyl and hys kyngdome can not otherwyse bee ouercome, then by preachynge and Prayer. And oure heauenly fathers wyl is, that we shoulde thus fyght and strue agaynst the enemies of his holy congregation.

Euery christe man, is a souldiour.  
Ephc. 6.

With preachynge & prayer the kyngdome of Antichriste is ouercome.

2. Corin. 10.

And I nothyng doubt, but that thorough oure prayer, the counsayles and deuices of oure enemies those insatiable bloudsuckers and sic olibe tyrantes

*The fistke sonday after Easter;*

An anchoritic  
ō vnto prayer

haue bene disappoynted, so that they coulde haue no successe. If wee wyll haue the churche of Christe to prosper and to flourish, yea and to bee free from the danger of the enemy, let vs earnestly and heartily fall vnto feruent prayer. Lette vs not esteeme prayer as a thyng vile and of no reputation, but rather iudge of it, as a thyng of high price before the maiesty of the lord our G O D. Therfore exercise prayer, and by no meanes neglect it, although ye thinke your selues very vnnmete and vnworthy. For yf we shold respect our dignitie and worthynes, so shold we neuer pray. Let vs not cast the burdeyn vpon other mens backs to pray, but let euery Christen man pray, and thinke thus with himselfe: Forasmuche as prayer is so acceptable vnto God, and profitable to me, to the congregation, & to the cōmon welth, I wyll go vnto the congregation, & pray with it vnto the vttermoste of my power. For I am sure that I shall not spende my tyme in vayne, nor lose my labour. This is a meruailous dangerous imagination to thynke on this maner: Let other praye what shouldest thou prophane person bee occupied in so holy a thyng? Be a rather think thou thus with thyselfe: I haue Christ and his worde, and I had rather loose all that euer I haue in the worlde, thenne denye C H R I S T. Thus then dothe it folowe, that the father loueth me, and that he wyll heare my prayer, as Christe hath here promysed. Therefore I wylle make no delaye, nor cease frome prayenge, but lea-nyng vnto thys promysse of Christe: Verily, verily, I saye vnto you, what so euer ye shall aske the father in my name, that wyll he geue you. I wyll goe vnto my heauenlye father, and craue of hym in the name

Swiched ima-  
gination.

Iohu. 16.



name of Chyſte, ſuche thynges as I haue neede of, either for the conſeruatiō of my body, or for the ſaluation of my ſoule.

Nowe as touchynge thys, that the Lorde Chyſte ſayeth afterwarde: Theſe thynges that I haue ſpoken vnto you by Prouerbes: it is not ſo to bee vnderſtanded, as though he hadde ſpoken theſe obſcurely and darkely, vtterynge one thyng, and meanynge another. For the woordes are very playne, euident, and open. But for as muche as the Diſciples as yet hadde no experience of thys matter, neyther dydde they knowe, that Chyſte ſhoulde haue a Spirituall kyngedome, that is to ſaye, rule by hys woorde and Spirite: (for they looked for a temporall and worldly kyngedome, euen as the Jewes do at thys day) and not by ſwoorde and pollaxe, it ſeemed to be vnto them, what ſoeuer he ſpake, as an obſcure and darke ſayenge, and as a matter vttered in a ſtrange tongue, whyche they vnderſtoode not. But (ſayth he) the matter ſhall bee otherwyſe. For the tyme ſhall comme, that I wyll ſpeake no more wyth you by Prouerbes: but I wyll openly and playnely ſhewe vnto you of my father. For whenne the Holye Ghoſte cometh, and kyndleth oure heartes wyth trewe faith in the goodneſſe and mercye of GOD thorough Chyſte: then foloweth there an heartye good wyll and ſeruente deſyre to praye. For without the Holye ghoſte it is not poſſible, that any manne can haue a faythfull and couragious mynde for to praye.

Therefore the holye Prophete Zacharye calleth the Holye Ghoſte, the Spirite of grace, and of prayer. For bothe theſe muſte bee ioynd together. For

kk. iiii.

faith

Chyſtes kyng  
dom is ſpiritu  
all.

Math. 10.

Luc. 22.

Act. 1.

The holye  
ghoſt teacheth  
to praye.

Zach. 12.

The fiftbe sonday after Easter,

saythe is the  
gylt of God.

Rom. 10.

saythe (whiche maketh vs to knowe God, that he is our mercyfull father, for as muche as he hath geuen vs hys sonne) is the gyfte of God, whych the holve Ghost worketh in vs by the Gospell. where thys spirite of grace is, there foloweth the spirite of prayer also, so that we in all our necessities and troubles calle vpon God for healpe, with thys certayne perswasion and assured hope, that God will heare vs, and geue vs healthe and Saluation for his sonne Christes sake.

Prayer without  
Faith is  
no prayer.

Therefore saith Christ: In that daye when I shall frankly and freely shewe you of the father, and teach you by the holve Ghoste, that ye may knowe the father truely, ye shall aske in my name, and your prayer shall not be frustrate nor bayne. For howe can the father denye you any thyng, sayng that hee loueth you, because you haue loued me, and beleued, that I came out frome GOD? Oute of suche a saythe muste true prayer nedes come, otherwyle it is no prayer, althoughe it bee made with neuer so fyne and pyked woordes.

GOD oure deare and louynge father, of hys greate mercye and synguler goodnesse, moughte bouchesafe for hys Sonne Christes Iesus sake, to sende hys holve Spirite into oure heartes, that wee in all oure troubles and aduersities maye so praye, and so perfourme this seruice to GOD, that we in this worlde maye be deliuered from all temporall myseries, and in the worlde to come enioye those true pleasures, and those heauenly ioyes, whiche shall neuer haue ende. Amen.

A Ser.

A Sermon for the feast of the Ascension of  
Christe, made vpon the Epistle of  
that daye. Actes.i.



In the former treatise (deare Theophilus we  
haue spoken of all that Iesus began to do and  
teache, vntyll the daye in which he was taken  
vp, after that he (through the holy ghoste) had  
geuen commaundementes vnto the Apostles,  
whom he had chosen, to whom also he shewed him selfe a-  
liue after his passion (and that by many tokens) appearyng  
vnto them .xl. dayes, and speakyng of the kyngdom of God,  
and gathered them together, and commaunded them that  
they should not depart from Ierusalem, but to wayte for the  
promise of the father, wherof (sayth he) ye haue herd of me.  
For John truly baptised with water, but ye shalbe baptised  
with the holy ghoste, after these selue dayes. When they  
therfoze were come together, they asked of hym sayinge:  
Lorde wylt thou at this tyme restore agayne the kyngdome  
of Israell: And he sayd vnto them: It is not for you to know  
the tymes or the seasons whiche the father hath put in his  
ownes power. But ye shal receyue power after the holy ghost  
is come vpon you. And ye shalbe witnesses vnto me, not on-  
lye in Ierusalem, but also in all Jewye, and in Samaria,  
and euen vnto the worldes ende. And when he had spoken  
these thinges, whyle they behelde, he was taken vp on hye,  
and a cloude receyued hym vp out of their syght. And whyle  
they looked stedfastly vp towarde heauen as he went, behold  
two men stode by them in whyte aparell, which also sayde:  
Ye men of Galile, why stande ye gasyng vp into heauen:  
This same Iesus which is taken vp fro n you into heauen,  
shall so come euen as ye haue seene hym goe into heauen.



Two thinges  
speciall<sup>y</sup>  
taught in this  
sermon.



The hystorie  
of christes as-  
cension.

Act. 1.

This daye is celebrated and kepte holy the feast of the Ascension of Christe, that we maye the better be instructed concernynge thys Article of the Christen Fayth: He ascended into heauen, and sitteth on the ryght hand of God the Father almyghty: frome thense he shall come to iudge the quicke and the deade. For the trewe vnderstanding of this article two thynges are necessarye to be knowen. One concernynge the hystorie of the Ascension of Christ. The other, as touchynge the mysterie of Christes Ascension, what he hath done, why he dyd ascende, and what profyte he hath brought to his Church and faithfull congregation by that hys meruailous and glorious Ascension. As concernynge the hystorie, blessed Luke in hys Chronicle of the Apostles actes dothe very diligently describe it and set it foorth, when he maketh mention of the Daye, of the place, and of the persones that were present, after this maner: That the Lord, after that by the space of fortie days he had shewed hymself aliuie to his Disciples after his resurrection, & spokē vnto thē of y<sup>e</sup> kingdom of God, gathered them together, and brought them vnto mount Oliuete, not farre frome Hierusalem, and gaue them commaundemente, that they shoulde not departe frome Hierusalem, but to wayte there for the promise of the Father, euen the Holy Ghost, and that afterwarde they shoulde publyshe the Gospelle, thorough out the worlde. And when he hadde spoken these thynges, whyle they behelde, hee was taken vp on hys, and a clowde receaued hym vp oute of they<sup>r</sup> syght

syghte. And whyle they looked stedfastly by towarde  
heauen, as he went: Beholde (sayth Luke, two men  
stode by theym in whyte apparell, whyche sayd vn-  
to them: We menne of Galilee, why stande ye gasing  
by into heauen? Thys same I E S V S, whyche is  
taken by frome you into heauen, shall so come, euen  
as ye haue seene hym go into heauen. This is the his-  
storie of the Ascension of Christ, as it is described and  
sette forth by blessed Luke. Act. 1.

In this hystorie first of all, is this miracle wooz-  
thre to be obserued, that the Lorde Christ before hys  
Disciples, is carped vp into Heauen, and by a cloude  
taken oute of theyr syght: whiche is a mannyfeste de-  
claration vnto vs, what the state of glorified bodies  
after the generall Resurrection shall bee. For it is not  
the naturall proprietie of mens bodies to be caried by.  
Notwithstandyng that shalbe the condition of glori-  
fied bodies, that in a moment they maye go to all pla-  
ces, without impediment of any thyng, as the exam-  
ple of Christe teacheth, whome, when he rose agayne  
from death vnto lyfe, the stone of the graue could not  
hynder hym, nor afterwarde the doores shutte coude  
kepe hym out. He pearceth thorow all thyngs. He ma-  
keth hym selfe vysible when he wyll, & agayn inuisible,  
when his pleasure is. That same felicitie and blessed  
state shall our bodies also haue after the resurrection,  
when the bodies shall be immortall, and no more sub-  
iecte to infirmities, as they are now in thys lyfe,  
wherein we are combyred with many diseases and ne-  
cessities. But of these thynges we shall speake more  
at an other tyme, whenne wee shall treat of the Ar-  
ticle of the Resurrection of the deade. Lette vs now  
come vnto the principall poynte of the whole matter,  
wher

The state of  
glorified bod-  
ies

wherunto also the Angels had speciall respectes, when they called agayne into the waye the Disciples, that gased here and there, that they should rather consider, why Christe is ascended into heauen, then how he being a littell afore seene, is now seene nomore. The doctrine of the Apostles in all thynges moueth specially to this poynt, that we should consider vnto what ende all the actes of Christe were doone: as for an example. They referre Christes deathe vnto our sinnes, and his resurrection vnto oure Justification, and so likewise of the other. After this sorte muste we now also see, why Christe ascended into heauen, and what commoditie and profyt we haue by that his ascension

Rom. 4.

Christ by his ascension declareth, & his kyngdome is not of this world.

John. 18.

Actes. 1.

And first of all lette vs behold the nature and state of his kyngdome. For in that that he is gone vp into heauen, he declareth, that his kyngdom is not of this worlde, and that his administration shall not be after the maner of worldly kyngdomes. When the Disciples demaunded of Christe, at what tyme he would restore the kyngdome to Israell, they were of this opinion, that Christes kyngedome shoulde be a corporall and worldly kyngedome. But by his ascension, they are taught other wyse to thynke of his kyngdom: that is to saye, that it is no worldly kyngdome, oute of the which great riches, dignities and promotions are to be looked for, but rather a spirituall and euerylastyng kyngedome, in the whiche hee shoulde geue Spirituall gyftes vnto menne. Therefore lette no manne become one of Christes flocke to the ende that he wyll gette temporall goodes and worldly possessions, or to come vnto great honour: for these thynges are not to be found in this kyngdome. Baptisme, the ministerie of the worde, and the Lordes supper were



not instituted for tēporall thinges, neither shold Christ  
 euer haue ben reueled in th<sup>e</sup> world, if it had not bene  
 for a more graue and weighty cause then this. For our  
 euerlastyng saluation and rightousnes came he down  
 from heauen. There was therfore an higher & greater  
 matter, why the sonne of God did either descende or  
 ascend: verily that he might prouide for vs euerlasting  
 goodes, as are the fauor of God, remission of sinnes,  
 the gift of the holy Ghost, righteousness, & euerlastyng  
 lyfe. Such gyfts must we loke for at Christes hand,  
 which continued not in this life, but wēt into an euer  
 stinge life, euen into heauen, and there hath begun a  
 spirituall, inuisible, and euerlasting kingdome. Whych  
 thing was longe before prophced by Dauid in a cer-  
 taine Psalm, which S. Paule reciteth in his Epistle  
 to the Epheſians, and interpreteth it of the Ascension  
 of Christ, and of his spirituall kyngdome. The wordes  
 are these. Thou art gone vp on hie, thou hast led capti-  
 uitie captiue, and receiued giftes for men, yea euen for  
 thyn enemies, that the Lord God might dwel among  
 them. The sentence is short, but it comprehendeth ma-  
 ny thynges, and euery one of them oughte dilrgent-  
 ly to be weyghed, pondered, and consydered. The first  
 worde Paule hymself handleth lyke an Apostle, when  
 he saith: That he ascended, what meaneth it, but that  
 he also descended fyrste into the lowest partes of the  
 earth? He that descended, is euen the same also, that  
 ascended vp aboue all heauens, to fulfyll all thynges.  
 S. Paule in these hys wordes dothe very exquisitely  
 handle bothe the descension and ascension of Christe,  
 that by thys meanes we maye knowe, from whence  
 so many and so greate gyftes came, that we haue re-  
 ceaued by the ascension of Christ. Let no man thinke  
 that

why Christ  
 came down  
 from heauen

Psalm 63  
 Eph. 4.

Phil. 2.

that he with his owne woorkes, rightousnesse, holynesse of lyfe, or wryth any other thyng hath deserued, that he should receaue the noble gyftes of Christes ascension, but Christ himselfe hath deserued it, which geueth the gyftes, in that he came downe, and humbled hymselfe, and for our sake became manne, and for vs dyed on the crosse.

These gyftes dothe Paule signify by these his woordes, when he, as it were, interpreteth the mynd of the Prophete, and putteth Christes descension before his Ascension. For as muche then as the Holy Ghoste by the Prophete speaketh thus of Christe: Thou wendest by on hye: It foloweth herof, that he came Downe before, and was made lowe. whych altogether was doone for our sake.

1 Cor. 16.

Therefore Paules interpretation agreeth wel with the woordes of Christ, whiche ye lately hearde. It is expedient for you that I go. For except I go my way, the comfortour shall not come. But when I go my waye, I will sende hym vnto you. If I go my way, I wyl prepare you a place. This sayeng, Thou art gone by on hye, maketh a differēce betwene Christ and them that ascended into heauen. Enoch was taken by vnto GOD. Helias wente by in a fyerye charette, but CHRIST went not so by into heauen, but he ascended by his owne power, as hee also by hys owne power, rose agayne frome deathe vnto lyfe, without the healpe of any thyng. This is a great diuersitie, for we shall not rayse by oure selues at the laste day, but Christe shall rayse vs by. Christe hymselfe rose frome deathe vnto lyfe by his owne power, as he sayeth in the Gospell of S. John: My Father loueth me, because I geue ouer my lyfe, that I maye take it again.

1 Sam. 14.

Gen. 5.

4. Reg. 2.  
Iohn. 6.

Iohn. 10.



No man taketh it away from me, but I gene it ouer of my owne selfe. I haue power to gene it ouer, and I haue power to take it agayne. And Peter in the Chronicle of the Apostles actes sayth: It was impos- Act. 2.  
 sible for hym to bee holden of deathe. So in lyke ma-  
 ner is there a difference betweene his Ascension and The difference  
 ours. we ascend vp into heauen, because Chyste dia- of chrestes as-  
 woeth vs vnto hym. But C H R I S T hym-self went cension and  
 vp into heauen by his owne power, as he sayth in the oures.  
 Gospell of Iohn: No manne goeth vp into heauen, mat. 26.  
 but he that came downe from heauen: that is to say,  
 by his owne power. This diuersitie betwene Chrestes  
 Ascension and oures, dyd the Holy Ghost shew long  
 before, that by thys he myghte teache vs, that Chrest  
 is the almyghty and euerlastyng GOD, whome we  
 oughte ( as they saye ) wyth embracynge armes to  
 receaue.

Where as the Psalme sayth moreouer: Thou went  
 test vp on hye: It is none other thing, then as we sayd  
 before, & Chrest pronounced before Pilate: My king-  
 dome is not of this worlde. Therefore althoughe we John. 18.  
 are in the worlde occupied about matters of household  
 and Policie, yet seynge wee are Christians, and the  
 kyngdome of C H R I S T is not of this worlde, we  
 oughte to lyfte vp our myndes vnto heauen, that we  
 maye aboue all thynges embrace this spirituall king-  
 dome, and looke vnto that. But the most part of vs  
 dothe the contrary. For a greate number of vs bothe  
 in body and mynd, and in all that we are able to do, ar  
 altogether drowned and swallowed vp with the pre- The maners  
 sent things of this worlde, and only seketh for the goo- of thys worlde  
 des & possessions therof, as though we shold liue here described.  
 for euer, & neuer depart. we regarde litle or nothyng,  
 that



Thoughe our  
bodies be on  
earth yet our  
myndes cught  
to be in heaue

that Christe is gone by on hye. The Holy ghost wold haue this lewdnesse amended in vs, and therefore he diligently put teth vs in mynde, that Christ is gone by on hye, and hath left and forsaken these earthy thyngs so that although we be vpon the earthe with oure bodies, yet with our hearte and mynde, we sholde alway haue a desyre byward, and not trouble our herts with the cares of this world. For a christen man should on this wise behaue hymself. Let his body be occupied about necessarie thyngs for this present life: but let hys mynde haue all her delight and pleasure, all her meditation and study, all her trauaile and exercise about heauenly, supernall, and euerlastinge thynges, as Paule saith: Seke after those thinges that are aboue, where Christ is sitting on the right hand of God, and not after those thynges that are on the earth.

Coloss. 3.

But why did Christ go by into heauen, or what business hath he there? Of this matter dothe the Psalme make mencion, saying: Thou art gone by on hye: thou hast led captiuitie captiue. This is a description of the great and glorious triumph of Christ, and in a maner it appeareth that Christe hadde respect to this psalme, when he putte forth the Parable of the stronge armed manne, whiche kept his palaice, and had al thynges in quiet, tyll one that was stronger then he, came vpon him, bounde hym, and toke awaye his weapon wherein he trusted, and made a spoyle of it. For wee wretched captiues, because of synne, are vnder the tyrannye of the deuyll and death, whych dothe hold vs captiue, and we can not escape thys tyranny: but the deuill to the vitermoste hath dominion ouer vs, and deathe kylleth vs at her pleasure. nre of our selues are able to do nothyng agaynst them.

Luc. 11.

Synne hath  
made vs bond  
slaves to the  
deuyll and  
death.

But

But Christ, whiche farre excelleth them in strength, cometh, and firste thoroʷ his greate humilitie is betrayed and crucified, and so by his death he satisfieth for the sinnes of the whole worlde, as an innocent lambe. And all these thinges are ioynded with great humilitie, and in them appeareth nothinge but moſte highe infirmitie and weakenes. And therfore he is hanged on the crosse that he may dye. But after that synne was put awaye by his death, and weake Christ is buried in his graue, and there is now no more hope of him: he cometh forth again with meruelous great power and glorie alſue and quick, as we heard in the daye of Chyistes resurrection, and as the holy Ghoste sayth here: He ledde captiuitie captiue: that is to say, he hath destroyed the kingdome of the deuill & of death. He hath spoiled them of all their power, so that the deuill from henceforth hath no more power ouer the Christians, death can no more kill them euerlastingly, neither can synne condemne them.

Chyistes humilitie.

Chyistes glorious triumph ouer synne deuill and hell

Rom. 8.

Therefore all thinges are now turned cleane contrarye. Before we were holden, vnder the captiuitie of synne. Before we perceaued that the deuill by the reason of oure sinne was a cruell tyrant againſte vs.

By chriſt are we made free from synne, deuill death & damnation.

Before we coulde by no meanes escape the moſte bytter payne of death. Before we looked for, yea and that worthely, euerlaſting damnation, and the moſt cruell tormentes of hell fyre. But from henceforth it ſhall no more be so. For Chriſte vnto this ende is ascended into heauen, that he ſhoulde holde in bondes as ſlaues of no power, synne, death, and deuill, that they from henceforth ſhould not exercise, their tyranny againſte vs, as tofore they haue done, or if they do attempt any violence againſt vs, it ſhould chaunce

Why chriſt is ascended into heauen.

AA for

Rom .9.  
Synne.

2. Reg .11.

2. Reg .12.

All thinges  
worke for the  
best vnto the  
that loue god.

Psal .51.

Deathe.

1. Cor. 5.

Ose. 3.

for the best on our behalfe. Synne ceaseth not to pro-  
uoke vs, if by any meanes it may enforce vs to do any  
thing againste the will of God, and so to make vs to  
haue guiltie consciences. And our infirmitie is great.  
We do not resiste sin, as we ought to do. Dauid was  
a great man & an holy, yet was he throwne into two  
most greuous & haynous sinnes. Nowe that he was  
deliuered againe fro those sinnes, & that they were for-  
giuen him. The cause was that he beleued on y blessed  
seede that was promised to come, which shold destroye  
the power of synne, and make it his bonde prisoner. It  
therfore can not onely not oppresse Dauid, but it is the  
cause also, that he prayeth the more seruently, and is  
the more circumspecte in all his doinges for ever after.  
If he had not thus fallen, he had neuer made that  
moste godly and swete psalme. Miserere.

And so likewise is the matter concerning death. It  
can not refraine his violence from vs: neither can we  
any otherwise then tremble for feare at the beholdinge  
therof. But how cometh it to passe, that death can do  
none of all those thinges that it entendeth? Because  
death is taken prisoner & bounde, so y nowe it can not  
hurt nor kyl euerlastingly the faithfull, the styng therof  
being taken awaye by Christ, and it selfe being vtterly  
subdued and ouercome, as Christ him selfe saith by the  
Prophet: O death, I wil be thy death. Therfore whē  
death sheweth it selfe moste feare, and vttereth the  
greatest violence that it can: yet it doth no more with  
the true Christians, then that it should be the cause for  
them to flee vnto the worde of God, that they maye  
exercise them selues in it the more diligently, and con-  
firme them selues with it, which otherwise they wold  
not haue done, if the terrours of death had not bene.

Euē



Euen the same may be spoken concerning the deuill,  
 which is a suttle, deceiptfull, craftie and cruell enemye. <sup>The deuill.</sup>  
 He at all times lyeth in waight for the Christians, if by  
 any meanes he may make their hope frustrat & vaine. <sup>1. Pet. 5.</sup>  
 But Christ is Lord ouer him, so that he shal not onely  
 not do & bring to passe that he entendeth, but also the  
 more that Christians are assailed of him, & more ware <sup>Note well.</sup>  
 & circumspecte doth he make them, and prouoke them  
 the more diligently to geue their mindes to prayer, &  
 to the meditation & studie of gods worde, & to comit  
 them selfe wholly to the tuition & defence of god, ever  
 more calling on him for helpe and succour. And where  
 as if they were without this suttle and craftie enemye,  
 they wold become careles and negligent, because they  
 should stand in no feare of suche an aduersarie, nowe  
 they watch, nowe they are circumspecte and take hede  
 that they fall not into his daunger. All these thinges  
 therfore profit the Christians, whiche are to other, be-  
 cause of their corrupt & pernicious nature a very pla-  
 gue, pestilence, confusion and destruction. And this  
 chaunceth to the Christians, because Christ is ascended  
 into heauen, and hath by that meanes made them his  
 prisoners, so that nowe they can not do against & Chri- <sup>Synne death  
and deuill are  
taken priso-  
ners of Christ.</sup>  
 stians what they wold, but what it pleaseth Christ to  
 suffer or appoint them. Synne wold gladly condene  
 vs: death wold very faine kyl vs: The deuill is altoge-  
 ther desirous to cast vs hedlōg into euerlasting dam-  
 natiō, but they can not do what they wold, forasmuch  
 as they are, although enemies, yet the captiues & bond  
 slaues of Christ, so that although they be cruel & fearce  
 against vs, yet can they not hurt against vs. And this  
 is the noble fruit & singuler comoditie of Christes As-  
 centiō, that our greate enemies, synne, death & deuill,

Al. ij.

whose

The fruite of  
 christes ascen-  
 tion.

*Ascension day.*

whose captiues and bonde slaues we were, are nowe imprisoned of Christe, and holden in bondage, so that by this meanes we are free from their tyranny. For, for this purpose dyd he go vp into heauen, and sitteth on the right hande of God, that he might defende the churche against them.

Christ hath receiued gyftes for men.

It foloweth in the psalme: Thou hast receaued gyfts for men: that is to saye, suche gyftes as thou wilt distribute vnto men, and thorowe those gyftes helpe & cōfort them. What maner of gyftes these are. God by the Prophet Joel declareth, saying: After this will I poure out my spirit vpon all flesh: and your sonnes & your Daughters shall prophecie: your olde men shall dreame dreames, and your yong men shal se visions: yea in those dayes I wil poure out my spirit vpon seruantes & maydens. I wil shewe wonders in heauen aboue, & tokens in the earth beneth. And in y<sup>e</sup> gospel of John Christ saith thus: If I go away, I wil send the confortour vnto you. And when he shal come, he will rebuke y<sup>e</sup> worlde of sin, of righteousnes, & of iudgemēt. Peter also saith: Sence now that Christ by the right hand of god is exalted, and hath receaued now of the father the promes of the holy ghost: he hath shed forth this gyfte, whiche ye now see and heare.

Io. 1. 2.

Iohn. 15.

Act. 2.

The workes of the holpe ghost.

Now there are two thinges principally, whiche the holpe ghost worketh. Firste he leadeth vs thorowe the Gospel vnto the true knowledge of CHRIST that we maye beleue to haue remission of our synnes in his name: Again, that we maye bringe forth the worthy frutes of repentance, resist synne, mortifye it, & earnestly begin to obeye god. And this newnes of lyfe afterwarde taketh place in oure soule, bodye, heart, and in al the partes of vs. For although because

of

of our sinnefull body we can neuer be so free from sinne, that we shall be vtterly without synne, yet that sinne that remaineth in vs, is not imputed to vs, nor layde to our charge for Christes sake, neyther doth it condemne vs. And this is the firste thyng that the holy ghost worketh in vs.

Secondly, the holy ghost also maketh his instruments that thorowe the worde and the preachynge therof other maye be brought vnto the knowledge of this grace. In consideration wherof Paule interpreteth this psalme to this ende, that thorowe the Ascension of Christ these giftes chaunce vnto vs, that he hath made some, Apostles, some Prophetes, some Euangelistes, some Shepherdes and teachers, to the edifying of the saintes, to the worke and ministracion, euen to the edifying of the body of Christe, till we all come to the vnitie of fayth, & knowledge of the sonne of god, vnto a perfect man, vnto the measure of the full perfecte age of Christ. For we se by daily experience, howe cruell an enemye the deuill is to the worde, and specially in these our dayes, and how he calleth vnto hym for helpe the Turke, the Pope and all the tyrantes of the worlde, that they coming to gether hurly burly with speares and Jauelinges in their handes against the lord and his annointed, may put out of the waye the worde of God, and make hauocke of the Church of Christ. But the more the Pope & the Turke shewe their furie and crueltie against the church of Christe and his holpe worde, the more doth it prosper and flourish, and daily more and more getteth the victorie ouer the enemies, whiche with out all doubt shall shortly come to confusion. The gates of hell, sayth Christ, shall not preuaile against my church or congrega-

Rom. 4.  
Psal. 31.

Psal. 68.  
Ephc. 4.

Enemies of  
gods worde.

Psal. 2.

Persecution  
maketh the  
worde of god  
to flourish.

Math. 16.



Math. 21.

gation. Again: whosoever falleth on this stone, shall be broken in peces: but on whome soever it falleth, it shal al to grinde him. Baptisme, the Lordes supper, and the worde, all the tyrantes of the worlde can not take awaye, no, nor yet destrope that congrega- tion, which exerciseth them faithfully and truly. And this is no lytle fruite, nor smal commoditie of Christes Ascention. For to this ende went he by into heauen, that he might sende the holy ghost, and set forwarde the ministerie of of the gospel here in the worlde.

God defendeth  
his churche.

Moreover these also are called giftes, that god gouerneth and defendeth his churche, conforseth it in aduersitie, preserveth it in persecution, kepeth it in the trueth and defendeth it against errours, and moueth it vnto prayer, and other godlye exercises, as Christe saith in y<sup>e</sup> gospel. In that day ye shal aske in my name. For this can no man do without the helpe of the holpe ghost. And to be shorte: whatsoeuer we haue and receaue, al are the giftes of Christ, and all are the frutes of his Ascention. For, for this purpose did Christe ascend into heauen, that he shoulde stablishe suche a kingdome, and make vnto hym selfe thoroowe the holy ghost a Churche, euen suche a churche, as the gates of hell shal neuer be able to preuaile against it.

1. Cor. 15.

1. Cor. 4.

1. Cor. 4.

Math. 16.

Luke. 24.

Christe blessed  
his disci-  
ples.

What christes  
blessing was,  
Math. 28.

Marc. 16.

This doth Luke very aptly signifie in his Euangelical historie, when he recordeth, that Christ being rebdy to ascend into heauen, lifted by his handes, and blessed his disciples, not as the popishe byshoppes are wont to do by wagginge their syngers ouer the people that kneleth done before them, but he praied and wished wel to their ministerie, which he then enioyned them, that they should preache the gospell to euery creature, that is to say, to all kynde of men, to all nations, to all people.

people. For the gospell is not commanded to be preached for plantes, stones, byrdes, fishes &c. But for men, for reasonable creatures, as it is said: He that beleueth and is baptised, shalbe saued. But stones and trees can not beleue: Therfore pertaineth vnto the neither preaching nor baptisme. But faith & baptisme belong only vnto men, therfore doth the preachinge of. the gospell pertayne vnto the alone, but Christ vseth that figure & maner of speech, saying: Preache the gospel to euery creature: that by this he may comprehend al degrees & conditions of men, that no Emperour, no kinge, no prince, is so mightie, but he must heare, beleue and receaue the gospel, or els thinke himselfe, as he is in dede damned. To this commandement doth Christ lyfte vp his handes, and blesseth them, that is to saye, he doth not only wysh that they may prosper & haue good successe in the execution of their office, but he signifieth also, y he will helpe the, defende them, be present at their ministerie, & geue good encrease to y same, as he saith by y Prophet: The worde y cometh out of my mouth, shal not turne againe voide vnto me, but shal accomplish my wil, & prosper in the thing, wherto I sent it.

Matt. 16.

What it is to preach the gospel to euery creature.

Esa. 55.

Therfore wheresoeuer the gospel is taught, Christe lyfteth vp his handes, and bringeth forth his blessinge, that it maye bringe forth fruite, and not returne in vayne. And this is without doubt a great conforthe, that Christ at that very tyme, when he should ascend, lyfteth vp his handes, & blesseth y disciples. For by this he euidently declareth, that his Ascentio bringeth vnto vs most swete cōsolation & cōfort, great helpe against syn, deuil, death and hel, & diuerse noble giftes vnto the edifyinge of gods church, & fynally his blessinge, good wil and fauour, yea and also after this transitorie life,

Wheresoeuer y gospel is preached there the blessinge of Christe is.

What christe ment: by blessing his disciples.

A. A. iii.

euere



*Ascension day.*

everlasting life, with immortall glorie & vnoutspeakable ioy. For to what ende should Christ haue geuen so louinge and gentle a token of his louing and gentle good will to ward vs by lifting vp his handes, and by blessing vs, if he had borne vs no good will, nor wold haue suffred vs to haue place with him in his kingdome? Seing then that he lifted vp his handes, & wyssheth well to them all to their newe enioyned ministerie, it is a moste euident argument, sure signe, and manifest token, that he beareth a singuler good will towarde vs, and that his desyre is, we should euer be partakers of this blessing, and receaue therof greate consolation and conforste thorow the preachinge of the Gospell, whiche is the power of god vnto saluation for so manie as beleue it.

Rom. 1.

Thus haue I sett foorth vnto you this article of Christes Ascension, wherby ye vnderstande, how full of sweetnes and conforste it is, and what great and singuler profite cometh to vs by it, ye haue hearde, that forasmuche as oure owne fleshe and bloude, euen the sonne of God, sitteth on the right hand of God, synne, death and deuill are without power, & that they haue not so greate libertie & strength, & they can hurte vs. For although they be oure capital & cheife enemies, & seke all meanes possible to destroye vs, yet are they such enemies, as are but prisoners & bounde slaues. We haue hearde also, & thorow the Ascension of Christ, the holy ghost is geuen vnto vs, that he may lede vs into all truth, defende vs againste errours, conforste vs in our afflictions, praye with vs, moue vs to prayer, and finally, garnishe vs with all maner of spirituall and heauenly gyftes. For this cause is Christe ascended into heauen, and sitteth on the right hande of God, that



that, as Paule sayth, he maye fulfyll all thinges, that is to saye, geue and graunt vs all thinges, whatsoeuer we haue nede of vnto saluation and euerlasting lyfe.

Therfore let vs follow the example of the Apostles, Luk. 24. as Luke sayth, let vs worship with them the Lord Christ Iesus, yea and that with great ioye, and geue most humble, entier, & heartie thākes to our heauēly father, & desyre hym, & he will conserue & kepe vs in this grace, & at y last geue vs the ioyeful enheritaūce of his moſte glorious kingdome for Iesus Christ his sonnes sake, our alone Sauour and our alone redemer, our alone aduocat and our alon mediatour, our alon lawfullfiller and our alone peace maker: to whom with God the father and God the holy ghost be all honour, glory, and praſe both nowe and worldeſ without ende. Amen.

*The Sonday after the Ascension.*

**The Gospell.** Ihon. xvi.



When the comforter is come whom I wyll send vnto you from the father (euene the spirite of trueth, whiche procedeth of the father) he ſhal teſtifie of me, & yee ſhall beare witneſſe alſo, becauſe ye haue ben with me from the beginning. Theſe thinges haue I ſayde vnto you, becauſe yee ſhoulde not be offended. They ſhall excommunicate you, yea the tyme ſhall come, that whoſoeuer killethe you, wyll thinke that he doth Gods ſeruiſe. And ſuch thynges wyl they do vnto you, becauſe they haue not knowen the father, neyther yet me. But theſe thynges I haue tolde you, that when the time is come, ye may remember then that I tolde you.

THE

# The Sonday after the Ascension

## THE EXPOSITION.

The holpe  
ghoſte is al-  
mightie and e-  
uerlaſting god



The miſeries  
of the true  
chriſtians in  
thys worlde  
bo:h outward  
ly & inwardly

Why the holy  
ghoſt is called  
a conforter.

In this goſpel are ſpecially to be conſidered two thinges. The firſt is cōcerning the holy ghoſt. The ſecond is of the perſecution, whiche ſhall come to the confeſſours and profeſſours of the goſpell before ꝑ worlde. As touchinge the holy ghoſt, we confeſſe that he is almightie & everlaſting god. Chriſt calleth him by a ſpecial name; euen the conforter. And by this he declareth, that true godlines can not be without the croſſe and affliction. For what nede ſhould there be of a conforter, if there were no troubles, no perſecutions? But Chriſt deſcribeth & ſetteth forth ꝑ perſecutiō to be ſuch, that, the godly ſhal not only be ſlaine, whiche is a moſt haynous offence, but alſo they ſhal be counted ſuch people, as are verve aduerſaries & open enemies of all true religion & godlines, and therefore by no meanes to be ſuffered, but by the iudgement of all men to be taken out of the earth by the moſt cruel death that can be deuised, as peſtiferous perſons, and intollerable heretikes, hated both of god & man, ſo ꝑ the puniſhment of the Chriſtians ſhal excede all other. And they are ſomtime alſo troubled in their conſcience, by thincking that they haue ben to muche vehement, and haue gone to farre, or that they might haue done & ſpoken more circumſpectly, & warily, and ſo ſhould leſſe danger haue chaunced, & they haue liued longer & done more good. Thus are ꝑ Chriſtians troubled outwardly of the tyrantes of this worlde, & inwardly of the weakenes of their conſcience. In conſideration herof doth Chriſt call the holy ghoſt a conforter, as though he ſhould ſaye: I know into what great troubles, miſerable afflictions, bloudy perſecutions, & other vneſtful griſſes ye ſhall fall, & howe the

whole



whole worlde and all that euer is in it shal be againste you. But I wil prouide helpe for you, & se that ye shall not stick in the myre, nor be left consoftees. Yea when there appeareth no consoft at al, no helpe, no succour, & ye your selues also thorow the weakenes of your conscience shalbe troubled inwardly: the to it I send vnto you the holy ghost, which is the consofter, that he may confirme & make strong your mindes & ye despaire not, & encourage you to abide by that, which he shal say vnto you. Now are there two maner of consolesiōs or consofts. The one is a worldly consoft, which is but an vncertain & vaine consoft. For it dependeth altogether on riches, power, glorie, frendship, & good wil of princes & great men. but saith Christ, none of al these shal you my disciples haue, yea these thinges shal be against you & not to you. Notwithstāding let it not dismay you, & ye finde no consoft at y<sup>e</sup> worldes handes. For y<sup>e</sup> consofte is of no great waight, neither is the cōtinuāce therof long. Som sodē mischaunce, displeasure of great mē, sicknes, age we, plague, pestilence, misfortune, maketh sone an end of worldly consofte. But I, saith he, wil prouide for you an other consofter, euen the spirite of truth, which shal then consoft, confirme, and strengthen you when ye shall be combred and opprest with terrours, fears, infirmities, miseries, calamities, outwardly before the worlde, & inwardly in your mynde. For, for this cause hath the holy ghost this name, & he is called a consofter, & not an accuser or troubler. For where sadnes & perturbation is: it is a token that the holy ghoste is not there. And this consofter is also called the spirite of truth. For he consoftech not as y<sup>e</sup> world doth, where nothyng is sure & cōstant, but his cōsolation or consoft is perpetual & euerlastig, which no mā is able to destrōie.

Note well.

Two kyndes of consofte.

The consofte of the worlde.

The consofte of the holpe ghoste.

But



## The Sonday after the Ascension

**In objection.** But here again is a scrupule or doubt: for the conscience answereth. Thou speakest much of comforte, but I fele it not. I fele rather the contrarie, that the worlde is mery and ful of pleasure. But the Christians mourne, & are ever vnder the crosse. John Baptiste is beheaded. But Herode and his harlotte Herodias are frolike and mery. And euen so goeth it with vs. The worlde enuieth vs a bytte of breade, and euery man thincketh, that whatsoeuer mischief he doth to a Christian, it is well done, when in the meane while y pope, the Cardinales, the Bishoppes, and all that hate the gospell, lyue all in pleasure and iolytie, in reaste and peace, in idlenes and heartes ease, and without all affliction & trouble. Is this therfore a comforte? Christ answereth, that it is a comforte, but we must make a distinction betwene comfortes. The worlde also hath his cōfort: for if it had not, it could neuer be so secure, careles, mery and without all care, but that is not the comforte, whiche cōmeth from the spirite of truth, but it is a deceitfull confort. For it maye sodenly come to passe, that in those things, wherin the worlde reposeth his comforte and stape, there may be founde no cōfort, nor helpe at all. But the holy ghost, which is the comforter of the Christians, is the spirite of truth, whiche inwardly comforteth vs with most certein, sounde, and sure consolation. Therfore although John haue not that comforte, that Herode with his whore, hath, but is caste of them into prison, where he lieth most miserably afflicted and withoue all consolation, tyll at the laste he looseth his head, yet the holy ghost comforteth & cōfirmeth him, & secretly in his hearte speaketh vnto him on this maner: Be of good courage, O John, and let no aduersitie dismaye thee, neither be thou dis-

comforte

In objection.

1<sup>st</sup> Jon. 16.

Math. 14.

Mar. 6.

Luc. 9.

Antichristes  
disciples are  
in better case  
in this world  
then the disci-  
ples of christ.  
Christes du-  
militie.

The answer.

Worldly con-  
fort is vncer-  
tein.

The comforte  
of y holy ghost  
is most certein  
and sure.

conforted, that y<sup>e</sup> art so miserably & vniustly caste into prison, and that the wycked worlde doth so hate thee and reuile thee. Thou knowest this, that all worldly thinges can not continue long, it now hath the ouerhand, but the tyranny therof shall not longe endure: *1. Iohn. 2.* For the worlde with all his tyranny shall shortly vanishe awaye, and for euer after be plagued in hel fyre. But contrariwise thy affliction shall not endure long, but eueralasting ioye shall come in place thereof, where a momēt of an houre is better, then a thousand yeres in this lyfe, although the worldly ioye were not entremedled with any greife or sorowe. This consolation & confirmation doth so replenish Johns hearte with ioye, that he doth not only not feare death, but he also geueth God thankes, that by this meanes he is deliuered from this body of synne, and translated and remoued vnto eueralasting lyfe.

But from whence hath the holy ghoste this cōfort? *Iohn. 16.* from the father, saith Christ here. For the holy Ghoste procedeth from the father. And this is a noble and notable sentence to confirme our article of the Trinitie. *The holpe ghost is god.* For if the holy ghoste procedeth from the father, then must it nedes folowe, that he is eueralstinge. For no thinge can procede from the father, but that is of his owne nature, essence, and substance. Therfore as god the Sonne is eueralsting, because he was begotten of the eueralstinge father: (for god can beget nothyng, but that is like to hymselfe) so is this also a necessarie consequence, that the holy ghost whiche procedeth frō god, is eueralsting. But this article we will leaue at this presēt, & whē time requireth, we will speake more largely of it. But wherewith doth the holy ghost cōfort? Of me saith Christe, shall he beare witnesse. *The rewarde of the godlye in this lyfe.* As though



*The Sonday after Ascensio<sup>n</sup>*

How the holy  
ghost comforteth  
the faithful in  
warbly.

though he shoulde save: In this worlde loke for no<sup>t</sup>  
thinge els but for persecution, emprisonment, losse of  
goods, and at the last death. This is the rewarde of  
the true Christians in this lyfe. But be not dismayde.  
The holy ghost shall come vnto thee, & comforte thee.  
He shall testifie of me. He shall put thee in remembrance  
of me. He shall so encourage thee, & enflame thee with  
the loue of me, that thou shalt feare the tyranny of the  
worlde nothinge at all. He shal not encrease the with  
vaine richesse, as the worlde doth, but he shall beare  
witnes of me, so that although thou shouldest loose al  
that euer thou hast, thy wife, thy children, thy lande, thy  
possessions, thy houlhold stufte &c. Wea thy head & life:  
This yet should be thy comfort, y<sup>e</sup> Christ Iesus remain-  
eth vnto thee safe, sounde & vntouched, which for thy  
sake, for thy health & saluation, for thy comoditie and  
profit, came down from heauē, was made man, died,  
rose again, ascended into heauen, according to the arti-  
cles of y<sup>e</sup> Christen faith. If this be true, as nothing is  
more true, why the<sup>st</sup> shouldest thou feare? Thus speketh  
the holy ghost dayly in y<sup>e</sup> heartes of the afflicted Chri-  
stians vnto their great encouragemēt & comfort. And ve-  
rely he y<sup>e</sup> died for our sake, can not hate vs, nor beare  
any euill will against vs. If he then loveth vs, what  
shold we feare, as though he loued vs not? Wea what  
shold we not be cōtent to suffer, & to lose, so y<sup>e</sup> we may  
obtaine Christ & his richesse, as y<sup>e</sup> Apostle saith: I thinke  
al thinges but losse for the excellencie of the knowledge  
of Christ Iesu my Lord. For whome I haue counted  
all thing losse, and do iudge them but vile, that I may  
wonne Christ, and be foounde in him &c.

Phil. 3.

And this is y<sup>e</sup>, which Christ here saith: He shal beare  
witnesse of me, for in this testimonie or witnes consti-  
feth



seth y whole confort. Therfore these wordes of me, are worthe to be wryten in letters of gold, & diligent-ly to be obserued. For these wordes are able to assure vs, that the holy ghost bringeth no new doctrine, ney-ther setteth he forth vnto vs Moyses, or any other thing to cōforte the conscience, but Christ alone & his wordes. For nothing can cōforte the conscience, but the testimonie & witness bearing of Christ, of his death & resurrection. All other thinges trouble & frape the con- science, by whatsoener name they be called, laue good workes, Pilgrimages, worshippinge of saints &c.

The holpe  
ghost teacheth  
no newe doc-  
trine.

The swynnes  
bearinges of  
christe only cō-  
forteth y trou-  
bled and weak  
conscience.

For god him selfe, when we deale with him withoute Christ, is terrible neither can we finde any fauour or *Pote.*

conforte at his hande but anger, wrath, & displeasure, as Christ sayth I am the waye, the truth, and the lyfe.

John. 14.

No man cometh vnto the father, but by me. Hereto agreeth the saying of S. Ambrose. Christ alone is our

lit. de Isaac et  
anima.

mouth, whereby we speake to the father: oure eye; whereby we see the father: our right hande, whereby we offer to the father: whiche Christ excepte he make intercession for vs, neither we, nor all the saintes haue any thing to do with god. The doctrine that setteth forth. Christ, that bringeth true consolation, & maketh the heartes of men mery. All other bring to the afflic- ted conscience not conforte but disconforte, not lyfe but death, not saluation but damnation.

Therfore all the matter cōsisteth in this one point, y thou truly, rightly, and certainly know this consolatiō & confort: so mayste thou be bolde to saye: I beleue in Iesus Christe, whiche died for me. And I know that the holy ghost whiche is and is called a comforter, wil bring none other testimonie & confort, then this alone that he shal testifie and beare witnesse of Christ: which  
alone

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alone, and non other, will I admitte and receaue. For if there were any conforste better or surer then this, the holy ghost wolde also haue brought it, but he doth nothing elles then testifie of Christ.

Galat. 3.

Epist. 2. Iohu.

But why doth Christ vse the worde of testifyinge or bearing of witnes? This is don to this ende, that we should the more diligently attende and marke the worde. For this is certein and true, that the worke of the holy ghost is inwardly in the hearte. But yet will not he administer this worke otherwise, then by the outwarde worde, as Paule also saith, that sayth cometh by the hearyng of the worde. Therefore Christe calleth the holy ghost a witnesse, now we doth he beare wytnes by the mouth and word of the Apostles and Preachers, whiche sincerely and purely set forth the gospell of Christ. Therefore he that desireth conforste,

The holpe  
ghoste confor-  
teth by the  
worde.

Rom. 10.

may not tarpe, tyl the holy ghost come personally and preache Christ vnto him, or speake vnto him fro heauen. He geueth forth his witnes openly in the worde: ther is he to be sought and loked for, tyll by y<sup>e</sup> worde, which thou outwardly hearest, he touche thy hearte, & so inwardly thoro we his workyng thou felest his testimonie of Christ. But this inward witnesse cometh not, except the outwarde witnesse of the worde goeth before, wherin it is declared, that Christ for oure sake became man, was crucified, died, and rose again. So that the summe of this gospel is, that if we entende to be Christians, we maye not in this lyfe loke for riches, dignities, renoune, glorie &c. But rather thincke most certainly, that for this our profession we shall haue the world an enemy to persecute vs, besydes the veratiōs of synne, deuill and death. Therefore when these tormentes rype by in the breste of a Christian, he is by  
and

What Chri-  
stians shal loke  
for this world



and thynkethe on this maner with hymselfe: Alas, what haste thou doone? Thou myghtest welles haue bene a Christian, and yet neuer haue comine to this myserie and daunger. Thou art come to thys poynthe thoroughe thynne owne faulte. &c. Nowe when suche horrible examples come also to mynde, as putteth vs in remembraunce, howe greuously greate and vertuous menne haue in tymes paste fallen, and coude not escape tentation: then (sayeth Christe) is it tyme for the comforter to come, whyche without doubtte will not longe tarre awaye, but wyl speedlye come, and teache you, that suche greuous and fearefull imagnations and thoughtes are not of hym, but of the deuyll. The reason is. For suche thoughtes byng trou-  
ble and disquietenesse, yea and dyue vnto desperati-  
on. But the holy Ghost maketh not asfayde, but com-  
forteth, encourageth, and so handleth the matter, that he testifieth and beareth witnesse of me, that I haue ouercome the worlde with his prince and God, euen the deuyll. Therfore all other thoughtes, that bynge with them heauynes, sorowe, and discomfort, are not of me, but of the deuyll. But the holy Ghost byngeth and geueth comfortable and ioyefull thoughtes, for as muche as he beareth wytnesse of me, that I haue bestowed my lyfe for you, dyed for your synnes, and rose agayne for your Justification. Of thys testimonie of  
wytnesse ye maye easly gather, that I hate you not, and that I doo not entende to condemne you, but to saue you.

uncomfortable  
thoughtes are  
of the deuyll,

Rom. 4.

The whole substāce of thys matter therfore resteth in this point: He shal beare witnes of me. This is principally to be obserued and diligētly noted against the Sectaries and false teachers. For here it is surely de-  
termined



*The sonday after Ascention.*

A swete con-  
fesse.

terminated, that when the holy ghost shall byring forth comfort, he shall doo it by the testimonie or witness of Christ, that he may stabliss and print Christ in their hertes. Wher as contrary wise, the deuyl goeth about to plant in the heartes of men, feare the wrath of God, syn, death and damnation. This wicked spirite dothe the holy Ghost by his testimonie resist, & by the word speaketh in our hearts, and sayth: Ah man, what dost thou? Canst thou doo none otherwise, but alwayes thynke on death, synne, and damnation? Turne thyne eyes from these greuous and terrible sightes, and loke vpon me. Dost thou not know that man, whiche is called Christ Jesus? Of hym it is thus witten: that he was conceived of the holy Ghoste, borne of Mary the virgin: that he suffred vnder Pontius Pilate, was crucified, dyed, was buried: that he descended vnto hell, rose agayne from death the thyrde day, ascended vnto heauen. &c. Wherfore was all this doone, thynkest thou? Was it not doone for this purpose, that by this meanes thou shouldest comfort thy selfe againste deathe and synne? Therefore leaue of, and cease thus to feare & to trouble thy selfe: for thou haste no cause so to doo. If Christ were not, and if Christe had not doone these thynges for thee: so shouldest thou haue had a iuste cause to feare and to be sadde. But Christe is by thee, and rounde about thee, as he hym self saith: I am with you for euer euen vnto the ende of the worlde. Moreover, hee hath suffered deathe for thee, and setteth on the ryghte hande of GOD hys father to comforte, and to defend thee agaynst all thyne enemies.

Math. 28.

Where this doctrine soundeth, there is the voyce,  
wit-

wytnesse and worde of the holy ghoste. But what so ever soundeth not on this maner, be it neuer so fyne and pleasant, it may bee the witnesse of Moyles, or rather of subtyll Satan, of hypocrites and heretikes, whych seke saluation, peace, and reste of conscience by workes, and so trouble the consciences of menne, and dyue theym to desperation, but the wyttesse of Christ it is not; nor yet the voyce of the holy Ghoste. God for his mercies sake kepe vs, and defende vs agaynste all witnesse and voyces of Sathan, of the Pope, of þe Turk, of hypocrites, of sectaries, of heretikes, of scilnatikes, and of all the wycked, and vnto our laste ende conserue vs in thys holy witnesse of the holy Ghoste. Amen.

This is the fyrst part of this our gospel concerning that comforter the holy Ghoste, howe hee comforteth the Christians. Nowe lette vs come vnto the seconde part, as touchyng the Crosse and affliction. And here muste we note specially the sayenge of Christe to hys Disciples: They shall excommunicate you out of their Synagoges. These wordes declare euidentely, that they whych excommunicate the Christians, and dyue them out of theyr synagoges, maintayn this title, and doo greatly glory, that they are the Synagoge, or true churche, yea and they wyll also be counted suche, as are alone the true woorthypers of God; and that in handlyng the Christians on this wyse, they doo God great, true, and faithfull seruice. For ells what needed Christ to haue spoken these wordes? The houre cometh, that who soeuer kylleth you, shall thynke, that he doothe an acceptable sacrifice vnto God, and an hygh greates seruice.

Of the crosse  
and affliction,

Luc. 24.

It is therefore necessarie at al tymes, that we make

AAA. ii.

a disse-



*The sonday after Ascension.*

**The true and false church.** a difference betwene the true and false church. That is the false church, whiche chalengeeth this name, and is so called, and yet not withstandyng is not the trewe church. The true church is that, which is not suffered to bee called the church, and yet is the trewe Church in dede. But it is an harde thyng to discerne these two churches. For thys hyndreth greatly, that the false Church also hath the office of mynisterie in it, as it is to be seene. We frankely and frely confesse, that the Pope and his sect is not the trewe church, and therfore we condemne them as the Synagoge of Satan: Not withstandyng when they baptise, ordeyne pastors, confirme maryages, we fynde no fault wyth these thynges for the ministerie and wordes sake, but we confesse theyr baptisme to be trewe, and therfore doo not we baptise the chyldren agayne, whiche were baptised of them. Whiche thyng not withstandyng Cyprian dyd not folowe, who was of this mynde, that he thought, that the baptisme, which was ministred of heretikes, was no ryghte and true baptisme, and therfore that the chyldren whiche they had baptised, ought to be baptised agayne, as though they hadde neuer ben baptised. And this was his reason. Heretikes (saythe he) are not in the vnitie of the Christen church: Therfore can they haue no Christen ministerie. But this is not true. For the mynisterie and the person ar to be discerned, & a differēce is to be put betwene them. A notorious synner also is not of the vnitie of the Church, yet hys mynisterie that hee hath in the church, is not to bee despised. The reason is thys. For the mynisterie is not hys, but Christs. If he woulde go aboute to alter or breake the comandement of Christ: if he wold otherwise baptise  
preache

**The pope and  
hys Secte is  
not the true  
church.**

**Cyprians  
reason.**



preache, and minister the Lordes supper, then Christe hymselfe hath appointed and comanded: then is there here a sufficient cause for men to depart from his baptism, preachynge, ministracion of the Lordes supper &c. But if he alter not, nor change the institution and commaundement of Christe, what soeuer he bee, although neuer so synfull and wycked person, yet hyndreth that nothyng at all the ministerie.

Therefore he that wyll ryghtly and truely discern these two churches, he maye not onely haue an eye to the ministerie. For the false churche also may haue the mynisterie, and yet is it not the true Church. As the false Church in lyke maner vsurpethe the name of GOD, and glorieth of it, but we maye not therfore beleue it. For the thyrde commaundement chargethe vs, that we take not the name of GOD in vayne. Exod. 20.  
Deut. 5.

And where as we aske in the fyrst petition of the Lordes Prayer, that the name of God maye be sanctifyed: This doothe also argue, that this name of God Math. 6.

is prophaned and dishonoured of many. Therefore when the false churche vnder the name of God, and of the Church curseth and condemneth thee, it is nothyng to the purpose: neyther nedest thou feare any thyng at all theyr curse and cōdemnation, but streight wayes make thou a difference betwene the trewe and false churche, and saye: I heare well the name of god and of the Church, but the vngodly also can and do vsurpe that. For excepte it were so, we shoulde haue no nede of thys commaundement, that wee shoulde not take the name of God in vayne. Wherefore we muste fyrst of all consyder thys, whyther they vse the name of God, and of hys Church aryght, or not.

And vnto this matter dothe the rule greatly helpe,

¶¶¶. iii.

whiche

The excommunication and curse of the false church is not to be feared.

The sonday after Ascension.

How the false  
cherche maye  
be knowen.

Whycher Christe prescribeth in thys place, when he in the ryght colours poynteth and setteth foorth the fals church. For the true church doothe not vsurpe the power of the swearde and of temporall punishment. But the false church chalengeth this power, and moste cruelly persecuteth the trewe Church, as Christe prophecied before, that it should come to passe. By thys mayst thou well knowe, whycher is the fals church. But yet this is a more certayn argumēt, that Christ saith: These things shal they do to you, because they neyther knowe me, nor my father. Here is also the false church paynted and sette foorth in her right colours, with her ordinarie power. They may cloke theyr matters with the name of God, and of the church, and so bleare the eyes of the vnwyse and synple, as theyr manner is to doo, but yet for all theyr fayre shewe and glorious pretence, Christe sayth, that they neither knowe hym, nor hys father.

What it is to  
knowe god.

But what is it to know Christ and his father? It is not to say Masse, to be shauē in the crown, to wear a tyyppet & a long gowne, to be cladde with a monkes coule, to bowe pouertie, chastitie, and obedience at the appoyntement of Antichriste, to absteyne frome fleshe, and to enforce the bealy with all kynde of daintie fyshe to lyue idly in the cloyster of other mens labours. &c. But to knowe Christe, is to beleue, that Christ is the lambe of God that taketh away the synnes of the worlde, whycher for our sake became man, dyed for vs on the crosse, rose agayn from the dead, ascended into heauen. &c. Wyth this full perswasion and assured hope, that God wyll be mercyfull vnto vs for his sonne Christ Iesus sake. And this is to know the father, to be thoroughly perswaded, that he for his son

Christes

John. 1.

What it is to  
knowe christ.

What it is to  
knowe father



Christes sake will haue mercy on vs, and not impute our synnes vnto vs, but frankly & frely forgiue them for Christes sake. Where this knowledge is, there is the true church. But where this knowledge is not, there is not the true church, although the ministerie and the name of God be there.

Therefore we muste haue respect to this knowledge aboue all thynges, that the true church may certainly be knowen. The scisme or dissention, that now we a dayes is in the Church, offendeth manye, that they can not telle, to what parte they shoulde ioyne themselves. But in thys they fayle and do not theyr duetie, in that they wyll not consyder this rule. Thys is our doctrine, that before God nothing can preuail against synne and death, but the alone death and Resurrection of Christ: & that who soeuer doth truly beleue this, is saued. But whosoever beleueth not this, what soeuer workes he dothe besydes, he can not be saued.

The doctrine  
of the true  
church.

Nowe what foundation, confirmation, and probati-  
on we haue for this our doctrine, the scriptures both  
of the olde and newe testamente doo abundantly de-  
clare and it hath ben sette forth afore vnto you many  
tymes. But what hath folowed? for this doctrine the  
Pope and his church most cruelly persecute vs, excom-  
municateth, pronounceth, and killeth vs as heretikes.  
For this is his doctrine: who soeuer loketh to be saued  
he hymself must make satisfaction for his own synnes.  
Christe (saith he) satisfied onely for Originall synne,  
what soeuer wee offende after Baptisme, that muste  
every mā make amendes for, and with his good wor-  
kes recompence the same, and so pacifye the wrath of  
GOD. But howe agreeth thys doctrine with the  
knowledge of Christ? For thys is a good consequence.

The doctrine  
of the fals  
church.



*The sonday after Ascention.*

whi we ought  
to do good  
workes.

If Christ hath satisfiſſed for oure ſynnes: then are not we able to make ſatisfaction for them. Good workes are not to be left vndone, but we muſt do them for another purpoſe, then to make ſatisfaction for our ſinnes and to deſerue euerlaſtyng lyfe by them, euen to ſhew our obedience to God and to his holy comaundementes, to ſette forth the glory of our heauenly father, to ſtoppe the mouthes of the aduerſaries, to declare our faith in Chriſte, not to be vayne, idle, or dead: to mortifie olde Adam, to profite our neighbour, to wyne other vnto the trueth of the Goſpell. &c.

Thus ſee you by this rule of Chriſt, whyche is the right and true church. But notwithstanding we are caſte out of the ſynagoges, and excommunicate of the Pope and his ſect, becauſe we reſoſe and ſet our righteousnes and acceptation before God in CHRIST in his deathe and Reſurrection. Nowe where as the Pope and hys church chalengeth vnto them ſaluation by theyr owne workes, merites, and ſatisfactions: it is an euidente argumente, that they neyther knowe Chriſt, nor the father. Forasmuche as we be well aſſured and certain, that we know Chriſt aright and the Papistes knowe not Chriſt: it ought not to trouble or moue vs any thyng at all, although ſuche a church as neither knoweth Chriſt nor father, dothe excommunicate vs, and pronounce vs Heretikes, and the church of the deuill. Let this rather confort vs, that we know the ſonne and the father, and nothing at all care, that the Pope doth ſo greatly auance & ſet forthe himſelfe againſt vs with the name of the church, where in dede his church is nothing els then the very ſynagoge of Satan. Let vs in the meane ſeaſon looke for an other iudgement, where not men with their lewde iudge

iudgement, but God hym selfe shall truely iudge, and make voyde and of no force the Popes excommunication, and shal at the last day before God and his angels declare vs to be his true church. For it can none otherwise be in this lyfe, then as Christe sayeth here: that there shall be two churches, and one shall excommunicate an other, and by no meanes one abyde an other to dwell together. But excommunication is neuer publikely exercised of the true Church agaynste the false church. For the false church hath euermore for the moste parte the sword in her hande, and is able to defende her selfe at all tymes against suche as it fauoureth not, as we may see by the Pope: which is a moste sure argument, that he and his can not be the true church. For as concernyng the true church, it is in thys our Gospell playnly declared, that it shalbe excommunicated, vngentilly intreated, and miserably handled. They shall (saythe Christe) caste you out of the synagoges. Who are those now? Are they not the disciples and Apostles of Christ? They shall kyll you, (saythe he.) Who? Euen they, that call theym selues the Church.

And thus also goeth the matter euen at thys present daye. Therfore thys excommunicatyng and murdering whiche the Pope and hys church, vseth agaynste the saintes of God, whiche are the trewe church, ought not to make vs afraide, but rather to take it ioyfully & patiently, & learne, that these things are the right tokens and manifest declarations of the true and christen church, yet so, that there be lyke wise aboue all thynges the true knowledge of Christe and of hys father. For the Anabaptistes and other sectes do suffer persecution also, but they haue not the knowledge

The tokens  
of the true  
churche.

*Whitson daye.*

**T**he true  
church taketh  
all troubles  
patiently and  
thankfully.

ledge of Christe and of his father, but they byrnye in,  
and sette vp a newe kynd of monkery, and thorough  
thys they looke to be saued, and to haue God mercifull  
vnto them. But contrary wyse, the true Church  
knoweth Christe and hys father, that is to saye, it  
beleueth and trusteth onely in the goodnes and mer-  
cy of God for Christes sake, and for that fayth, con-  
fidence and hope, it gladly suffreth persecution, so that  
whatsoever chaunceth vnto it, it grudgeth not, but pa-  
tiently take it, because it knoweth, that Christe prophe-  
cied and tolde afoze hande, that these thynges should  
so come to passe. Therefore it is well contente quiet-  
ly to beare the tyrannie of the Pope, beyng gladde of  
thys, that it knoweth Christ and hys father, where  
as the Pope and all his adherentes, althoughe they  
bragge neuer so muche of the Church, neyther know  
Christe nor his father, but rather persecute them, that  
haue thys knowlege. Wherefore with a gladde heart  
and wellyuge spirite it suffreth all kynde of persecu-  
tion, wyth a sure hope, that after thys lyfe it shall  
reygne with Christe, and lyue with hym euerlastyng-  
ly in the kyngdome of his father. To whome with  
the same Christe his sonne, and the holy Ghoste that  
moste sweete comforter, be all honoure and glorie for  
euer and euer. Amen.

*A Sermon on the Epistle on Whit-  
sondaye. Acte.ii.*

**W**hen the fiftie dayes were come to an ende, they  
were all with one accorde to gether in one place.  
And sodaynelye there came a sounde from heauen,  
as it had ben the commyng of a mightie wynde, and it fylled  
all



all the house where they sat. And there appeared vnto them  
 clouen tongues, like as they had bene of fire, and it sat vpon  
 eche one of them, and they were all fylled with the holpe  
 ghost, and began to speake with other tongues, euen as the  
 same spirite gaue them vtterance. Then were dwellynge  
 at Ierusalem Iewes, deuoute men, out of euery nation of  
 them that are vnder heauen. When this was noyed about,  
 the multitude came together and were astonied, because y  
 euerye man hearde them speake with hys owne language.  
 They wondred all and marueyled, sayinge amonge theym  
 selues: Beholde, are not all these whiche speake, of Galile?  
 And howe heare we euery man his owne tongue, wherein  
 we were borne: Parthians, and Medes, and Elamites, &  
 the inhabtters of Mesopotamia, and Iewry, and of Capade-  
 cia, of Pontus, and Asia, Phrygia, and Phamphilia, of E-  
 gipte, and of the parties of Libia, whiche is beside Sirene  
 and straungers of Rome, Iewes and Proselitites, Grekes,  
 and Arrabians, wee haue heard them speake in our owne  
 tongues the great woorkes of God.

## THE EXPOSITION:



Whitsonday, whiche of the Grecians  
 is called Pentecoste, doothe signifie  
 fiftie dayes. For Whitsondaye is the  
 fiftie day in number from that daye  
 that Christ rose again. In the which  
 day was celebrate & kept holy amon-  
 gest the Iewes also an high feast, in remembrance that  
 in the fiftieth day after that they had eaten the pascall  
 lambe, and departed out of Egypt: they receiued y law  
 at mount Sinai. And for y continuace of this benefite  
 & of this setting forth of the law, and of making a coue-  
 nant with the people, was this feast ordeined of god,  
 that

Pentecoste  
 what it signi-  
 fies,

Exod. 20.

that they might neuer forget this holy obligation and bande, as the hystorie in the seconde boke of Moyses, and the .xx. chapter doothe declare.

1. Cor. 10.

Exod. 12.

1. Cor. 5.

Heb. 9. 10.

The Pētercost  
of the Jewes

Rom. 7.

John. 7.

Exod. 34.

2. Cor. 3.

And truely it doothe appere by the hystories of the olde testament, as witnesseth saint Paule also in his Epist. to the Corinthians, that whatsoeuer befell them amongst the people of the Jewes, was but a figure of those thynges, that shoulde be declared to vs in the newe testament. Wherfore euen as in the newe testament, we haue an other pascall lambe, and better then the olde: (for the blood of the lambe in Egypt was to anoynty doore postes, that the Angel myght not hurt the bodie nor kil the first borne therein: but the blood of the lambe Christ was shed on the Crosse, to the intent that we myght be delyuered throughe hym oute of the true Egypt, that is, from the tyranny of the deuill, synne, and death, so in the newe testamente we haue a better whitsontide & Penthecost, then it was in the olde testament. The Jewes in the olde testament dyd receaue in the mount Synai the tenne commaundementes: Whiche doctrine was good, profitable and necessarie, and maye be worthily embraced, as a great benefite, but in it haue we no sure succoure and aide againste the kyngdome of the deuill, synne, and death: but rather by the helpe of that lawe we are declared to be more greuous sinners, and through our owne conscience, are accused before God, and proued gyltie, for as muche as we doo not that, whiche the lawe commaundeth vs to doo.

Wherfore, euen as there was a very dreadfull sight in the mount, when GOD spake, and all thynges so troubled with thunder & lychtninge that the hyl did smoke, and seemed to be moued: So is this alwayes the



the proprietie of the law, when it worketh effectuous-  
ly in the hearte, to terrifie and feare, and to dyue a  
man to desperation, so that in the hearte there remay-  
neth no deuice to escape that daunger. And surely for  
a man to know what God requireth, and to feele and  
perceauie that he hath no power to do the same, must  
nedes be occasion of great feare and dreade inward-  
ly. For herof it doth solow, that a man thinketh, that  
he is condemned alreedy of God to death, or els that he  
shall forthwith suffer the paynes of deathe. Wherfore  
the Pentecost of the Jewes is a remembraunce of a  
great and necessarie thyng, yet the consideration ther-  
of can not be pleasant and acceptable. For the example  
of the people dothe declare what thys mysterie woorketh  
inwardly. When they desyre Moyses to be a mean  
betwene them and God, and when they thought it ne-  
cessarie in theyr heart to haue a meane, & yet could not  
fynde who might be this meane and mediatour.

The lawe ac-  
cuseth.

2. Cor. 3.

Exod. 17.

Deut. 8.

The Whype,  
sontide or De  
therost of the  
christians.

Actes. 2.

But GOD hym selfe hath promysed a Mediatour  
whyche is a Prophete lyke vnto Moyses. &c. And by  
thys he doothe declare, what shoulde bee the whyt-  
sontyde of the Newe Testamente, that it is fulle of  
comforte, sweetenesse, ioye and peace. For thus sayeth  
the Euangeliste, as it is reher sed, that in the daye of  
Pentecoste whenne the Jewes dydde kepe holye the  
feast of theyr lawe, at what tyme that the Apostles  
and Disciples were gathered togyther, sodeynelye  
there camme as it were the sounde of a. behemente  
wynde, and fylled the whole house, and there appered  
vppon them clouen tongues, as it hadde bene of fyre,  
and so the Holy ghoste was opened there, bothe to the  
syghte of the eyes. and the hearynge of the eares. For  
in the



Luc. 24.  
Act. 1.  
Math. 3.

in the sounde was he hearde and seene in the fyre, as Christ hadde promised before, and John Baptist prophecied, that they shold be baptised in fyre and spirite.

What the fyre  
tongues  
signifie.

But all these thynges haue theyr signification and meanyng. The tongues doothe signifie the office of preachynge, whiche thenne shall woork with effecte, when the holy ghost worketh therewith, & therby maye be enkindled a newe lyght inwardly. And forthwith after this sounde and fyre tongues he sytteth on eche of them, and so dothe inflame their heartes, and with such a blast and motion perceth their vnderstandynge: that in a momente of an hower they knowe bothe God and his sonne Iesus Christ, they vnderstand the scriptures, and waxeth so bold in heart, that they dare openly professe the true knowlege of God, so that they can speake with all languages, where as before they knewe but their owne. For out of Sion it behoued, that the lawe shoulde procede, and the worde of the Lorde oute of Hierusalem, and that afterwarde the Gospell shold be heard in all languages. And forasmuch as y Gospell shuld be publyshed not only in Iury, but also in all the worlde: therfore the holy ghost dothe instruct his apostles with languages, that it myght bee vniuersally sette foorth throughout all the earth.

Esai. 2.

Math. 23.  
Marc. 16.

Why the apostles  
speake  
with diuers  
languages.

This is our whitson tide and Pentecost in the new Testament, wherby the trewe knowlege of God is ordeyned, not with feare and dreade, but with ioy and peace, whereby there ryseth suche a conscience at the length, which turneth not from God, but abydeeth all things for Christs sake, as the apostles by theyr examples doo shewe. Not only Christ at his laste supper, prophecieth of this whitson tyde, but also the Prophetes, Dauid, Esaias, Hieremias, Ioell, Zacharias

Act. 1.  
Act. 20.2.

and

and other.

Wherefore we shall not lose our labour, but rather bestowe our tyme very well, yf we at a certayne appointed tyme, enstrucke men of the holpe Ghost, teaching what he is, and what is his proprietie, and what is nedefull for vs to doo, that we also maye obteyne the same spirite. And fyrst of all we muste not thynke that the holy ghoste was then fyrste in the congregation and neuer before. For hee is God eternall and almyghtie (as Christ sayth) that he cometh of the father. Wherefore he is of one substance and nature with the father, and there be many euident testimonies, that the holy ghoste hath alwayes bene effectuous in men, and hath lightned them, and broughte them into the waye. For Christ hymselfe and Peter also sayth, that the Holy Ghost spake by the Prophets, and the Evangelistes doo testifie of Anna, Zacharia, Elizabeth, John Baptist, that they had the holy ghost.

*Psal. 69.*

*Esa. 60.*

*Hierc. 3.*

*Ioel. 2.*

*Zachar. 3.*

The holpe  
ghost hath al-  
wayes ben of  
the church.

*Iohn. 14.*

*2. Pet. 1.*

*LUC. 12.*

Wherefore we must thynke and beleue none other thyng of the holy ghoste then wee beleue of Christe, which hath ben for euer, and forthwith after the fyrste promyse made in Paradyse exercised his office, and stode in battaile against the deuill, and began to breke the head of the serpent. This worke was long agone began of the sonne of man, and euer diligently done, and at laste fully accomplished, at what tyme he became manne, and dyed on the Crosse, and the thyrde daye rose agayne from the deade. Therefore the worke of the Holy Ghoste was therewith, and the holy Ghoste was alwayes in the worlde, gouernynge mens hearts, and carryng by their faith by the word, in them he kyndled a lyght, and them he confirmed and brought into all truth.

Christe the  
sonne of god.

*Gen. 3.*

But



The reuelation  
of the holpe  
ghost on whit  
sonday.

Why the holpe  
ghost was ope  
ned on whit  
sonday.

By chylt re-  
ceauc we the  
holpe ghoste.

Psal. 68.

Act. 2.

But yet he dydde at lengthe perfectly and absolute-  
ly fulfyllie thys greate woozke vppon thys whytson-  
Daye, wherein hee was not secrete and priuie, as hee  
was before. But hee declared hym selfe openlye, that  
all that dyd see, myghte perceauie and confesse, that  
the holy ghoste was present. For where as there were  
some amongst theym in thys place, that iudged the  
woozkynge of the holy Ghoste to be dronkenness, it  
was doone of an aduysed and purposed madnesse.  
For they are proued false by theyr owne reason, wher-  
by they may knowe that diuers languages comineth  
not of dronkenness, or of newe wyne. It shoulde  
make muche with oure matter to consyder, why the  
reuelation of the holy Ghost was deferred vnto this  
Daye. For euen as after the delyuerance of the old peo-  
ple, there folowed immediatly the couenant betwene  
G O D and the people: so after our delyuerance why-  
the commeth thorough Christe, doothe this pledge of  
the Holy Ghoste ensue, whereby we myght be made  
certayne and confirmed as concernyng the couenant  
betwene God & vs. For fyrst was it mete that this de-  
liuerance shoulde be made and confirmed thorough  
C H R I S T, and that he should entreate the father  
to sende vs the Holy Ghoste: And by hym onely are  
we made parte takers of thys greate gyfte: as wee  
sayde in the daye of the Ascension, prouynge it by the  
thre score & eight Psalme, That hee ascended on hye,  
and receaued gyftes for men. For thus doothe Peter  
also expounde that saying in his sermon of this Daye,  
where as he saith: wherfore Christe beyng exalted  
on the ryght hand of God, when he had receaued the  
promise of the holy ghoste of his father, he dyd shedde  
foorth this as you now see and heare.

And



And this is the fyrste worke of his, but hath bene alwayes in the worlde wyth dewe administration and workynge. But yet on this daye at the laste dyd he openly declare hymselfe, where as he shewed foorth hymselfe with greate vertue and strengthe, so that by this reuelation we maye knowe, what a greate thyng **C H R I S T** hath wrought and brought to passe for vs, thowme his death and resurrection.

The holpe  
ghoste is god  
from curia-  
sting.

Secondarilye, this is to be noted, that as the scripture gaeth a peculiar name vnto **C H R I S T**, and calleth hym the worde of **G O D**: So doth it also geue a proper name to the sprite callynge it **Spiritus Sanctus**, that is the holpe Ghoste, whiche by his grace doth sanctifye the heartes, whiche were before vnholy and defiled with synne.

This name bringeth greate conforste to all good Christian men. For they perceaue that they are weaker then the deuill, and vnable at all times to resyste hys temptations. And as they are verpe sorrowfull that they fele the euill spirite sore sette agaynste them, so are they put in good hope, that by **C H R I S T** they obtayne the holpe Ghoste, whiche pardoneth theyr synnes, and styrreth them to obeye God truly.

Why the  
spirite of god  
is called the  
holpe ghoste.

But howe the holpe Ghoste dooth bringe thys to passe, it is shewed in Johns Gospell. The holpe Ghoste shall reprove the worlde of synne, of in-  
Justice, and of iudgement. For so are the properties of the Trinitie discerned in the articles of our faith, that **G O D** the father gaue vs bodye and lyfe, and made vs to his kyngedome. And after that

John. 6.

Diuers pro-  
perties of the  
trinitie.

¶

our

The proper  
office of the  
holye ghoste.

oure parentes became the firste synners and vnder  
Deaths danger, and we also as by enheritance suc-  
ceded vnto their synne and forset: The sonne of god  
was made man, and thorough his death, restored to  
vs that, that was loste, & deliuered vs from sinne and  
death. This deliuerance doth the holy ghost set forth  
by the Gospell, and so instructe the heartes of men, to  
beleue therein, that is, to haue sure confort therein, that  
CHRIST died for them, and that they maye not  
doubt, but that they are reconciled to God the father  
by that death, so that he will no more remember their  
synnes, but will forgue them for Chrestes sake. This  
doth signifie the sanctifyinge of the heartes, or the  
purifying by fayth, as Peter speaketh in the Actes of  
the Apostles.

Act. 15.

The seconde  
sanctifyinge of  
the holye ghost

Ephe. 4.

And wher as is suche remission of synnes by faith,  
so that we do not Despaire, althoughe diuers synnes  
remain, but take sure conforte thorowe the death  
and resurrection of CHRIST: There foloweth  
at the lenght the second sanctifyinge of the holye  
Ghoste, wherein oure bodyes also are sanctified  
by the holye Ghoste, as when we geue ouer oure  
selues no more to sin, nor be delighted therewith, but  
abstayne, and studie to do those thynges that please  
God. as Paule teacheth. He that stole, let hym steale  
no more but rather let hym labor with his owne  
handes that that is good, that he maye haue to geue  
to the nedefull &c. This is the propertie of the ho-  
ly Ghoste to begin in vs a newe and true obedience  
toward God, that we maye resiste synne, and  
mortifye the flesh, and so obtaine remission of oure  
synnes by faith.

But

But this sanctifying is not perfect by and by with the first. For if the first were not, the second coulde not muche preuaile. For fleshe and bloud are full of infirmitie, but the deuill is excedynge mighty against vs, and we haue receaued onely the firste frutes of the spirite. Wherefore this obedience can not be perfect, and there is no sanctifyinge to attayne vnto ryghteousnes before GOD and euerlastynge lyfe, than the sanctifyinge of fayth, wherof is spoken before. For thereof dependeth the whole matter, wheras the second sanctifyinge, when it hath done all that it can, confesseth his owne vnprofitableness, and stycketh onely to the sanctifyinge whiche cometh of Gods grace and mercie. Hereof then is it plaine why the holye Ghoste is so called, because it doth make holy and sanctifye, that is, by the word, it stirreth vp in vs fayth toward C H R I S T, that thereby we maye obtayne remission of oure synnes.

Beside this office of sanctifyinge, the holy Ghoste hath other offices as he hath other names in scripture. For Zacharie calleth hym the spirite of prayer, because he encourageth the heartes to truste surely in GOD, and to call vpon hym in their necessities. Also C H R I S T calleth hym the comforter, whiche helpeth oure heartes by stirringe vs to take paciently all thynges, & that they shoulde be feared by no misfortune, or combrance of the worlde. Also he calleth him the spirit of truth, because to withstand lies and heresies, and to confirme the pure word and true faith, he is alwayes bent. Wheras contrariwise the deuill, by our reason and false doctrine woulde caste vs hedlong into errors and lies.

Zach. 2.

Other offices  
of the holye  
ghoste.

John. 14.

John. 15.



These are the proper offices of the holpe Ghoste, besyde that he garnisheth the heartes of the faythfull with diuers vertues and gyftes, and is suche a comforter, that bydeth with vs alwayes, where as all the worldlye comforte is but for a tyme and at laste forsaketh vs. Seynge then that the holpe Ghoste dooth worke suche greate thynges in vs.

How the holpe  
ghoste may be  
obtainned.

LUC. 11.

Prayer.

This also is to be learned. Whiche is the waye to attaine to suche greate gyftes, and howe they maye begynne to growe in vs, and that we maye receaue the holpe Ghoste, and thereby be sanctified and saued. As touchynge this thyng CHRIST hymselfe doth teache vs. Luke. xi. wheras he sayth on this wise. Seynge that, you that are euill can geue good thynges to youre sonnes howe muche more can youre heauenly father geue his holpe spyrite vnto them that aske it of hym. It is a sentence worthy to be rehearsed, teachynge fyrste that GOD woulde that the holpe Ghoste shoulde be obtainned by prayer of hym, and that he geueth it to them that wyth humble prayers desire it of the father. Wherefore when thou haste a desyre in thy mynde to obtayne the holpe Ghoste of GOD: contynue in prayinge, and doubt not but thou shalte obtayne.

The holpe  
ghoste is to be  
obtainned by  
prayer.

We muste  
pray in the  
name of christ

This is the redye waye to obtayne the holpe Ghoste. For CHRIST hymselfe dooth teache thee so to doo, and to call vpon GOD the father often for the holpe Ghoste, but this prayer as all other prayers muste be made also in the name of IESV, and on suche wyse muste we praye GOD, that he for CHRIST his Sonne sake wyll geue vs the holpe Ghoste. And to the attainement thereof, haue greate helpe, in that that Christ ascended to the father for

for no other cause but to receaue these gyftes of the father, and to geue them vnto vs. wherfore in our prayers we can not doubt, for it is not onely, commanded of God that we shoulde praye for the holpe ghoste, and also promised that we shall obtayne, but also his wil is redie to geue it. For as muche as Christ therfore sitteth at the right hande of God the father, to distribute amongst vs these gyftes. For he also receaued them of the father, as it is writent in the. lxxviij. psal. Not for hymselfe, but for men, to geue them psal. 68. vnto them. Besides prayers, there are other things, also necessary to the obtayninge of the holpe Ghoste. For we muste haue a feruent studie to read or heare the worde of God, and to vse often the Sacraments, that all these thinges ioyned to gether, may make open the way for the holy ghost. For this is once for all decreed of the holy ghost, to worke in vs by the worde & sacramentes. He therfore that litle regarde these thinges, to him shall the holy ghost neuer come. For to this entent are we baptised, receaue we the Supper of the Lorde, and heare the worde of God. For we know that all these thinges, are as instruments, by the whiche the holpe ghoste doth accomplishe his operation in vs. As examples doth shewe. The three thousand soles, whiche were conuerted this daye of saint Peter, had neuer ben conuerted, if they had not hearde the worde before. Act. 2. After that they heard the worde, and their heartes were therby moued, they came to baptisme. For Christ so commanded. Math. 28. So the chamberlain of the Quene of Aethiops could not ob- Marc. 16. taine the holy ghost without the worde, whiche Philippe spake by the interpretinge of scripture. Act. 8.

¶ An. iij. when

The second Sermon on whitsonday

When his heart was touched by the preachynge of Philippe, it behoued hym also to receaue baptisme, that the holy Ghoste myghte worke therby.

Wherefore if thou be desirous to haue the holpe Ghost, first of all thou must pray to the father, for it, and after that thou muste geue diligent hede to the worde and preachinge, thou must often call to minde thy baptisme, what God promised thee there, and what maner of couenaunt he hath made ther with thee. Thou must often come to the Lords Supper. For by the worde and sacraments the holy ghost doth kendle oure heartes with a new light of fayth, that we maye not onely heare the worde, as the harde hearted Jewes dyd heare, but that we maye vnderstand it also, & that therby we may become new men, and get vs new heartes. Furthermore we must be ware, that we do not let the holy Ghost in his worke by fylthy and shamfull liuinge, and that we caste hym not out of vs by wanton an synfull maners. For one place can not serue both for the holy Ghost and the deuill. Therefore when the deuill tempteth the with couetousnes, wrath, lechery, and other synnes, flee straight waye to prayer, as thou wouldest to an anker in a tempeste, that GOD maye preserue thee against temptation, and kepe the obedient vnto hym. For it is necessary to abstayne fro sinne & the workes of the fleshe, eyther that the holy ghost may remayne with thee styl after thou hast receaued hym, or that thou mayst obtayne hym, that was neuer in thee: or if by infirmitie thou chaunce to fall, thou mayst ryse again, & retourne to y newnes of liuing. And then specially shal we perceaue that the holy ghost must nedes take place in vs, and helpe vs against the deuill, death, and

The lyfe is  
godly to be  
ordered.



and hell, wheras contrarie wyse, they that continew  
in voluntarie synnes willingly, by a lytle and a lytle  
fall more and more into the deuils power, & liue with  
out all repentaunce, and neuer are part takers of the  
holy Ghost, whose proper office it is as I sayd before,  
first to sanctifie vs thoroowe faith and remission of our  
synnes, and then to be an helpe vnto vs against synne,  
that we may shewe obedience to God. But we saide  
before, that we receaue only the first frutes of the holy  
ghost, and that fleshe and bloud doth yet remaine in  
vs, & shall as long as we liue, & abide in this worlde.

The office  
of the holye  
ghoste.

And herof it is that they, whiche haue receaued the  
holy ghost, are neuerthelesse weake, and doth fal often.  
Let no man here be offended and thinke, as the Ana-  
baptistes do. whiche are of this opinion, that no man  
can fal which haue receaued the holy ghost. This opi-  
nion shold be true if euery man would folow the holy  
ghost alwayes. for than shold we neuer fal. But that  
is not possible, because of the craftes and giles of the  
deuil, and the offences of the worlde, and the infirmitie  
of y fleshe. Wherfore it is alwayes necessarie to praye,  
that the lord wil not take his spirit from vs, but that  
he wil of his goodnes kepe vs in his grace, & dayly en-  
crease in vs this gifte of the holy ghost, and to forgeue  
vs our trespasses, as we pray in the lords prayer. For  
the holiest y be, can not liue without such trespasses:  
but yet by fayth in Christe are they pardoned that  
they hurt vs not. We haue hearde therfore what is  
your true whitson tyd and pentecost, whiche is much  
more glorious, than the whitson tide of the Jewes.  
For the holye Ghoste is shed forth vpon all fleshe,  
that we by the Gospell may knowe God, and maye

Math. 5.

psal. 51.

*The second sermon on whitsonday.*

be sanctified and iustified by the holye ghost both in bodie and spirit, if so be that we fulfil the office of true religion by prayer, by hearynge the worde, and bring-  
ging forth the true frutes of the spirite. Whiche thing the holy ghoste graunt vs all to do thoroughe Iesus Christ our Lorde to whome with the father and the holy ghoste be all glory for euer. Amen.

*The second Sermon on whitsonday.*

**T**he Gospell. Ihon. xiiii.



Iesus sayde vnto his Disciples: yf ye loue me, kepe my commaundementes, and I wyll pray the father, and he shall geue you another comforter, that he may abide with you for euer, euen the spirite of trueth, whom the worlde can not receyue, because the worlde seeth hym not, neyther knoweth hym. But ye know hym, for he dwelleth with you, & shalbe in you. I wyll not leaue you comfortlesse, but wyll come to you. Yet a lytle whyle, and the worlde seeth me no more, but ye see me. For I lyue, and ye shall lyue. What I say shall ye knowe that I am in my father, and you in me, and I in you. He that hath my commaundementes, and kepeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my father, and I wyll loue hym, & wyll shewe myne owne selfe vnto hym. Judas saith vnto him (not Judas Iscarioth) Lord, what is done that thou wilt shewe thy selfe vnto vs, and not vnto the worlde? Iesus answered and sayde vnto hym: If a man loue me, he wyll kepe my saynges, and my father wyll loue hym, and wee wyll come vnto hym, and dwel with him. He that loueth me not, kepeth not my saynges. And the worde which ye hear is not mine, but the fathers which sente me. These thinges haue

haue I spoken vnto you beyng yet present with you. But I  
 comforter whiche is the holy ghoste, whom my father will  
 send in my name, he shall teach you all thinges, and brynge  
 al thinges to your remembraunce, what soeuer I haue saide  
 vnto you. Peace I leaue with you, my peace I geue vnto you  
 Not as the worlde geueth, geue I vnto you. Let not your  
 hartes be greued, neyther seare, ye haue hearde how I said  
 vnto you: I go, and come agalne vnto you. If ye loued me,  
 ye would verily reioyce, because I sayd, I go vnto the father:  
 For the father is greater then I. And nowe haue I thewed  
 you before it come, that when it is come to passe, ye mighte  
 beleue. Hereafter will I not talke many wordes vnto you.  
 For the Prince of this worlde cometh, and hath naughte  
 in me. But that the world may know that I loue the father.  
 And as the father gaue me commaundement, euen so do I.

The second sermon on whitsonday.  
 THE EXPOSITION.



This gospel is a part of Christes Ser-  
 mon, whiche he made to his disciples  
 before he suffred. And for that cause  
 ought it greatly to be esteemed. For  
 Christ setteth forth in it a singuler do-  
 ctrine and lesson, whereby he teacheth  
 that all reason is but superfluous to the attainement  
 of the knowlege of God, if it take not his first founda-  
 tion of the loue of Christ. When this is not taught,  
 all thinges are vncertaine, wauering, & of no strength,  
 that are eyther taught, or imagined of god. For they  
 can notbe comprehended or knowen by any meanes.  
 But he that loueth Christe, is so farre brought, that  
 he loueth the father also. But what is the cause of  
 this

The dignitie  
 of this gospel.



*The second sermon on whitsonday.*

To loue christ  
and to beleue  
in hym are all  
one thyng.

The nature  
of loue.

this worde? why doth he make mention of loue, and  
speaketh not after his olde customable maner, saying,  
he that beleueth in me? Is loue the cause of our salua-  
tion, and not faith, wher as he saith, if any man loueth  
me? But they are both of like efficacie power & strenght  
For thou canst not loue Christe, except thou beleue in  
him, and dost put thy trust in hym with a certain and  
sure faith. And the worde of faith, is somewhat more  
euidēt, wheras it declareth that we muste withholde  
our eyes from all other thinges that be, and fasten the  
in Christ Iesu only. For this is the nature of loue, that  
it embraceth & thinge only that it loueth in that thinge  
doth it set al here felicitie: therewith only, it is satisfied,  
and careth for nothing besides. Suche maner of loue  
doth Christ require of vs, that we shold embrace hym  
with all oure hearte, whiche thyng can not be done  
but by fayth. Wherfore this sentence maketh no-  
thyng againste faith. But is spoken to the entent,  
that the nature and condition of fayth with his pro-  
per vertue and efficacie, might be the better vnder-  
standed. An other cause of this worde, is, that Christ  
dyd perceauē, that he that receaueth the worde and  
purposeth to kepe it, can not do it without greate  
endeuor and industrie. For diuers temptations do  
chaunce to them, whiche do rebuke and embrayde  
suche, as hath entered into the profession of God-  
lines, of folie and rashnes wher as they reason on this  
wise with them selfe: Alas what haue I done,  
whan I tookee vpon me the office of teachyng? I  
might haue holde my peace, and thought wyth my  
selfe that G O D would haue set forth other. Other  
might haue come, that shoulde haue had better suc-  
cesse in this matter. Nowe am I in doubt and do  
not

not onely litle profit, but put my selfe also in perill of  
lyfe. If we will ouercome suche kynde of tempta-  
tion, that the worde maye be surely maintained, this  
onely succour must they especially vse, as Christe here It is necessa-  
ri that Christ  
beloued.  
sheweth, that they loue Christe, and put their hole  
delight in him, so that all the professours of the gospell  
& al the good may thus conforthe them selues: whatso-  
euer be cometh of me, let it be at the pleasure of God,  
for whose cause and glorie and not for mans sake  
was this begon of God. wherfore I must endure it.  
And looke wher this loue is not, ther can they not  
endure, saith Christe. For I geue not goods, nor  
golde, but euerlastinge life, wherof the possession is Loue doth all  
thinges.  
not taken in this life, but after this life. wherfore all  
the matter resteth herein, that ye loue me. If loue be  
in you, ye wil kepe my saing, and continue constant-  
lie, although that ye should do it to the perill of your  
life. But if ye loue me not, ye wil not kepe my wordes.  
For ye shall haue so many dangers, calamities, and  
afflictions, that they shall make you faint and put  
you in desperation. But he that knoweth Christe truly  
beleueth in hym, and loueth him, he is troubled by no Loue proce-  
deth of fayth.  
aduersitie. For he thinketh surely, Christ dyed and was  
buried for vs, and rose againe: wherby all suche ga-  
ther surely that Christ doth greatlye fauor them. So  
that this loue procedeth of faith, which afterward is  
able to withstand all perils and dangers, neither doth  
it feare the greate threatnings & wrath of the worlde.  
For it setteth more by Christ and his worde, then by all  
these threatnings and displeasures of men.  
And that is it that he saith: if any mā loue me, he wil  
kepe my word, my word of my death & resurrectiō: not  
the worde of Moyses or ten commaundements. What is  
christes word  
That worde is not to be caste awaye, nother is any  
thing

*The second Sermon ou whitsonday*

The laste of  
god is to be  
seped.

How god isto  
be knowne.

Note well.

A great cōfort

thing to be done contrarie therto. For God comma-  
ded that worde to be fulfilled, but with that worde is  
there ioyned no consolatiō, as is with my worde, the  
conscience is not therby made quiet, but the more that  
we therby know our disobedience toward **G O D**, so  
much the more we dread & feare the wrath & indigna-  
tion of God. For the worde of Iesu Christ is the fon-  
dation and pillar of all thinges. He that hath this,  
saith Christ, neither suffereth hymselfe to be plucke frō  
thence, ought not to doubt, but my father doth loue  
him. And this is the peculiar phrase of John, whiche  
hath a proper kynde of speache, beside all other Euan-  
gelistes, that first he ioyne men to Christe, and then  
thorough Christ bringeth them to the father. For this  
is the order and proces in this matter: As Christ here  
teacheth, that first we must know Christ, & loue hym,  
and take him for one that is most desirous of our sal-  
uation and profit. When we haue suche trust & loue  
toward Christ, there foloweth also a sure confidence,  
that the father also loueth vs. And although we had  
none other confort before our eyes, but only this per-  
ceauinge and vnderstanding, that we nede not feare  
any crueltie, or any wrothe or yre of God: yet were  
that sufficient to certifie vs, that we nede not feare  
synne or the deuill, because god loueth vs, for that, that  
we loue Christe.

This is a great confort in all tribulation, to beleue  
constantly that **G O D** is not againste vs, but he lo-  
uinglye embraceth vs, if so be that we loue Christe &  
kepe his worde stedfastly. But in the tyme of tribu-  
lation, oure heartes can hardlye thus be perswaded.  
But we thinke rather contrariwise, that God hateth  
vs, and hath no regard to vs, but that he goeth about  
rather



rather to prouide punishmēt for vs. But these thinges are false. For Christe doth not lye, whan he sayth: yf we procede so farre, that we loue hym, and count it abhominable to hate hym, that then we muste not doubt, but the father doth loue vs and will so declare hys loue toward vs, that he wyth his sonne and the holy ghost will haue their abyding with vs. It is a greate matter, and a singuler confort, that a righteous man by fayth doth not say in his heart, who is ascended in to heauen? &c. For in whatsoeuer place he be, whether he be at Jerusalem, or at Rome, or in the felde or in the Citie, he is taken to be in heauen, for that that god the father, the sone and the holy ghoste, doth come vnto hym and haue their abydinge with hym. And this thing haue we heare in this lyfe in the worde, and do fele it inwardly by fayth, but all these thinges shal be felte in dede in the lyfe to come.

Deut. 30.

Rom. 10.

What it is to be in heauen.

For, to haue god dwelling in vs in this lyfe, is none other thyng then that all thinges that we do, saye, thinke, or suffer, are acceptable vnto God, and that all thinges, when we eate, drinke, worke, slepe, wache, praye, reade, singe, learne, &c. are allowed of hym. This were the very felicitie it selfe, yf we were so wyse as to consider and beholde it with true eyes & wyth a sure faith. For the glory of the godly doth herein passe the glory of heauen. For God sayth not so by heauen, that he will dwel in it: but thus he sayth, that heauen is his seat, and the Earth his footestole. But the heart of the godly is the very habitation, wherein god dwelleth, if so be that he can but so much apprehende Christ, that he beleue surely, that he suffred and died for vs, & for these benefites loue him.

What it is to haue god dwelling in vs.

Esa. 56.

Act. 7.

1. Cor. 13.

2. Cor. 6.

And so all thinges are consistinge in this, that we shold

*The second sermon on whitsonday.*

should loue Christ, and as for the rest there is no cause why any man should greatly feare. For this loue shall make all other thinges easie and tollerable, whatsoeuer shall chaunce for hym and his worde sake: Where as contrariwise without this loue all thynges shall seme intollerable and aboue all mens power, as Christ sayth in the wordes folowing.

But if a man doth not loue me

Loue maketh  
all thynges  
lyghte.

He will not kepe my worde,

Where as Christe is loued, this is also certayne, that the father for Christes sake doth loue againe, and doth not onely loue vs, but commeth vnto vs, and he with Christ & the holy ghost maketh his dwelling with vs. This thing is so great, & if we consider it well we could not but patiently suffer all thynges, that chaunce vnto vs for Christs sake. Where this loue of Christe is not, and wheras men receaueth the gospel to the entent, that they maye inuade the Church goodes, and make hauoke therof to their owne profite and commoditie, and to serue their owne lustes, (as it is the fashion of the worlde in all thynges to seke his owne vantage and profit) ther can not the worde of Christ be long kepte. For it is very necessary to haue loue, if a man wyll be constant in trouble, profite & gaines doth nothyng helpe in this case. Wherefore if we loue godlines in dede, that we wold not depart from the gospel, we must so vse all thinges, that we may saye: In the name of our Lord Iesu Christe was this begon, and by his commandement do we this: Wherefore no case so harde can moue vs, but that we take all things well in worth that God sendeth.

Spoilers of  
church goodes

But what is the cause that we should styke vnto the worde so constantly, and that we shold geue no place  
to

to anye danger or perill? Surelpe because Chyſte ſayth furthermore: the worde that I ſpeake is not myne, but my fathers, whiche ſent me. And after this maner doth Chyſte often times ſpeake. And this is the pyth of that that Chyſt ſpeaketh: If ye do receaue me and embrace me, that is, my worde and promeſſe, then be ye ſure of this, that the true G O D hath receaued you, neyther muſt ye thinke beſides of any other G O D. For ye ſhall find god no wher els but in me and in my worde. The reaſon why is, that the worde that I ſpeake is not mine, but the worde of my father, If ye receaue this worde, ye receaue my father. If ye beleue in it, ye beleue in my father. Wherefore nowe it is eaſie to iudge howe the worlde ſtande. Mahumet, the Turke, the Pope, the Jewes do crake much of G O D, they praye muche, and affirme themſelues to be the true worſhippers of G O D. But the matter is plaine, that Mahumet, the Turke, the pope, the Jewes do not fynde the father, neither knowe anye thyng of hym. For they haue not the worde of Chyſt, which is not Chyſtes, but the fathers.

That Chyſt  
ſpeaketh god ſpeaketh.

Wherefore Chyſte by theſe wordes geueth a ſure doctrine to beware by, as thoughe he ſhoulde ſaye: If ye will heare G O D, and haue hym ioyned vnto you, ye muſt tourne awaye your eyes and eares in no caſe from him. But heare me and ye heare God, ſee me, & ye ſee God. For this it is decreed: eyther muſt ye heare god by me, or neuer heare him. Whereof this muſte by reaſon folowe, that Chyſte, when he uttereth the bountefull worde, the hole godhed doth allow it, ſo that neyther the deuyl nor the worlde can make it fruſtrat and faile. The reaſon is this. Chyſts word is not his, but the fathers, as he ſaith: the wordes that



*The second sermon on whitsonday.*

that ye heare are not mine, but my fathers that sent me. The wordes be so simple and plaine that nothyng can be more simple and plaine. Wherefore whan the men are worldly wyse chaunceth vpon these wordes, they thynke that they are but wordes coldlye & slenderly spoken, & that in great and wayghtie matters he woulde haue vsed more earnest and pythye wordes. Howbeit what great matter there is included in these wordes that are so baffe and slender, that doth then appeare, when great perill and feare is at hande.

Wherefore Christ here maketh an ende of his sermō, and saith these thinges haue I spoken to you, whan I was vyding with you? but the holy ghost the comforter, whome my father will send in my name, he shal

Worth out the  
in warde tea-  
ching of the  
holy ghost out  
warde doctrin  
profiteh lytle.

teache you all thynges, and shall put you in remembrance of those thinges whiche I haue spoken vnto you. For if a man shoulde bestowe neuer so manye wordes yet if the holy ghoste shoulde be lackynge, the matter coulde not be perceaued. Nowe whatsoeuer remaineth in this gospel, it is the conclusion of the whole sermon, that Christ in this chapter made to his Disciples, that they shoulde be of good confort, and not be troubled, nor offended for the spiteful death, that he shoulde suffer, and so be dismayd, forasmuche as they shold therby obtayne their saluation. Of this dyd we speake here tofore. Therefore now we wilbe cōtent with this doctrine that we haue taught, which Christ doth cheifly entreate of in this part, that then specially shall we kepe the worde, and shall not go from it for feare of any peril, if so be that we loue god. And that this is the onely waye to make God loue vs, and to come so nigh vnto vs, that he dwell in vs. But he that goeth to God by any other waye, then by the loue

With out  
christ no good  
thing cometh  
to vs.

of

of Christe, he fleeth frome God, and can neuer come  
nigh vnto hym, and whatsoeuer he dothe, or suffreth,  
all is but losse labour and in vayne.

Wherefore seying that our Lord saith, that these wo-  
rdes that he spake, are not his, but the fathers: all men  
ought to take diligent hede, and to beware, that they  
receaue no other doctrine or worde, but that that com-  
meth forth of this mouth: For then surely is there a  
perfect waye to seke out God, that can not deceaue,  
where as otherwise God can not be sought and found  
out by any meanes. But it chanceth now a days as  
it chaunced amongst the Jewes. They hadde their  
mercyseate, and their tabernacle, where they dyd pray,  
and trusted certaynly, that they should be heard there  
and no where els. But what dyd they? They refu-  
sed the places that God appointed theym, and chose  
them selues certaine places as they thought good in  
theyr owne eyes. So commeth it to passe euen now.  
Christ saith: If ye purpose to serche out God, and bee  
desyrous to make hym to loue you: fyrste come vnto  
me, loue me, and receaue my worde. But what doth  
the Pope? what doo the Anabaptistes, the Jewes,  
the Turkes, and suche lyke? they lay asyde Christ and  
his worde, and apply theyr myndes to mens traditi-  
ons. The Pope trusteth in Masses, bowes, and ab-  
steynyng from mariage. The Anabaptistes in theyr  
streight kynde of lyuyng, in their homely apparell, and  
vndefenced trauaile. The Jewes and Turkes haue  
theyr order also. These thynges must wee diligently  
eschew: Christ and his word is onely to be embraced.  
For this is Gods commaundement, heare him. And  
Christ saith here: The wordes that I speake, be not  
myne, but my fathers. Wherefore it is vnpossible, that

Math. 17.

hethat dothe not loue Christ, and hearken to hym only, shoulde heare God, and come vnto hym.  
Nowe the merciful ffather graunt vs his grace, that we may loue Christe, and kepe his woorde, and that we maye through the holy Ghoste constantly cleaue therto, and so come to euerlastyng lyfe. Amen.

*A Sermon for Whitson Monday.*

**T**he Gospell. Iohn.iii.



**S**o God loued the worlde, that he gaue his only begotten sonne, that whosoever beleueth in him, shoulde not perishe, but haue euerlastyng lyfe. For God sent not his sonne into the world to condemn the world, but that the world through hym myght be saued. But he that beleueth on him, is not condemned. But he that beleueth not, is condemned already, because he hath not beleued in the name of the only begotten sonne of God. And this is the condemnation, that lyghte is come into the worlde, and men loued darkenes more then lyght, because theyr dedes were euill. For euery one that euill doth, hateth the lyght, neyther cometh to the lyght, lest his dedes shoulde be reprobued. But he that dothe the trueth, cometh to the lyght, that his dedes may be knowen, howe that they are wrought in God.

**T H E E X P O S I T I O N .**



**H**IS Gospell is one of the notablest that a manne can fynde in the Newe Testamente, and woorthy to be commended with all kynde of commendations, that at the least men myghte set by it, and count it as a thing moste necessary. And y they might learne also y text by heart and



and rehearse it dayely with theym selues, that they maye come to the vse and the true knowledg therof. For the woordes be suche, that they can ease a mynde that is troubled, and restore to lyfe agayne, the soule that is dead, yf so be that they beleue them stedfastly. But forasmuche as it is not possible, that a man shold sufficiently expresse thys sermon of Christ by wordes: fyrst lette vs call vnto G O D, that he wyll expound these woordes more playnely in our heartes, then we can by oure woordes and interpretation, and that hee wyll enkindle them, and make thyni so playne, that our conscience may receaue conforste and peace thereby. Amen.

The pythe of this excellent sermon is: That God so greatly loued the world, that he deliuered his only begotten son for it, that we men shold not dye, but haue euerlastyng life. As though Christ shold say: Beholde, I wyll shew the such a thyng, as thou neuer heardest of, and put forthe before thee such an ensample as thou neuer hast sene or heard: where he that geueth y gift, and he that receaueth the gift for to geue to other, and where the profit and gaines are so great, that no man by words can expresse them. And fyrst let vs se who is the geuer. Here is no mencion made of kynge, of princes, & of other mighty personages in y world, but God himself is set forth, which is incomprehenible and almighty, which made all things by his word, and still dothe preferue them, which is aboue al, and in comparison of whom, al things create, heuen, earth, & al that is therein, are but as dust. He is the geuer, in respect of whom, all Princes and Kynge, with all their gyftes, are nothing in comparison. And oure heartes myght woorthely bee liste by and exalted with a godly pryde,

God geueth

God is describcd.

in that we haue suche a gener, so that all that shoulde chance vnto vs by any other liberalitie, might be counted of no price in comparison of this. For what thyng can be sette before vs, that is more magnificent and excellent then God almightie?

Gods vnderstand liberalite.

Here God, whiche is infinite and vnspeakable, geueth after suche a sort, as passeth also all thynges. For that that he geueth, he geueth not as wages of desert, or for a recompence, but as the wordes dothe sounde of mere loue. Wherefore this gyft is wholly proceeding of Gods exceeding and diuine beneuolence and goodness, as he saith: God loued the worlde. There is noo

Loue refuseth no perill.

greater vertue then Loue. As it may hereby be wel vnderstand, that when we loue any thyng, we will not sticke to put our lyfe in danger for it. Verily great vertues are patience, chastitie, sobrietie, &c. but yet they are nothing to be compared with this vertue, which compriseth and includeth in it self all other vertues. A good

Loue excelleth all vertues.

man dothe no man wrong: he geueth euery man hys owne: but by loue, men geue their owne selues to other, and are redy with all their heart to do all that they can for them. So Christe saith here also, that God geueth to vs, not by right or merite, but by this great vertue, that is by loue. This ought to encourage our heartes, and to abolshe all sorrow, when this exceeding loue of God commeth in mynde, that we might truste therto, and beleue stedfastly, that God is that boūtifull and great gener, and that this, gifte of his proceedeth of the great vertue of Loue.

Loue increaseth the gyft.

This sort of geuing whiche hath his spring of loue, maketh this gift more excellent and precious. As the kynde, louinge, and sincere mynde of the gener is most acceptable in giftes geuynge. So contrarywise  
when



when men perceauie not what is the mynde of the geuer, they regarde the gifte so muche the lesse. Mea and where as gyftes be slender and faultie in the thyng; as if they be maymed, or halfe blynd, or hath any other fault: yet if they come of loue and of a fatherly mynde, is not one eie in this case, or one foot more acceptable then many eies and fete without this condition?

And y words of Christ are playn, that God loueth vs. wherfore for this loues sake ought we greatly to esteeme all thynges, that he geue vs. And especially those gyftes, whiche are ordeyned and geuen of hym to vs for our saluation and confirmation of oure faith, as Baptisme, and the Supper of the Lord is. For all be it that the worlde doth not regard these thyngs, yet they ought to be esteemed for oure chiefe felicitie, that by them we myght put asyde all sorowe, and be ioyful in heart, forasmuche as these thinges are of a fatherly loue and beneuolence ordeyned for our saluation.

wherfore Christ in this place sheweth not only that the father will geue vs any thinge, but also he describeth the way, how the father will geue vs, that is, of a fatherly and of a godlye loue. And as hytherto wee haue spoken of the geuer, and of his louyng-mynde: so is the gyfte it selfe no lesse to be esteemed. For God geueth not riches here, nor kyngdoms, nor any creature but geueth his onely begotten sonne, which is no lesse than the father. If wealth and prosperitie causeth ioy, howe great ioy ought this gift to be to them that it is geuen vnto? for as God the geuer is exceedyng great, and his loue also, wherof the gyfte procedeth: So is the gyft that he geueth, which is his onely sonne. for he geueth hym selfe wholly in this gyft, as Paul saith to the Romans: sayng God hath geuen for vs all, his

Baptisme,  
and the lordes  
supper.

God geueth  
vs all thinges  
of loue.

Christ is the  
gyfte that  
God geueth.



Whitson monday.

Rom. 8.

Rom. 11.

1. Cor. 3.

Incredulitie  
and misbeleue

We are more  
despyrous of  
worldlye thynges  
of godlye  
thynges.

Why we sette  
so lyghtlye by  
godys gyfte.

sonne, how can it be, that with him he should not geue vs all thynges also? Sinne, death, hell, heauen, righteousness, and life, al are ours, for that that the sonne as by gyft is ours also, in whom are all thynges.

Wherefore if we beleue truly, and receiue this moste excellent gift by faith, it must nedes be that every creature faultie or not faultie, muste be ours, and geuen to our comoditie, as saint Paule saith in an other place: All things are ours, whether it be Paul, or Apollo, or Cephas, either þ world, or life or deeth. And you are Christs & Christ is Gods. For if we consider this gift well, we shal perceiue, that it passeth all that is either in heauen or earth, and in respecte wherof, all the goodes of the world are but as it wer a graine. But here doth incredulitie & misbeleue trouble vs, as Christ himselfe dothe afterwarde complayne, and also incredible darknes and ignorance, as whē we heare of this so great a gift, & yet we do not beleue it, & the wordes of such great matter goeth in at the one eare, and runneth out at the other, & neuer perceith to þ heart. When men conceiue any hope of purchasing possessions, or of bying landes, they can neuer haue their heart at rest for the feruent care and greedy desyre to obteyne the same. But where as it is declared here, that God hath geuen vnto vs his sonne of mere loue, we are slouthfull and sluggyshe without all desire to receiue it. What is the cause that we sette so lyghtly by suche an hygh gift, and do not embrace it worthily as we ought to doo? The denyll truly, whiche casteth a myste ouer our heartes, that we care not for the worde and promise, as touchyng this gifte, but in the meane tyme we bestow all our cares in worldly thynges. Wherefore in the beginning I sayde, that these woordes oughte dayely to be rehered and bled,

when

When we rise in the morning, & when we go to bed at night, that we might print them in our hearts, & geue God thanks for this so great benefite. For all things are so great, that they can be no greater: the giuer, the loue of the geuer, and the gift it selfe, that is geuen vs of mere loue, not of merite, and is so geuen, that it remaineth with vs not as borrowed nor lent, nor recompensed. For the whiche also is nothing geuen agayne, neither is any thinge required therefore, but that thou shouldest ioyfully embrace it, and so declare thy mynd. But alas, what an vnworthy thyng is this, that neither heartes, neither handes there be, to receaue this gyfte, as it is proffered, that this should be our Christ, and shold remaine with vs for ever, vnto euermlasting lyfe. But herein chaunceth a very leude and greuous thing, & they to whom this gift is offred, although they haue great nede therof, yet they regarded it not, but refuse to receiue it. If a riche man shold proffer a gift to a neddy begger, & he might therby liue in more welth, & more at ease: and yet & riche mā would require nothing for himself, but that the poore wolde receiue this excellent gift gladly: Now if the begger were suche an vnchristie person & he would not take the gift, but would set more by his owne miserable state, than by this gyfte: might ye not count him worthily to deserue yet more greater wretchednes thā he was in before: but here to this beggerly world & is void of al life & saluatiō, is proffered & son of God. And god demādeeth nothing els of vs but to receiue it & to take it as our owne: but this is our madnes, & although we be starke beggers, yet we think scorn to be prouided for. Judge thou therfor here of, what a greuous syn is vnablese. It is not agreeable to mans nature, to be agaynst oure owne profite and gaires, and not to receaue it when it is proffered.

The vntoward  
fulness of the  
world.



*Whitson mondaye.*

**The worlde  
neglecteth  
his owne sal-  
uation.**

**The worlde.**

**What the  
worlde is.**

**A litle pas-  
sion all loue.**

Hereof it appereth, how madde the worlde is, that it hath no ioy and felicitie in this gift of God, and putteth himself in such great blame, that it wil not receue and take to his vse that, that is proffered. If it were neuer so little gold that were proffered, we woulde be ready to receaue it with bothe handes, yea and with al the other ymmenes of the body also. Wher as y sonne of God is proffered for a gift, al men are in doubt, whether they may embrace hym or no, and beare themselves in hande that they haue no nede of hym. Wherfore he hath his proper name geuen hym, to whom the gyfte is proffered, and is called the worlde: which is worthe to be hated, and specially if it bee compared with the gyfte. For so littell dothe he deserue this loue and gift of God, that nothyng can be more againste God; nor nerer vnto the deuyll, than the worlde is. And yet this is the very testimonye and witnesse of Christ, saying: God so loued the worlde, that he gaue his only begotten sonne. Print this thyng well in thy mynd. After that thou haste heard, what God is, and what is the gift that he geueth freely of mere loue: learne this thyng also what is the worlde: truely a great multitude of men, that hath no faith, that thinketh God vnfaithful of his promise, yea and blasphemeth, curseth, and persecuteth his worde, whiche are also disobedient to father and mother, murderers, aduouterers, traitours, theues, wicked persons. &c. as dayely examples shewe vs playnly, that the world is full of periurie and blasphemye. To this so odious a beast and monster, and extreme enemye of God, geueth god his sonne, and that of pure loue. The gift of God is specially commended hereby, that God dothe not let or spare to doo good for our so great wickednes and frowardnesse. But what  
foeuer



where is done and committed against him, he regardeth it not: No, not in that that his name and worde is so blasphemously handled, and such stubbornesse is vsed agaynst his commaundement. For where as the gift is so excedyng, and the geuer so great, the geuer might of good reason be offended for the frowardnes of him that receaueth it. But God ouercommeth hym selfe, and putteth out of syght, all the synnes that we work eyther against the fyrst or the seconde table of Moses. But because of these synnes and this myserie, wherewith we synners are encombred, and so encombred, that we could neuer escape without the help of God: doth God put forth this loue, and bestoweth this gift freely vpon vs.

Is not the mercypfull Lorde therfore worthy to be loued again? And ought we not to put our whole confidence in hym: which forgaueth vs our synnes, yea & the synnes of all the world, and doth not reckon them, although they are innumerable. For seying that the sinnes of one man are infinite, who can numbre the syns of the whole worlde? And yet is this sentence trewe and certayn, that God forgaueth the worlde all their synnes. For wheresoeuer is the loue of God, there is also remission of synnes. We shoulde haue here ready hertes, to haue diligent meditation on this loue, wher as God geueth to the world, that is his enemye, euen his owne selfe, so that we shold loke for no other thing of hym but mere grace and mercy. Whatsoever chace in this lyfe, yet shold our hope be in this loue, and our faith remain constant in the mercy of God for Christ. Suche thoughtes must nedes be full of great ioy, as I and many other godly me do protest, that we haue liued in all kind of abomination and idolatry, & haue

Thankful-  
nes to god for  
hys benefites  
is to be thec-  
wed.

God forge-  
ueth the  
worlde hys  
synnes.

ben despyled with dyuers syns. This vngodlynes hath not God punished in vs after our deseruyng, but hath declared his loue, and hath by the gospel opened again his sonne, which he had geue to the worlde before, that now we may heare again the holsom doctriu & vnderstande that God is not angry with the worlde, but loueth it, in that he gaue his sonne to it. But alas, howe execrable is our ingratitude? what excedyng dulnes of vnderstādyng is this, & we can not consider this great goodnes of god? for if we wold truly consider it, ther shold rise in vs the affection of such ioy: that we wold not onely shewe highe obedience vnto God, but we would also gladly suffer all thynges for his sake. But we may thank our vnbelefe for this, which regardeth not this great ioy, but in the meane while setteth his pleasure in worldly trifles, and seeketh for vain dalliāce

The ingrati-  
tude of the  
worlde.

What hath e  
hyther to bene  
taughte.

Why god  
gaue his sonn

Iohn .3.

Thus farre haue we shortely reherled, these fower thynges, who is the geuer, what is the giste, howe it is geuen, and to whome. Whyche thynges are all so great, that no man can expresse them sufficiently by wordes: now foloweth the entent, wherfore god gaue this gift. Truly, not that we should eate, cloth our selues, get a liuyng therby, and muche lesse that he shold be vnto vs a poyson or pestilence, as we teache also of Baptisme, and of the Lordes supper, that al these thinges might be counted wholsome vnto vs: But it appereth plainly, that he was geuen to this entent, that all that beleue in hym, shold not perishe, but haue euerylasting lyfe. Here is it declared with playne woordes, that in this matter there is no respect had vnto riches or worldly desires, but that we myght therby be deliuered from death and synne, and that we mighte not perishe. This is the onely busynes that the Father of

merc



more loue hath enioyned his sonne to do: euen so ouer come the deuyl and hell, and to deliuer vs from eternal death into the whiche we fel headlong by sinne. This is the cause and entent why this gift was geuen.

Wherin we haue iust cause to beleue and trust stedfastly. For we heare by the mouth of Christ, & he hymself is geuen vnto vs, and that the power of the diuell is weakened and ouerthrowen, and power to pacifie the troubled conscience is restored to vs for the attainment of euerlasting life and saluation. Death shalbe abolished, & al ioy shal rise: for this sure faith, wherewith we beleue that God is merciful vnto vs, that he loueth vs, & of very loue gaue his son vnto vs, that we shold not perish, but haue euerlastig life. The words be such & they can not be sufficiently cōprehended w<sup>th</sup> thought. Wherfore a christiā must daily pray, & god by his spirit wyl make these words swete & pleasant to our hertes and kende and inflame them in our myndes. Suche kind of teaching and discipline might easily make true doctors of diuinitie, to teach vs truly of Christ, and to iudge al other doctrines, and to abyde all things with out murmuring, & it shal please God to lay on vs. But where as it is so, that we heare this doctrine, and yet care not for it, whether it take roote in vs or no, and whether it bring forth fruite or no, alas, so are we neuer the better. And there is no doubte, but that the damned in the latter Iudgement, shal chiefly be founded in theym selfe for thys faultt, that they despised thys preachynge, and dydde not regarde it. But now we lette vs go forth and see, what is the waye to come by this gifte. For all thyngs are not of lyke force to obteyne this gyfte. Christ himselfe dothe shewe that playnly by his worde, when he saith: that all & beleue in him shold not perishe, but haue euerlasting life.

Damnation  
cometh of des-  
pying godes  
worde.

This



Whitson monday.

Faythe obtay  
neth the Churche  
and the bond of  
God.  
A good lesson

This is an euident profe, that onely fayth, that is, the trust in the grace and mercy of God, is the very hand, wherewith we must take vnto vs this gyft. For euene as God geueth by loue and mercy: so we do take and receaue by fayth, and can receue no otherwise. As for thy merite for doyng this or that, it hath no place. For our workes are nothyng requisite to the obtaynyng of this gyfte, onely is it necessary to shew our selues ready through fayth, and euene as it is geuen of God by loue: so we ought to receaue it by fayth in Christ. As for an example: We heare here, that God is merciful and redy to forgiue, and that he doth declare his loue and charitie by this towarde vs, when he sendeth his only begotten sonne into the fleshe, and layeth our synnes on hym, accordyng to this sayinge of John: Beholde the Lambe of GOD, whych taketh away the synnes of the worlde, that by this gyft and loue, oure heartes may be confirmed against synne, and the bytyng worme of conscience: forasmuche as God is not now angrie with vs, but standeth sure by his promise of grace and mercy, which he hath made with vs, for his sonne Iesus Christes sake. He that beleueth this, is sure to be saued. For this gift is geuen to make vs safe from death and synne. For euene as a great flame is in comparison of a droppe of water: so is Christe in comparison of the synnes of the worlde. As soone as they touche Christe, and as soone as the gift is receyued by fayth, our synnes are quite consumed and abolyshed, euene as a dyke stalke is by an hot fier. For here thou hearest by the worde of Christ, that God so loued the worlde, that he gaue his onely begotten sonne for the worlde, that all that beleue in hym, shoulde not perishe, but haue euerlastyng lyfe. He saith precisely here:

John. 3.

Why Christ  
is geuen vs  
of God.

They

They that beleue in hym : He saith not: he that taketh  
 vpon hym this or that worke, and thereby endeuour  
 hymselfe to purchase Gods fauour. Only faith it is, <sup>say the onely</sup>  
 that purchaseth this gyfte. <sup>purchaseth</sup>  
 wherfore lette our aduer-  
 saries withstand this sentence neuer so muche, lette  
 them rayle neuer so muche agaynst it, yet is this sen-  
 tence sure and inuincible : that they that beleue in him  
 shall haue euerlasting lyfe, and shall not perishe. And  
 se thou put nothyng hereto, nor take nothyng from it,  
 lest thou shouldest seme to take vpon thee to correcte  
 Christes iudgement. These are excellent woordes  
 and the wordes of lyfe. God graunte vs hys grace to  
 print them in our heartes. For he that hath these wor-  
 des surely firte in his hearte, can be feared neyther of  
 the deuyl, nor of synne, nor of helle, but wyll be of a  
 quiete heart, and say: I am withoute all feare. For I <sup>Note well.</sup>  
 haue with me the sonne of God, whom God hath ge-  
 uen vnto me by loue and by the word of God, that is,  
 by y<sup>e</sup> gospel, which certifieth me therof. And thy word  
 O lord, & thy son Iesus, wil not deceiue me, in whom  
 alone I put my truste. If I be any thyng weake in <sup>Marc. 9.</sup>  
 faith, grant me y<sup>e</sup> grace y<sup>e</sup> I may beleue more stedfast. <sup>Lic. 17.</sup>  
 ly. For I besydes this haue no other heape in thys  
 euident gyfte and loue of GOD, but that we shold  
 all by a lyttell and a lyttell beleue more and more in  
 this gyft. For faith is requisite, as thou hearest here,  
 of CHRIST. And the stronger that sayth is, the  
 greater is the ioy, pleasure, and securitie that is felt ri-  
 syng in the mynd, so that after that, the mynd is most  
 prone and readye to doo and to suffer all thynges,  
 whyche we knowe that God doothe requyre of vs,  
 and willeth vs to doo, knowyng that he is louyng,  
 and vseth nothyng but loue towarde vs.

and



But thou wilt say: If I were as Peter, Paule, and saint Mary were, this gift would be comfortable vnto me. For they are saintes, and therefore doubtlesse this saying pertaineth but vnto them. Howe should I that am a synner, by any meanes vnderstande, that it pertaine vnto me, whiche haue so often offended God by my synnes, and haue made hym my enemye? Such thoughtes can not be auoyded, when the hearte after this kynd of preaching & reasonyng beholdeth it self, & considereth his syns. And here must we be circumspect and ware, least we laying aside Gods word, geue out selues any long tyme to such thoughtes, but forthwith must we returne to the word, and order oure Iudgement accordynge to the same. For those thoughtes are nothyng els but very incredulitie and vbelese, which goeth about to withdraw vs from this swete gospel.

The tempta-  
cion of vnde-  
life and how  
it must be o-  
uercome.

Note thys for  
thy comforte.

Gods worde  
only putte the  
awaye vnde-  
life if it be re-  
scanned.

What the  
scor is signifi-  
eth.

And trewely vbelese can be overcome by no other meanes, but by the worde of God. Of this preacheth CHRIST, that wee shoulde not doubt of thys woorde, sayenge, that his ffather, the trewe and eternall God in heauen, dyd so loue the worlde, that he delyuered his only begotten sonne. And this is sure that the worlde here dothe not signifie Mary, Peter, & Paule onely. But the worlde signifieth all mankynd, Therefore if thou takest thy selfe to be of mankynde, or if thou doest not beleue that, compare thy self with other mortall men, that thou mayst vnderstande, that thou art a man. For why shouldest thou not suffer thy selfe to be of thys name? sayng that Christ with plain wordes saith, that GOD gaue not his sonne onely for Mary, Peter, or Paule, but for the worlde, that all shoulde receaue hym, that are the sonnes of men. Then yf thou or I, wold not receaue hym, as though  
he



he dyd not appertayne vnto vs, truely it would consequently folowe, that Chyftes wordes are not true, where as he saith, he was geuen and deliuered for the worlde. Wherefore hereof appeareth, that the contarye therto is moſte assuredly trewe, that is, that this giſt belongeth as well vnto thee, as to Peter and Paule; forasmuche as thou also art a man as they are, and a portion of the worlde, that God maye not be iudged in his worde, and this thought riſe in our heart, thynkyng on this wiſe: Who knoweth whether I am alſo of their number, to whom the ſonne of God is geuen, and eternall lyfe promiſed? For that is as muche as to make God vntrewe of his promiſe.

Wherefore whenne thys thoughte commeth vpon thee, ſuſpecte it, as thou wouldeſt ſuſpecte the deuyl: leaſt thou be therewith deceaued. And ſay thou: what is that to me, that I am neyther Peter, nor Paule? If GOD woulde haue geuen thys gyft to them only, that ſhould haue ben founde worthy, he wold haue geuen it to the Angells, to the Sonne, and vnto the Mone: for they are pure and vndeſpyled creatures, whyche alwayes obeye God, and nener doo deſclynē and ſwarue frome hys p̄ceptes: But thys is the truthe of the matter, hee gaue hym to the worlde. And the worlde is no woorthyer thereof, then as I ſayde before. Wherefore although I am neyther Peter, nor Paule, yet wyll I not ſuffer my ſelfe to bee putt beſyde thys gyfte, but wyll challenge as muche thereof for my part as dydde Dauid, and all the holy Apoſtles. For what was Dauid? Dydde he not treſpaſſe heynouſly and greuousely? Alſo, what were the Apoſtles? were they not ſynners, and vnwoorthye? Wherefore lette no man folowe thys reaſon: ſaying:

saying: I am a synner: I am not iust and holy as Peter was. wherfore I dare not bee so bolde as to challenge this gyfte for myne. But rather reason on thyg wyse: what soeuer I am: yet God is not to bee taken as vnfaithfull of his promyse, I am a portion of the worlde, wherfore if I wold not take this gift as myn owne, I shoulde make God vnttrue.

Whi god spe-  
keith general-  
lye to all and  
not speciallye  
to one alone.

But thou wilt say: why dothe he not shewe this to me alone: then I wold beleue and thyns surely, that it apertained vnto me. But it is for a great cōsideration that God speaketh here so generally: to the intent verily, that no manne should thynke that he is excluded from this promyse and gyft. He that doth exclude him selfe, must geue a count why he dothe so. I wyll not iudge them (sayth he) but they shall be iudged of their own mouth. for this gyft was geue to all the world and they by their vnbelefe and mistrust of Gods word will not receyue it. Yet if a man consider well, he shall perceaue that Baptisme and also the Communion of the body and bloud of Christ were ordeyned to the intent that euery man should take this gift free & franke as his owne. And thus muche haue we spoken generally for the vnderstandyng of this sentence, whiche can neuer be sufficiently declared and percreaued.

For it is the principall doctrine (by the faith whereof, we dye, and obteyne saluation) in the whiche Christe doothe describe plainly to oure greate conforte, that he hym selfe is wholly geuen vnto vs from the father, of pure loue, whiche loue, he as a mercyfull God, per- formeth to the wicked and unkynde worlde. And here it is playnly sette forth to all menns, what a greate treasure we Christians haue. we learne here also, what God and the worlde is, and howe that we bee made  
partta

partakers of this grace, onely thorough fayth, as  
 Christe sayth: all that beleue in hym, haue euerlasting  
 lyfe. For the doctrine of workes, whiche after this <sup>John .3.</sup>  
 sayth ought to ensue by the power of the holy Ghoste,  
 is to be placed in an other matter. What a Christian  
 ought to do, as the obedient Sonne of God, and as <sup>The doctrine</sup>  
 one shewing himselfe kinde and mindeful for so great <sup>of workes.</sup>  
 a gyfte of eternall lyfe and loue of God, as touchyng  
 that I say, Christe teacheth nothyng in this place.  
 Wherefore we will nowe entreate no farther of this  
 matter, that we are saued only by the mercie of god,  
 and that we obtaine this grace only by fayth, with <sup>By grace are</sup>  
 out vertu, without merits and without our workes. <sup>we saued only</sup>  
 For all the whole matter, that is requisite and neces- <sup>thorow fayth.</sup>  
 sarie to the gettings of euerlastyng lyfe and remission  
 of our synnes, is altogether and fullie comprehended  
 in the loue and mercie of God thorough Christ. God  
 graunt vs his grace, that we maye beleue and trust  
 hereunto surely, and that we may abyde and suffer all  
 thynges with a glad and a redie heart, and that we  
 may so die that we may be saued for euer. Our God  
 graunt vs this thorough his sonne, and our Lorde  
 Jesu Christe. Amen.

The first Sermon on Trinitie Sonday.

Of the feast.



Any thinges shold be spoken as touching  
 this feast. For first of all þe Gospel is very  
 fruitfull, and preacheth of great matters.  
 And it is necessary also to speake of the  
 cheife article of our religion. for as muche  
 as we Christian men onely, and none beside vs do  
 beleue in god the father, and in god the sonne, and in

god



## The fyrst Sermon

The article of  
the Trinitie.

Why the feast  
of the trinitie  
was ordain-  
ed.

god the hely ghost. This is the principall article in our congregation, which was not inuented by man, neither came euer to mans mynde: But is only opened vnto vs of god by the worde. Wherefore euen as God by other feastes thorough hys eare, is gloriously set forth by his workes which he hath don: that by the hys good will and pleasure toward vs might be knowen. (as the feast of the Natiuitie of Christ is celebrate & kept holy at that time whan Christ became man, and the resurrection of Christ, whan this man that was god, raysed himself from the dead: and whilscntyde when the holy ghost came downe in a visibill forme, & began his operation: and so forth: so that all feastes do declare with what god is (as a man woulde say) appareled) So this present feast was therfore ordained, that it might be knowen as nigh as it is possible out of gods worde, what God is in his nature and substance of hymselfe, without any manner of visers or shewes. And here are all creatures, Angels, and heauens to be ouerpasse with a highe contemplation, and all inferiour thinges, (to the whiche we are commonly accustomed) are also to be set asyde. And these thinges only are to be heard, whiche God pronounceth of hymself and his proper substance and nature. And here doth appeare what is the wisdom of the worlde and the folyshnes of God. For whan the worlde heareth, that one eternall God is three distincte persons: this it can in no case alowe, but iudgeth all mad, that either teache those thinges or beleue so, as they teache.

The article of  
the trinitie is  
much with-  
standed.

Wherefore this article in the new testament in the whiche it is very evidently set forth, hath ben sharpe withstanded & resisted. So that this was the occasiō,  
as

as witnesseth the histories, that John the Euangelist  
wrot his gospell. For by & by there sprong vp the here-  
ticke Cherinthus, which had learned of Moyses that  
ther was but one God. Whereby he gathered, that  
Christ could be no God, as God himselfe could not be  
man. Wherefore he did vse this sylogisme and sophisme  
of reason, and thought, that euen as he hymselfe could  
vnderstande, and gather by reason the thyng, that it  
was so in dede in heauē, and could none other wise be.  
But away with this iudge & false esteimer of things,  
I meane reason. Blind reason, where as it is not suffi-  
ciently able to knowe it selfe, yet wil it not stycke to be  
so bold as to iudge of god. For yet is there none fonde  
þ can knowe for a suretie, what this is, that men see w  
eyes, & speake & laughe with mouth. And yet we stāde  
so highe in our owne conceite, that we will speake &  
dispute of God and of his substance, yea and that of  
our owne proper reason without helpe. This is a  
great foolishnes. I can not perfectly determine what  
is seing or laughyng, and yet I will take vpon me to  
knowe and geue sentence of that, wherof I knowe  
nothing at al, & wherof god only ought to pronounce.  
Yet the world setteth muche by this foolishnes, & the  
Turkes & the Jewes mocke vs christiā as half mad,  
because we beleue that Christ is god. But if this were  
wisdō, who might not pronounce & thinke with the  
Turkes: Ther is but one god, Christ is not god? But  
when scripture and the word of god is put forth, this  
thinking and pronouncing is nothing worth. But we  
muste speake or at least wise stammer of those things,  
as the scripture doth point vs, þ is, that Christ is very  
god, þ the holy ghost is very god, & yet þ ther are not  
three gods, neither three natures or substāces as we  
nūber three sons, three men, three angels or three win-

Why John  
wrote hys gos-  
pell.

Cherinthas.

Reason deter-  
mineth in mat-  
ters of god.

Turkes and  
Jewes denye  
christe to be  
God.

The fyrst Sermon

do we. For so is not god distinct in his substance, but there is one only substance of god. Wherefore although there be three persons, god the father & god the sonne, and god the holy Ghost: yet in substance they can not be deuided or discerned. For ther is only one god consistyng of one indiuisible substance.

Colos. i.

For so sayth Paule of Christ: whiche is the Image of the vniuisible god, the first begotten of al creatures, for by hym were all thynges made, that are in heauen or in earth, visible and inuisible, whether they be thrones, or dominations, or principals, or potestats. All thynges were made by hym and in him, & he is before all things, & al things do consist in him. Thou hearest y Paule doth place al creatures beneth or vnder Christ. If therfore he is aboue all creatures, it foloweth, that only god is ther. For exempt out of y nūber of al creatures is nothing but onely God. Wherefore he calleth him the image of the inuisible god. For he can not be y image of god, except he be likewise almighty, likewise eternal, likewise, wise, iust, good, &c. for otherwise, christ could be no such image, y shold be like his father, if he were but lacking one of these things. Wherefore both doth cōsequently folow: first if the sonne of god be the image of the father, than must he nedes be in al points in the same diuine substance with the father. Furthermore ther must nedes be a difference of persons, for as much as y sonne is not the father, neither the father is the sonne. For that that begetteth can not be y, that is begotten, & yet ther is one diuine essence, or els y sonne could not be the image of y father. And here now must we rest. For we can speake no plainlier, we do only stut and stammer at it. The matter is to highe for our capacitie, and can not be pronounced of in this lyfe.

Christ proued  
god.



At the Iewes and Turkes mocke vs, as though we diuided heauen betwene three brethren, whiche rule altogether: so myght we also do, if we woulde lay asyde the scripture. But they do vs wronge to say so by vs. We make not three men, or three Angels, but one diuine substance, and plaine vnitie, in respect of all thinges, whiche are in earth. For the bodye and soule are not so lyke, as God is like hym selfe: But if any man enquire further and aske vs, howe he is called on God? Here we answere after scripture and say: He is named god the father, God the sonne, and god the holy Ghost. For so scripture teacheth, that **G O D** eternally without beginning begate the sonne. Before all Creatures, before the constitution of the worlde, before the foundations of the earth, which is also himselfe lyke wise eternall, almightie, and iuste, &c. Wherefore Paule also calleth hym the image of the father.

One diuine  
substance and  
the persons.

Colos. 1.  
Heb. 1.

1. Cor. 10.

Numer. 14.

Therefore Paule sayth: Let vs not tempte Christe, as some haue tempted hym, and perished by serpents. And we may see in this place, how Paule and Moses do agree, as though they spake with one mouth. Moses sayth that the Lorde saide: this people hath tempted me ten times. And in this place onely is the name Tetragrammaton, whiche is only attribute and geuen to God, because the only true God hath so said. But Paule pronounceth perisely, who was this god: euen Christ. Hym, saith he, do we tempte euen as certaine of them tempted him. Let him scof out this matter that will: surely I can not. For Paule saith, that it was Christ, whom they tempted. But Moses saith, that it was the onely true God. But at that tyme was not Christe borne, nor Marie his mother, no not so muche as Dauid was borne. And yet not with-

## The first sermon

standing this Paule saileth, & the Jewes, which were than in the desert and not yet come into the lande of Canaan: tempted Christe, and admonished vs to beware that we should not do likewise, least we fall into lyke punishment. These wordes do proue certayne, that Christ is that man of whome Moyses wrote, that he is the onely, eternall, almighty God. Therfore Moyses and Paule doth confesse with one mouth, although the wordes be diuers, that Christ is true and eternall God.

Moyses and  
paule confesse  
christe to be  
God.

Lyke testimonies are in the new testament & that very man, whiche can not be denied, but that a man may firmelie proue by them, that Christ is God, and therefore that he is begotten of the father, and hath a certaine difference from the father, thou mayst call it with what name thou wilt, we call it a person, although this name is not sufficient. But otherwise we can not name him. For we haue no proper vocable, so that the father and the sonne are not one person, and yet are they one vnseparable and indiuisible substance and nature, that whatsoeuer is spoken of the father, maye also be spoken of the sonne, excepte this that the father doth begett the sonne eternallie, and not the sonne the father.

Act. 20.

So Paule also sayth to the Ephesiens at Miletum wher he byddeth farewell: Take hede to you and to the flocke, in the which the holy Ghost hath put you, that ye fede the congregation of god, whiche he hath purchased by his blood. This is also a plaine sentence, that CHRIST whiche by his blood purchased the congregation, is GOD. For this is of a certaynetie, that the church belongeth to none but to God. For she acknowledgeth no man for her God.

wher.



Wherefore if Christ hath purchased it, and it be his, it must nedes be, that he is God. But truly it is certayne that he hath purchased it by his blood, wherfore it must nedes folow, that Christ is true God, & eternally begotten of god the father, & bozne into the world of the virgin Mary temporallie and corporallie. For so saith Paule here, vnto the pastours: Take hede to your selues, it is no small charge that ye haue, to fede the congregation of god, that is to save a multitude, whome god hath purchased by his blood. And this it is to put teachers in remembrance of their hard function & dutie. For although we haue not the ornainets and apparell of bishoppes, yet is our ministracion better and more certain, than theirs. God graunt that we may execute it better, then many of them do.

He speaketh  
of the poppe the  
Bpshoppes.

There be many moe lyke sentences in the Gospel of John, as touchyng the godhed of Christe, and yet that the father & the sonne are distincte persons. Which can not be ouertome by y<sup>e</sup> iesting of the Jewes & Turkes. Ther is in the new testament great store of such testimonis, wheras y<sup>e</sup> matter is plaine & very certam. Ther be many also in the olde, but more darke then these of the new. As John in his goipel alludeth very properly to Moyses, where as he calleth Christ for his eternall natiuitie, the worde. For so doth Moyses entreate the matter, that god before the makynge of all thinges, had y<sup>e</sup> word with him, & that it was almightie, as he is, & that god by this word made all thinges. Here must it nedes be y<sup>e</sup> there is a diuine substance, betwene god and the word. For both be coeternal, and yet for all that, he that speake the word, and the word it selfe that is spoken, be two distinct persons. So doth the Patriarke Iacob put difference betwene persons.

John. 1.



## The fyrst sermon :

Gen. 49.

God saith he, that fedeth me from my youth vnto this present daye : the Angell that deliuered me out of all euil, blesse these chylzen, and make them multiplie vpon the earth. Here he nameth Christ an Angell, not because he is an Angell by his nature and substance. For this were manifest Idolatrie, if he made inuocation to an Angel, and asked blessinge of hym. And by inuocation, he sheweth that this Angell is true God, and yet that his maner is not alwayes as it is of the inuisible God, but that he shall come into the earth, and take our fleshe on him, and be offered for oure sins. Wherof Christ in the newe Testament bleseth a certain and sure kynd of speche : the father that sent me. And again, as the father hath sent me. In the Prophetes & in Esaie he saith : the Lord hath sent me, that I might heale the contrite in heart. again, The angel of his face hath saued them. So Malachias calleth Christe the angell of the Testament. So that by these two names God and an Angell two personnes are represented, yet the substance is one, and without difference. For he may be an Angell also and an eternal and true god. He is called an Angell for his office and administration, which he as the sonne, hath of the father.

Esa. 63.

Christe called an Angell.

Malack. 3.

Why christ is called an Angell.

To the profe wherof do belong all the sentences, in the whiche the Prophetes do make mention of the promised seede of the woman, that he shal byng blessing vnto vs, and that he shal begyn to set vp the eternall kyngdome, and make satisfaction for our sinnes, and geue vs euerlasting life. For all these workes are suche as are agreeable to no creature. But only it is God, that can do suche thynges. And wheras suche workes be attribute to Christ as to a man in the prophetes : it folowith therof, that Christ is eternall and almighty.

Gen. 3. 15. 22.

25. 28.

Deut. 18.

2. Reg. 7.

Esa. 7. 9. 11.

Luce. 32. 31.

almighty god, as Christ saith vnto Philippe: Ioan. 14.  
 If ye will not beleue, that I am in the father, and the  
 father in me, beleue it for the workes sake whiche I  
 do. So saith Esaias. A childe is borne to vs, and a  
 Sonne is geuen to vs. All men perceauie this plaine,  
 what it is that a childe is borne, and a sonne geuen,  
 that that must nedes be spoken of a man, which hath *Mat. 9.*  
 both a natural lyfe and bodie. What doth the Pro- *Esai. 9.*  
 phete speake furthermore of suche a man? And there  
 shalbe saith he no ende, of the peace which he shal geue:  
 vpon the throne of Dauid and his kyngdome shall he  
 syt from this time for euer. And he doth expounde this  
 peace, that it shalbe with iudgement and iustice, this  
 man shall forgeue synne, and shall defend his people in  
 all miseries, & succoure them against all ill. And as the  
 thinges before spoken doth declare that he is a true &  
 naturall man, where he is called a sonne and borne a  
 child: So do these thinges proue his eternall kyng-  
 dome, his iustice, and his eternall defence of his, & that  
 this man is also almightie and eternall God. For how  
 els could he haue eternal kyngdome and iustice?

And to this do belonge notable sentences, that be *Christ is cal-*  
 enery where in the Prophetes, wheras they geue eui- *led Iehoua.*  
 dentlye this name Iehoua to Christ, Osee saith. And *Psal. 68.*  
 after this shal the children of Israell returne, and seke *Iere. 23.*  
 after the lord their god, and Dauid their kyng, & shal *Osee. 3.*  
 tremble at the Lord and at his goodnes. He hath by  
 name made two distinct persons, god and the kyng  
 Dauid, that is, Christe, whiche was promised to Da- *Christe berpe*  
 uid, to syt on his seat for euer, and yet he ioyneth after *god from euer*  
 that Dauid and God together in one, wheras he saith *lastyng.*  
 that the children of Israell shall seke God and Dauid.  
 For seing that Dauid is to be sought as god is, that  
 is,



## The fyrst Sermon

*Psal. 110.  
Matth. 22.*

is, seeing he is to be honored with like trust, with lyke glorie, with like seruice & worship, either must this be manifest Idolatrie, or els God and Dauid that is to say Christe the sonne of Dauid after the fleshe is one god, as y<sup>e</sup> Prophete a litle after do properly ioyne them in one, when he saith: they shal tremble at the Lord and at his goodnes. So Christ him selfe applieth the 110. Psalme, in the 22. of Mathew whereas he affirmeth this against the Phariseies, that it is proued by this psalme, that Christe is not only the sonne of Dauid, but also the sonne of God, that is, god eternal.

*Three persons and one god.*

These testimonies and suche other are diligently to be considered and marked, that we may withstande the deuill and all heresies. And as we haue heard hitherto the testimonials of y<sup>e</sup> sonne of god our sauour Christ: So wyl we consider & see the testimonies of the holy ghost, both that he is very God, & also a distincte person: that is, he is neither the father, neither the sonne, although he is in al pointes like the father & the sonne, so that our religion is plaine and certaine, for as much as we worship but one God almightie, and not three gods, as the Jewes and Turkes do slander vs. And yet because we wil not despise the difference of persons, we holde that god the father, god the son, and god the holy ghost, is but one God.

*The holy ghost is eternal and almightie god.*

And here again shold we acknowledge our felicitie before god & that with thankes geuing, y<sup>e</sup> in such hard articles, we haue suche notable, plaine & excellent testimonies in y<sup>e</sup> holye scriptures, wherby we may stablishe our heartes, & leane therto strongly against the deuill & all the worlde. We haue no neede of mans record. But Christ him selfe doth testifie, and teache very plainely, that y<sup>e</sup> holy spirit is eternal & almightie god. Or els he wold



would not haue put forth his commādemēt as concerning baptisme on such wise, & baptisme shold be done in & name of the father, of & sonne & of the holy ghost. But for as much as & cōmandement is such in expresse wordes, it must nedes folow, & the holy ghost is & true & eternal god, of lyke power & might with the father & the son eternally without beginning. Or els Christ in this worke, wherin cōsisteth remissō of sin, & life euerlasting, would not haue set him equal with himselfe & & father. So Christ also saith: And I wil pray my father, & he shal send another cōforter vnto you, to bide with you for euer, euen & spirit of trueth, whō & world cā not receaue, because he seeth him not neither knoweth him. Marke diligētly this sentēce. For here shalte thou se a very good & plaine differēce of & thre persōs: I saith he, wil aske my father, here hast thou two persōs, Christ & son which asketh, & the father which is asked to send an other cōforter. If this cōforter be to be sent frō & father, it cā not be & the father is & cōforter. And christ which asketh & father for this cōforter, can not be & cōforter himselfe. So & this is a proper distinction of the three persōs, which can be scoffed out by no meanes, as the father & the son are two distinct persōs: so the holy ghost the third person is an other persō by himselfe, then is the person of the father or of the sonne, & yet is there but one eternall god.

Math. 28.

ohn. 14.

An euident  
probacion of  
the trinitie.

But what is this third person, Christ doth declare. Whereas he saith: whē & conforter cōmēth whō I will send, the spirit of truth, & which procedeth frō & father, he shall testifie of me. And Christ here doth not onely speake of & office of & holy ghost, but also of & substance of & holy ghost, wheras he saith, & he procedeth, which is as much to say as his proceeding is eternal wout beginning. For & father frō whō, & holy ghost procedeth, is  
with

John 15.

## The fyrst Sermon

1oel. 2.  
Act. 2.

without beginning, wherfore the Prophet cal hym by a proper name, the spirit of the Lorde, as ye heard on whitsonday, wheras Peter allegeth the saying of Joel, which sayth thus : And it shal come to passe in the latter dayes, saith the Lord, I will shed out of my spirit vpon all fleshe, and your sonnes and daughters shal prophecie. Marke this worde attentiuely, wher God saith : I will shed out of my spirit. For ther can be els nothing in god, that is not eternal, almighty, holy, wise good, and perpetuall, as he is hymselfe.

This sentence and many suche other as concerning the holy ghost, were the very same wherwith, the holy fathers dyd defend this article against the deuil and the worlde, and hath maintained it vnto our time, that we beleue onely in one god, and do confesse furthermore, that this one god is god the father, god the sone and god the holy ghost eternally. It is not, as the heretikes saye and triflingly imagin, that these thre names do signifie but one person, whiche hath diuerslye shewed forth their selues at diuers times. If they are troubled with this article because it seme absurde, to reason what is that to me? For if a man myght reason in this matrer, surely I coulde do that and not all of the worste, ye and perchaunce better then any Jewe or Turke can. But I count this thinge as the greate benefite of god, that I do not dispute of this article, whether it be true and agreable to reason, but wheras I see that it is so plainly set forth in scripture and hath suche a sure fundacion, I beleue god more, than my owne reason, neither do I any thinge care, howe this shoulde be true, that ther is but one substance & thre persons in one substance.

For we go not about here to shewe whether the  
trueth



trueth may be cōcluded by a forme of reason, but whether this be certayne by the worde of god. If y word of god holdeth with thee, care for no more. It wil not deceaue thee. wether as the word then is certaine and euident, as it is proued, and this article is maintained of the holy fathers with suche constancie and power, stycke thou also surely therto, and dispute not inuche, how the father, the sonne and the holy ghost maye be one god. Thou canst not know precisely, what is the cause of laughing in the face, neither what is the cause of the sight of the eyes, that they see a thing so farre of. And also when thou sleepest, wherof it cometh, that as muche as belongeth to the bodie, thou art deade, & yet a lyue? We can not know a very litle thing of our owne reason, & yet we presume to go by into heauē, & to searche & comprehend god in his maiestie with our reason. wwhy do we not first begin to serche our selues after that sorte, & first learne to know wher lyeth the operation of our senses, when we slepe? Ther might we dispute without perill. But in this article there is great peril. And here we must stycke surely & simply to the worde, which sayth of Christ, that he is y image of the father, and his first begotten before al creatures, that is, he is no creature, but eternall god, as there are many testimonies in John. All thinges are geuen to me from my father, he that seeth me, seeth my father. Doste thou not beleue that I am in the father, and the father is in me? There is no place for caullations in this thyng. God hath spoken and sayd, that ther is no difference betwene the father and the sonne, then in y y sonne is begotten of the father. But how this sholde be done, how this eternall generation shold be, we can not know, only know we this, that (as the scripture sayth)

Colcf. i.  
Heb. i.

Io: n. 4.



## The fyrst sermon

sayth,) he is the first begotten before all creatures, and the image of the inuisible god in nature. So doth scripture also teache of the third person, euen of the holpe Ghost, which is called the spirit of God.

**Note well.**

And as it is taught before, he procedeth from the father that is, he hath his substance of the father, so that ther is no part of godhed wisdom, veritie, power in the father: whiche is not also in the holy Ghoste.

But how this cometh to passe, I can not expresse: for it can not be by reason comprehended and it is aboue all angels and creatures. Wherefore we must thynke and beleue no further of this, than is declared in scripture, but to the wordes therof we may surely sticke.

But to know that perfectly is a thyng not belonging to this lyfe, but vnto the lyfe to come.

Wherefore we must differre the vnderstandyng of these, and not dispute theron, but beleue plainely and simplie, whatsoever the scripture affirmeth of this matter. This article is very well set forth in the articles of faith. And firste of all this is euident and agreed vpon amongst all men, that we are not the first inuenters of this article. Neither are the holy fathers the authors therof.

But they collected it out of the wrytynges of the Apostles and Prophetes very shortly and compendiously, euen as bees of many floures gather honye.

Here first we saye: I beleue in God the father. This is the first person in the godhed.

**God the father.**

And these are his proper workes, in that he is omnipotent, and the creatour, which made all thynges & preserueth all thynges vnto this time: In this worke is the father described. After that we say: And I beleue furthermore in one person, which is also god. For we must beleue in none els but in only god. What is the name of this person: His only

**God the sonne**

begot-

ten son Iesus Christ. So hath al christiā men prayed & beleued, now moxe thā a thousand & v. hundred yeres. Mea rather frō the first beginning of the worlde. Although this article hath not at al times so plainlye ben forth, but hath ben taught at diuers times after diuers sortes. For frō the time of Adā vnto Abrahā, the son of god was called the sede of the woman. After y was it named the sede of Abrahā, of Iacob of Dauid, & so forth. And al this is but that onely man Iesus Christ: Mea the angels also are called the sonnes of god, & so are al godli mē, & are so in dede, but neither is there Angell nor any other godly man whiche may be called the only begotten. Wherefore only this Christ is so begotten of the father, as the sonne, to whome he hath none like nother in the angel nother in creatures Wherefore it is euident therby, that he is also God. This do we beleue and confesse, and our children also with all Christian men and women.

After this confession foloweth there a reherfall of his workes and office, what the sonne of God hath especiallye done: That he was conceived by the holy Ghoste, borne of the virgin Marie, suffered vnder Pontius Pilate, was crucified, dead, and buried, and rose from the dead, and ascended into heauen, and sitteth at the ryght hande of god the father almighty, And here doth he retourne againe to his godhed, that he may be knowen and beleued of all men, that he is the Image of the father and lyke vnto God. And this I say againe that we inuented not these wordes, but receaued them of the congregation as a man woulde by hand to hand.

Thirde we saye: I beleue in the holy ghost. Here we geue lyke glozie to y holy ghost, as we geue to the father

The workes  
and office of  
christe.

God the holpe  
ghoste.

## The fyrst sermon

The crede of  
the holy ghoſt

The workes  
and office of  
the holy ghoſt

The workes  
of the Trini-  
tie.

Act. 2.

father and to the ſonne wheras we beleue in him. So that this article is plainlie comprehended in the comō crede, and that ſo wel, that it can not be better, ſo that it may wel be called the crede of the Apoſtles. For it was ſcarſely a thyng poſſible for any other beſide the Apoſtles, to compyle it ſo ſimply and certainly. Nowe what be the workes of the holy Ghoſte, it is plainely alſo deſcribed, that is, that he gathereth together the church out of all languages, and ioyneth the together in the vnitie of fayth, & doth ſanctifie them, by the remiſſion of ſynnes, and doth enkindle in them the hope of remiſſion of ſynnes, as we ſaye: I beleue the remiſſion of ſynnes, the reſurrection of the fleſhe, & lyfe euerlaſtyng.

So here be compriſed verie properly in the crede the three perſons in one diuine ſubſtance, and yet neuertheleſſe euery perſon is ſet forth with the oꝛnamēt of his owne office and propertie. To the father is attributed and geuen the creation, To the ſonne, redemption, to the holy ghoſt, the power of ſanctification, and makynge holy. That is, that he doth diſtribute pacifie and confirme, the remiſſion of ſynnes, and tranſpoſe vs from death vnto euerlaſtyng lyfe. Theſe are as a man wolde ſay certaine markes and differences, that the perſons may not be confuſely put together, but diſtinctly diſcerned; that the father is the creatour, & Chriſte becometh man, & the holy ghoſt cometh wꝛth toungeſ like fire, and paciſieth mens heartes. All theſe are the workes of the only god. But accordyng to the diſtinction of the offices and properties, we muſt make a diſtinction alſo of perſons. For god the father was not made man, and the ſonne dyd not ſhe w forth himſelfe in fyerie toungeſ. Theſe are y proper workes of



of the sonne and of the holy ghoste.

Wherefore this article was Delivered vnto vs: we made it not. And this we know also by histories, that GOD hath defended this article with great plagues, and hath punished the heretikes, that went about to ouerthrow it, with great punishment. Wherefore we must nedes sticke constantly vnto it, and not forsake the word, neither must we reason or dispute any thing in this matter. For thus saith the hystorie, that Iohn was constrained to write his Gospell, especially for the heretike Cherinthus sake, whiche dyd denie Christ his godhead, and blasphemed hym.

Cherinthus  
the heretike  
denied the god  
head of christ.

It chanced that Iohn, and they that wer with him entred into a bathing house, in the which when he saw Cherinthus a washyng, by and by he and his disciples went out with hast, saying this withall: let vs flee w<sup>th</sup> all hast possible fro this blasphemmer. And they say, that not long after, the bathe fell on hym, and slew Cherinthus the enemye of truthe. And the end of Arius the heretike was not muche better. He was the head and author of great disturbance and tumult in the church, which endured in the church more then foure hundred yeres. In so much that not euen now can the sparkles of this vngodlynnes be quēched and extinct out of the myndes of the common sorte. He dydde graunt, that Christ was borne of God before all creatures, but yet that he was a creature, and neuerthelesse farre better and worthier then all other be. And wher as all faithfull byshoppes in euery place, dyd (as it was meete) resyste thys blasphemie, and many variances and dissensions dydde ryle thereof: it pleased Constantinus the Emperour to quenche this flame, whiche at Nicæa gathered together a councell of many learned men.

Ecclesi. list.  
lib. 4. cap.  
14.

Examples of  
gods anger a-  
gainst such as  
denied the god  
head of christ.

## The second Sermon

and godly byshops, which condemned the error of Arrius. And when y not long after Constantinus was dead, and his sonne Constantine, whiche was fauourable to Arrius, was made Emperoz, they that were Arrians laboured with all their power to restore Arrius agayne from the excommunication: And when that Arrius on a certayne day, was commyng to the churche to be receaued agayne into the congregation, in the waye he was taken with a great griping in the bealpe, And thereby was fayne to go out of the way to a comon place of easement, where as when he was set do wone, his bowells and guts gushed out into the draught, and so he gaue vp the goste. Let all blasphemers therfore beware.

In ende wor-  
the such an be-  
rlike.

The article of  
the Trinitie  
proued manie  
wayes.

This is the article of the Trinitie, which is fyrst ap-  
proued by scripture, then by the disputations of the a-  
postles and holy fathers, and at the laste also by mira-  
cles defended against the diuell and the world, & shall  
yet be defended and maintained by Gods grace: That  
is, that we beleue in one God, whiche is called the fa-  
ther, the sonne, & the holy ghost. But that there might  
not be a certayn confused thing, as cōcernyng the thre  
persons, or one person: Therfore their operations and  
propeties are distincted, so that the father is the ma-  
ker, the Sonne the Redemer, the holy Ghost, the san-  
ctifier: so that the common sort of the christians maye  
know a difference betwene the persones, and yet not  
distincte or diuide the substance of the godhed.

This thyng is wont to be taught on this day, and  
the christen men are onely they, that beleue these thin-  
ges, which seme contrary to reason, as Paule saith:  
that it hath pleased God, to make safe, by the foolysh-  
nes of preachyng, them that beleue. For reason can ne-  
uer

net make any foyme of argument, to proue that three  
 are one, and one thre, that God is man, that we when  
 we are baptised, are by the blood of Christ washed fro  
 our syns, and that in þ sacramental bread we eate the  
 body of the Lorde, and in the mysticall wyne, drinke  
 his blood spirituallly, and so obteyne Remission of oure  
 synnes. All these articles are counted for fables and  
 folye amongst the wyse of this world. And therfore  
 doothe Paule name it the foolyshenesse of preaching.  
 But yet he that can beleue it, shall get euerlastyng sal-  
 uation. The whiche thyng God the father graunt vs  
 by the holy ghoste, for his sonnes sake Iesus Christe,  
 our Lorde and alone Sauour, to whome be honoz  
 and glorie, woldes without ende. Amen.

The blyndnes  
 of reason.

1. Cor. 1.

*Another Sermon on Trinitie Sonday.*

¶ The Gospell. Iohn. iiii.

**T**here was a man of the Pharysees named Nicodemus, a ruler of the Iewes. The same came  
 to Iesus by nyght, and sayde vnto hym: Rabbi  
 we knowe that thou arte a teacher come from  
 God, for no man coulde do suche miracles as  
 thou doest, excepte God were with hym. Iesus aunswered  
 and sayd vnto hym Verely verely, I saye vnto thee, except  
 a man be bozne from a boue, he can not se the kingdome of  
 God. Nicodemus sayde vnto hym: Howe can a man bee  
 bozne when he is olde? Canne he enter into his mothers  
 wombe, and be bozne agayne? Iesus aunswered; Verely,  
 verely I saye vnto thee, excepte a man be bozne of water,  
 and of the spirite, he can not enter into the kyngdom of god.

¶ ¶.

¶ That



## The second Sermon

That which is bozne of the fleshe is fleshe, and that whiche is bozne of the spirite, is spirite. Marueyle not thou that I sayde to thee, ye must be bozne from aboue. The wynde bloweth where it lusteth, and thou hearest the sounde thercof, but thou canst not tell whence it cometh, nor whyther he goeth: So is euery one that is bozne of the spirite. Nicodemus answered and sayd vnto hym: Howe can these thynges be: Iesus aunswered and sayd vnto hym: Art thou a maister in Israell, and knowest not these thynges: Verely verely I say vnto thee, we speake that we know, and testifie that we haue sene, and ye receiue not our witnesse. If I haue tolde you earthly thynges and ye beleue not: howe shall ye beleue yf I tell you of heavenly thynges: And no man ascendeth vp to heauen, but he that came downe from heauen, euen the sonne of man, whiche is in heauen. And as Moyses lyfte vp the serpente in the wyldernes, euen so muste the sonne of man be lyfte vp, that whosoener beleueth in hym pererye not, but haue euerlastyng lyfe.

### *An other Sermon on Trinitie Sunday.*

**T**he Gospell. Iohn.iii.

The dignitie  
and excellency  
of this gospel.



This is a speciall good gospell, in the which is declared what is the true and only way to euerlasting life. It appereth, that it was appointed to y<sup>e</sup> feast of the Trinitie, because it maketh so plaine a distinction & difference betwene the persons in setting forth y<sup>e</sup> high work of God, y<sup>e</sup> god worketh amōg vs men, whē he iustifieth & saueth vs. For it is certainly pronouced as touching y<sup>e</sup> father, y<sup>e</sup> he loued y<sup>e</sup> world, & gaue vnto it his only begotten sonne. These ar two distinct persons, y<sup>e</sup> father & the son, & ech of them hath his propre worke. The father loueth the world,

worke, and geueth his sonne. The sonne is become a gift, and as Christe saith here, the sonne geueth hymself to be lift vpon the Crosse, as the serpent was exalted of Moyses in the Desert, that all that beleue in him should not perishe but haue everlastynge lyfe. And to this worke also commeth the thirde person, the holpe Ghoste, which by the water of baptisime, doth enkindle faithe in our heart, and so regenerate vs vnto the kyngdome of heauen.

Iohn 3.

Nimer. 2.

Which doctrine is full of swete comfort, & ought to fylle vs with a great truste in God, when we see that all the thre persons, al the godhead tendeth to this end to preserue vs agaiust deathe and the deuill, and that Justice, everlasting lyfe, and the kyngedome of God, myght be prepared and made redy for vs. What cause shold we haue therfore to feare in y<sup>e</sup> presence of God for our syn? How can we doubt of his good will toward vs? For if he had ben willyng to condemne vs for our synnes, as we alwayes feare, the father would neuer haue geuen vs his onely begotten sonne: the father & the sonne would neuer haue called vs to baptisime the lauer of regeneration, vnder the gouernaunce of the holy ghost. And this only thinge do I notifie here, as concerning the testimonies of the Trinitie.

Gods good  
will toward  
man.

For as touching this article, and the doctrine that therunto belongeth, we haue spoken in our former sermon more plentiuously. Now therfore wil we entreaue in order of this gospel: and all the partes therof. Christ entreteth into a long disputation with Nicodemus, the chiefe of the Phariseis among the Jewes, and that of a matter, that Nicodemus coude not vnderstande the doctrine therof, because it semed strange vnto him, for lacke of custome therto, and because he was accusto-

Nicodemus a  
louer of christ

med to an other kynd of doctrine. Nicodemus being no euill man, declareth bothe by word and dede, how highly he esteemeth Christ, where as he setteth so much by him, whom his own companions hate so extremely: and commeth vnto hym (albeit by night) to testifie this openly before Christ, that he acknowledgeth y power of God to be in him, and doth not condemne him against his conscience as dyd the other Phariseis and Scribes. Neither is it to be counted blame worthy in this man, that he doth acknowlege Christ for the man of God, and thinketh him worthy to be receiued of all men, for that that he is sent from god. What is y cause then that Christ doth seme to receaue this man after an vngentyll sort, which gaue suche an excellent praise as concernyng Christe? Verilye, there was a verye deadly error in this man, whiche ought not to be ouer passed of Christ: least that he should seme to consent to Nicodeme in such a great matter, wherof yet he was most blamelesse. For as touching the knowlege of god, he shewed himself here, to be very perfect and certain, in this that he pronounceth, that he knoweth y Christ was sent from God to be a teacher, & in that he toke the miracles which Christ dyd, for the very workes of God. But Christ doth declare by his answer, where in he reproveth Nicodemus opinion, as touchyng the kyngdome of God, what this knowledge preuaileth. Nicodemus therefore thynketh this, that he knoweth what is the kyngdome of God, bycause he knowethe God, and vnderstandeth how al things are wrought and gouerned by hym. It were true, that if he knewe GOD well, he muste nedes knowe hys kyngdome. But bycause the firste is false, CHRIST rebuketh him in the laste: that is, y he knoweth not what is the



is the kyngdom of God, as he thynketh that he doth: wherefore all the disputation standeth in this poynte, what is the kyngdome of God, and who dothe see it, and know it. Nicodemus neuer had other opinion before this tyme, but that the kyngdom of God had his description in the lawe, that out of it might be vnderstande the holynes and sanctitie of God, & the whiche ought to be performed and fulfilled of all mē, yf they wold liue with God most holy in his kyngdom. He neuer thought, how yf synne can not be take away by the lawe, and that the lawe shoud be but a testimony to declare to vs our syane, that it myght be a beginning of a hygher knowledge, as concernynge God and hys kyngdome in vs. For he that is ignorant of the kyngdome of grace, is ignorant bothe of God, and also of his kyngdome. Wherefore we muste not haue respecte to the iustice of our workes, but vnto the remission of synne, if thou woldest know God truly and his kyngdome. And this kyngdome of God doth consist in the reuelation of the promises and of the sonne of God. As John sayth also: The only begotten sonne, which is in the bosome of the father, hath declared vnto vs. Christ therfore setteth himself against this error, which belongeth not only to Nicodeme, but to al, which seke any other way to the kyngdom of heauen, & to saluation, then by remission of syn, which is ordeyned in the sonne of God, with the renuyng of the olde man. For it is not sufficient to bring vs to the kingdom of God to behold the law of God & his cōmandements, after the reasonynge of Nicodeme, & to do the workes therof and to obey God therby as muche as lyeth in our power. He thynketh that this is sufficient, and that god requireth no more of vs.

The opinion  
of nicodemus  
as touchynge  
the crime of sal  
uation.

John. 1.

And doubtlesse the Papistes and monikes are not

W.D.iii.

worthy

## The second Sermon on

The ryghte  
ousnes of the  
papistes is  
not compara-  
ble with the  
ryghteousnes  
of nicodemus

Luke. 18.

Rom. 11.

Why nicodemus  
came to  
christe.

worthy with theyr trifles to be numbred with nicodemus, and amongst suche other Justiciaries. For he with suche other goeth about to get righteousnes, accordyng to Gods law: where as the papists folow the dreames of mang traditions, euen as it were an appointed forme of worshyping, set forth by God: howbeit the law of God dothe nothing diffre from mang traditio, whē it is applied to forgyuing of sins before God, as in dede it was applied of y pharisei. Luke. 18. where he glozieth of his own rightuousnes before god as thoughe he were of the kyngdome of God for hys workes sake whiche he dyd, accordyng to the lawe. But Christ teacheth, that God requireth an other manner of thyng to the seying of this kyngdome, then that thou shouldest thynke that thou myghtest purchase it by the righteousnes of the lawe: And so by this occasion he openeth vnto hym, a high mysterie of the Gospel: that is, that God by the lawe hath concluded all vnder synne, that he might haue mercy of all men, and that he might bring them to the kyngdom of mercy, & that he hath no other kyngdom for men. This newe and strange saying of Christ, as touching the kyngdom of God, troubled nicodemus so greatly, that he could not tell whether to go. But there is no better way to make playn this matter then to cōpare thē both together. nicodemus came not to Christ to bee instructed with the knowledge of the kyngdome of God, but to shewe hym, that he was not stubborne as his companions were, and that he was not out of the kyngdom of God, and he loketh for no other thyng of Christe, then to bee allowed for his wisdom. Hee coulde not thinke, but that he should be in hygh reputation with Christ: but Christ setteth nothyng by the frendshyp of nicodemus, before he had instructed hym with suche a

Doctrine



doctrine. that he myght perceauue the errour not onely of the foolyshe and ignorant phariseis, but also of the wisest, as touchyng the Justice of the lawe, and beginneth his disputation (wherewith he endeuoureth to confute Nicodeme, and all other, that had no true opinion of the kyngdom of God, and to enstruct them as concernyng the true iudgement of these thynges, by a holy othe, saying :

Verily, verily, I say vnto thee: except thou be borne a newe from above, thou canst not see the kyngdome of God.

This dothe Christ call into question, whiche Nicodemus neuer thought to moue. wherfore by the sodeyn demandyng and contraryng in an vnknowen matter, he is so abashed, that he could not tell what to answere, but that he muste nedes declare his own ignorance, wher as he knoweth nothyng at all as concernyng how a sinner must be regenerate and newe born to the kyngdom of God. And now consyder here well the pithe of Christes sayinge, where he pronounceth, that no man can beholde and see the kyngdome of Christ, except he be borne a newe. For this is plainly determined, that what soeuer is borne of fleshe and bloud by our parents, with all their powers, as farre as mans power goeth, with al their reason, wil, & doings, with their lawes, studies, disciplines, exercises, endeours, facts, & workes can not escape damnation. And herebye doth it appere, how ouerthwart they be, which shewe vtterly as though they taught of the kyngdom of God, and of saluation, and yet as touching the new birth they speake nothing, but as it is euident by the Pope, they enioyn them workes to do, and traditions to folowe, that thereby they may get saluation. But

The ignorance  
of nicodemus.

The corrupte  
doctrine of the  
Pope concernyng  
saluati-  
on.

¶ Q. v.

this



this is nothing agreyng with Christs doctrine, which teach plainly: if thou be not born again, thou shalt not be saved. And this thyng belongeth not only to Nicodemus, but it pertaineth to all mē, which can do great vertues and actes, as are the examples of the Gentiles, concernyng modestie and loue towarde parentes or countrey, iustice, and liberalitie. &c. For all are not aduoutrers, nor fornicators, theues, and sluggish people: but there are notable woorkes and vertues, and surely the discipline therof is not to be despised, for as muche as God hath great respect and regard therunto in the ten commandments. But when they come to this especiall matter to trie, what is the way to the kingdome of God, and what way byngeth to saluation: the saying of Christ is playne, that all other thinges worke death and damnation, that are without the new byrth and regeneration. Only the new birth can challenge the inheritance of rightousnes & saluation in the kyngdom of God, as Paule sheweth with euident words, saying: In Christ Iesu is neither circumcision nor vncircumcision, but onely a newe creature.

Gal. 6.

Reason.

The gathering and conclusion of reason is diligently to be marked in this, least we be deceaued. For it reasoneth on this wise: If stealing, murder and aduoutry doth displease God: than must it nedes folow, that it is pleasyng to God to absteyne from such thynges. It is not to be denied but it pleaseth God, to auoyd syn, accordyng to the law, and thereby to do good woorkes. And he doth promise and geue rewards for such woorkes and merits. But yet they can not se the kyngdom of God, which do such woorkes of the lawe, but onely they that are regenerate and newe bozne. God dothe not

Luce 18.

not hate the Pharisee. Luke. 18. because he was no robber, aduouterer, vnrightheous as other wer, and in that he fasteth, and payeth his tithes: but God would allowe these things, if they wer not done with a trust to obteyn rightuousnes a saluation before god therby

wherefore these thinges are diligently to be distinguished in teachyng. We must not disproue reason, will, & vertuous sayings, nor the law, neither preceptes, manners, nor honest liuing. for all these things are to be taken for the gifts of God. But when we entreat of this matter, how we must come to the kyngdom of God: there doth none of these thinges preuaile, neyther reason, nor will, nor lawe, nor good woorkes. But this thing only is of strength, to be borne againe: & wher this is lacking, there is no hope to come to the kingdom of God. All our powers with the lawes and preceptes are of no efficacie and strength. But thou wilt say: If it be so, I had rather doo no good woorkes at all, then to take muche payne, if I obteyne nothyng therewith in the kyngdome of God? But to thynke or saye this, is an euident token of vngodlines. Wherefore do both. First see diligently to the lawe with all his woorkes, then know thy self to be a synner, and that thou canst not by thy woorkes escape damnation: Then turne thy selfe to the doctrine of Christ, and hearken, what hee preacheth of the kyngdom of God, after that he hath declared, that the old man can not enter into the kingdom of God. Nicodemus perceaueth the straighe Iudgement of Christ, that without the newe Byrthe, there is no hope of the kyngdom of GOD, and he is soone reformed and perswaded, that the carnall byrth healeth nothyng thereto. And therefore he asketh howe the newe byrthe might be. And CHRIST doth

woorkes saue  
not.

In objection  
concernynge  
good woorkes.

Note this or-  
der.

HOOD



The seconde Sermon on

And doth redyly shew a notable doctrine therof, saying  
on this wise :

Verily, verily I say vnto the. Except a man bee  
borne agayn, he can not enter into the kyngdom  
of God. Whatsoever is borne of the fleshe, is  
flesh, what soeuer is born of the spirit, is spirite.

This is the second sentence against the first by the  
shewyng that it is carnall & synful, and that it can not  
be encouraged to obteyne the kingdome of God : As  
though he should say : Thou demandest, whether thou  
shouldest other wise be borne of thy mothers wombe :  
although thou were borne a thousande tymes of thy  
mothers wombe, yet thou shouldest not bee borne to  
the kyngdom of God. Ther is no nede of father and  
mother to the kyngdome of God : which are also them  
selues fleshe, but there is nede to haue water and the  
spirite : but he that hath ben so borne agayne, is a new  
man, and shall come to the kyngdome of God. This  
doctrine had Nicodemus neuer learned in Moses : He  
had learned there what he should doo or not do by the  
preceptes. But as touchyng this new creature, he had  
learned nothyng at all, not as muche as by a dreame.  
Wherefore he is so confounded that he graunt that all  
this while he had lerned nothyng at all. But the wor-  
des of this sentence are not so lyghtly to be passed ouer,  
the sentence is perfect, that good works must be done,  
and obedience is to be geuen to the lawe. But the se-  
yng of the kyngdom of God cometh not hereby. But  
if we will come to the seying therof, not good workes  
but a newe man is requisite thereto. And that is not  
doone by the carnall manne, but by water, and by the  
spirite. They are the verye parentes that are mete to  
bryng forth this new chylde of God. Water is nothyng

The lawe  
bryngeyth no  
man vnto per  
fection,

Water in this  
place of Bapti-  
sm.

els



els but baptism. For so saith Christ in þe last of Marke  
 he that beleueth, and is baptised, shall be saued. Thys  
 strength of the water is not of his owne nature. For  
 water is water, that is to say, an elemēt and creature,  
 whiche can not change the hert, and wash away syn.  
 But the water wherof Christ speketh here, and which  
 we call the water of Baptisme, is not only water na-  
 turall, but water in the worde and promyse of God.  
 Two things are here ioyned together, the water, & the  
 word, and are so ioyned together, that they can not be  
 sundred. If thou sunder the water from the worde, it  
 is no baptism. If thou sunder the word from the wa-  
 ter, neither than is it Baptisme. But when the word  
 and water ar ioyned together, this water is such with  
 the whiche the holy ghost will come vnto thee, and re-  
 generate thee to the kyngdome of God. whiche is as  
 much to say, as to forgeue synnes, and to byng salua-  
 tion. This sentence therfore is not lyghtly to be re-  
 garded, and especiallye because of the Anabaptistes,  
 whiche holde opinion, that the Baptisme of infanteg  
 is nothyng woorth, where as yet Christ in this place,  
 applyeth water to regeneratiō, & to the new birth, and  
 ioyneth it as the cause therof with the holy ghost. If  
 children therfore haue nede of this new byrth, and can  
 not see the kyngdome of God without it, and seynge  
 Baptisme is ordeyned of Christ as the cause of all that  
 muste bee newe borne: It is not onely an vnmercy-  
 full thynge, but also violence in the kyngdome of god,  
 and playne tyranny, to exclude them from Baptisme  
 and from the kyngdome of God, for whome Christe  
 dyed, and decreed, that this benefite should be free to  
 all them, that are newe borne, that they myght be bap-  
 tised to dye with hym, and be borne agayn. wherfore  
 this

The worde  
 and the elemēt  
 maketh a per-  
 fect sacramēt.

Anabaptistes  
 con futed.

Rcm. 6.

## The seconde Sermon

Titus .3.

this newe birth is also necessary for children, that they may see the kyngdome of God. And although the water dothe nothing profite without the holy ghost, yet the holy ghoste by the water of Regeneration muste worke in vs, as Paule dothe so ioygne them bothe together: Accordynge to his mercy (saith he) he saued vs by the water of regeneration, and renuyng of the holy spirite, the which he shed vpon vs abundantly.

Christes ordinance maye not be altered.

This lauer or washynge can not be without regeneration and renuyng of the holy spirite. Wherefore the error is detestable that in certaine places dyuers preachers doo baptise chyldren without water. For it is not only requisite in baptisme to haue the word & spirite, but also to haue water. For so did Christ ordein, & no man hath power to change his lawe & institution.

The baptisme of water is seene with the eyes, but the worke of Regeneration and new birth, whiche is wrought by the holy ghost inwardly, is not sene. Therefore this outward ceremonie of the water of baptisme may not be omitted, because of the priuie and inuisible administration of the holy ghost. Christ sayth furthermore vnto Nicodemus:

Peruail not that I sayd vnto thee, thou muste be borne again from absue: the wynd bloweth wher he will, and thou hearest the sound thereof, but thou canst not tel fro whence it cometh, and whether it goth: So is every man that is borne of the Spirite.

These wordes are very simple, as the ceremonie is it selfe. For it is not esteemed with reason, when an infant, or an aged man is offered to make his confession on this wise, that foloweth: Behold, the yoke of synne and of the deuyll is so great, that there is no helpe or remedy against it, but that he, wher he be chylde or

man



man, be baptised, and washed with water, in the name of the father, of the sonne, and of the holy ghost. But here must we rather marke, what Christ sayth, where he biddeth vs rather to consyder what is done by priuie operation, then by the open ceremonie & outward signe. For the worke of the holy ghost is priuie & hyd from the eies. Wherefore we must beleue it as it is set forth in the worde. Thou shalte neuer perceauie it by the eies. As it chanceth in the wynd. The sound thereof is heard, but we can neither declare the risynge nor the slackynge thereof. So is it in the newe byrthe. The outward ceremonie cometh by the water vnto the eyes, and the word is heard, that the worke is done in the name of Iesus vnto the absolution and remission of synnes. He that regardeth not the worde and spirite, and the vertue thereof, and seketh it not after that sorte, as Christe hath appoynted, shall bee deceyued. For nothyng els is requisite to the getting of the newe birth and spirite, but that thou must be baptised with water, and take diligent hede to the word. This is the newe birth to the kyngdome of God, and no other way is there. What wil these sectaries say here which only crake of the spirite, and in the meane tyme lay asyde baptism, the sacrament & worde? Wherefore Christ here doth not teache, but he sheweth by a plain demonstration, baptism, & the word. And doth admonyshe vs, that if we will not be content to vse the water and word, that we shall haue nothing of the holpe ghost, neither shall we euer attayne to the newe byrth. Wherefore let vs haue diligent regard of our baptism and of the word, as of the chief part of our saluation. Where we knowe for a suretie that if we kepe that, we are new borne vnto the kingdome of God.

The spiritless  
sectaries.

And



The seconde Sermon

And this doctrine, how we must be new borne, that is, how we must come to þ kingdom of God, is strange and not heard of in the world, and yet it is only true & infallible, where as of the contrary part, all other doctrines deceaue, seme they neuer so good by the iudgement of the world, & of reason. The life of the phariseis, the rules of monkes, the deuotion of the single haue-lings, are very fantasticall. And the works of vertue & of the ten cōmandements do not a little cōmend them þ haue them. Yet there is none of al these things that doth regenerate. It is only water and the spirite that doth worke these thinges, which spirite will no otherwise be knownen of vs or felt, but as the wind is knownen by the sound. He that heareth the sounde, that is, beleueth, & is baptised, he is new borne, & shalbe saued.

Marc. 16.

But Nicodemus is so deeply drownde bp in his phantasticall imaginations of the law and good workes, that he can not cōprehend this doctrine: as it doth also chaunce in those Papistes, that are moste wittie. For it hindreth them alwayes, when they think thus: Should all this be nothing? Should not this please God, that we fast, that we pray, that we geue almes? Wherefore Christ hadleth hym with the more austeritie, for þ he wil not beleue & knowledg þ true doctrine, & saith: Art thou a master in Israel, and knowest not these thinges?

As though he should say: How then doest thou thy dutie, as a maister of Israel, seinge thou knowest not the way of true saluation? This doctrine of the newe byrth and regeneration, is the doctrin of þ prophets, & necessarie to saluatiō. Now art thou so ignorant, þ thou doest not knowe that vice in oure nature, whiche hath neede to bee abolished by regeneration? But for what purpose is this reprovving of a maister in Israel?

Verily

Verily that all preachers of religion and of true saluation may know, that all learninge, which is without the doctrine of regeneration, is naught and false. Not because it is a fault to teache good workes, and to adhorre men therto. For so doth the lawe of god, and doth wel therby. But herin are they to be blamed, that beside this doctrine they teache men nothyng els, as though nothing els were requisite to euerlastinge life. For it is euident in this place, that although the lawe and good workes be done, yet they profite nothyng to the attaynement of the kyngdome of god, but that there muste nedes be the new byrth of water & of the holy ghost. And it is the spirite, which by the water & worde doth make other new men. The lawe and the workes do change, neither the men, neither y<sup>e</sup> workes. Wherfore he y<sup>e</sup> thinketh with himselfe how he might bring men to saluation, let him haue respect to y<sup>e</sup> newe byrth, as Christ hath here: & let him not beginne it by good workes, but let hym laye the fundation by that thing, that can make a new heart, that is, let hym lead men to baptisme and to the spirit, y<sup>e</sup> and to the word, by the whiche the holy Ghoste doth worke in mens heartes. For as the winde nothing is knowen but the sounde, so of the holy ghost nothyng is perceaued but the worde. That must y<sup>e</sup> kepe surely, and then looke for the operation of the holy ghost. Nowe what manner of worde this is, and how the holy Ghoste doth make a sounde, Christe here teacheth:

As man goeth by into heauen, but he that came down fro heauen, even the sonne of man which is in heauen.

This begynninge of the sermon is of that, wherof Christe sayth: y<sup>e</sup> beleue not me, if I speake earthlye thinges to you, how wil y<sup>e</sup> beleue, if I speake heauely things

These saluacion is to be taught.

## The second Sermon

John. 1.

No man by  
his owne  
strength can  
be saued.

By our synne  
byrthe we are  
all damned.

things vnto you: For this sermon can not be innēted by any man, but the only begotten sonne which is in the bosom of the father, hath declared it vnto vs. Of this sermon or saying ther are two partes. The fyrste is somewhat harde. For of this it is certainly decreed: No man ascendeth into heauen but he y came downe from thence, the meaning wherof is all one with the saying before: Except a man be new borne, he cā not see the kyngdome of God. That is, No man can be saued, or obtaine remissō of his synnes & righteousness, neither by the law, neither by good workes, reason, or free wil. And he y hath no more then these things, although they be neuer so good, he is dāned & can haue no hope of saluation. It is a very euident & plaine sentence, whiche if the Jewes & papistes wold beleue, it wold make them to forsake al the trust that they haue in their owne workes and righteousness.

For what man hath his birth from heauen? None no not the first that were, Adam and Eue. It is only the sonne of Mary, as Christe here saith. Therfore if none shal enter vp to heauen, but he y came downe frō heauen: it is plaine, y all men, as they be borne of their parēts, can not ascend into heauē. If they can not go vp into heauen, what place is there, for them? For they can not cōtinew in earth for death. If therbe no going vp to heauen, than can no man escape damnation. This is the iudgement of Christ as touching all the worlde, no man excepted, whether it be Adam, Eue, Abraham, Moyses, or Dauid, all they can not enter in to heauen. For he only ascēdeth into heauen that came down frō thence. What do we then preuaile by good, workes, merits, y law, or free wil? All these things are of no strenght, & they can not bring vs to heauē. But thou wilt say: Are al condēued, & are al wout saluatiō?

This



This sentēce is against al mē, neither can it be other-  
wise for asmuch as it belōgeth to al mē, of whatsoeuer  
cōditio or state they be. There is but one way to heauē  
which we do not opē & make, but the son of god doth  
it. And of this speaketh christ now immediatly, saying:

As Moses lyfted vp the serpent in the desert: so must the  
sonne of man be lifte vp, that all that beleue in him may  
not perishe, but haue euerlasting lyfe.

This is þe secōd part of this celestial & heauēly sermō  
& of þe very soūd of þe holy ghost, & now he mitigateth þe  
sharpnes of his first sermō by these wordes. For it is an  
horrible & fercful sayig, þe no mā shal go vp ito heauē, &  
get saluatiō. But it is spokē to þe intēt þe we shold learne  
þe our first birth is al sinful, & ther can nothing be foude  
in vs, þe may seme worthy of euerlasting life, & þe not ou-  
ly to put down our pryd & carelesse liuing, but that we  
shold tourne, & hūble our selues before god, & aske grace  
And this is þe beginning of þe true gospell þe according

By saythe in  
ch. 14. are we  
saued.

to my forner sayig, euē as no mā ascēdeth ito heauē so  
þe here þe maist know þe al þe beleue in Christ shal not pe-  
rish but haue euerlasting life. This is a swete voice &  
soūd, by þe which þe holy ghost may be felt & perceaued.  
And both these doctrines are necessary in þe cōgregatiō

The first, of sin & of our corrupt nature, þe we might de-  
spaire of our workes & of al things, that we shal neuer  
go vp into heauē for their sake. And whē our heartes  
are terr. fed & abashed by such wordes, then must that  
cōfortable worde be put forth, that Iesus Christ þe son  
of god descēded frō heauē, came into the world, tooke  
our flesh & blood, & died for our sins þe we might be free  
frō syn, & get þe inheritāce of euerlasting life. He þe bele-  
ueth this sayinge, & purposeth surely to sticke therto, is  
now sauēd, & shal not be forlakē of Christ nether in life  
neither in death, but shalbe takē vp vnto hī into heauē.

The doctrine  
b. the of the  
lawe and of þe  
gospell is ne-  
cessarye to be  
taught in the  
church of  
christ.

Rom. 7.

This sermon is a heavenly thyng, which can not sufficiently be set forth & commended vnto men, & especially to Nicodemus, that is, to them that thynke that the law must be obserued vnto iustification, and that it is sufficient vnto saluatio. For these are they, which knowe not the firste doctrine of sinne, that although the lawe be iust, holy, and good, yet we are so corrupt and euill, that for our naturall vice we can not obey the lawe, although to syght we do good workes.

The doctrine of iustification by faythe alone impugned of the papistes.

Furthermore they muche lesse know, that we must ascend into heauen by this man the sonne of Mary, which only came fro heauen. And so it cometh of such ignorance, that they do not only thynke & they shalbe saued by their owne righteousnes before god, but also they persecute the righteousnes, which cometh of faith in Iesu Christ, as we see by the examples of the papistes, which can suffer nothyng lesse in our doctrine, & strue againste nothyng so much, as that we teache, that we are iustified only by faith and saued therby, & not by good workes. But compare our doctrine with the doctrine of Christ, and ye shal fynd no diuersitie.

Numer. 21.

In the fourth booke of Moyses, ther is such an historie: The people of Israell, when they were werpe of suche thynges as they had in the wildernes: They murmured against god & Moles, & despised Hanna as a light meat. This sinne & trespas dyd god punishe after this sorte: He sent amōgest them serpe serpētes, & by and by at their styngyng followed a swellynge & an inflammation in their bodies, so that they fel down on heapes & died. Then came they to Moyses & said, we haue trespassed, in that we haue spoken againste God, and they pray hym that he wil take away from vs these serpētes. And the lord spake vnto him: Make  
a bra-

a brasen serpent, and put hym vp for a signe, he that is stong and loketh vpon it, shal liue. Christ here maketh mention of this historie, & applieth it to himselfe, that he must be lifte vp also as the serpent was. And he y looketh vpon him that is, he that beleueth in hym, shal not perish, but haue euerlasting lyfe.

Christe signi-  
fied be the bra-  
sen serpent.

First let vs learne the cause of this dreadfull iudgement, whiche Christ hath pronounced twise before a- gainste all men: that is, y no man can go vp to heauen, but the sonne of man, that came downe from heauen.

And again, except a man be borne again, he can not see the kyngdom of god. Wherof came this great misery to man, that he is thrust out of heauen, & should for his owne desert perish for euer? It came of no other thing than that the old serpent the deuill dyd so byte & hurte the first man, and so corrupted him & infected hym by syn. That he is now in danger of euerlasting death, & can not by himselfe get any remedie against it: as the type & figure in the Jewes doth shew also: whosoever were stonge they died al. So is it with vs also, the re- ward of sinne is death. And looke wher synne is, ther must death nedes folow. For asmuch then, as al men, as soone as they are borne, be sinners, this iudgement is geuen on thē, that they must dye: as god by name doth threaten Adam & Eue: whatsoeuer daye ye eate of this tree, ye shall dye the death.

Whence oure  
damnacion co-  
meth.

Gen. 3.

Rom. 6.

Gen. 2.

But here doth God shew his mercie, in that he ca- steth not awaye men that are in this miserie, and so infected & damned to death, but euen as in the figure and tipe of the brasen serpent, he put forth a cōmande- ment, which serpent was in all points lyke other ser- pents, sauing that he had no poyson, & was a remedie against poyson: so doth he procure y his son shold be

RRij..

lyfte



## The second sermon

Act. 4.

1. Pet. 2.

lyfte by on the crosse that all that looke on him shoulde not perishe, but escape the danger of death, & get euerylasting lyfe. Yea he himselve on the crosse had y<sup>e</sup> forme of a poysonful serpent, but yet hath no poyson but the lykelines therof. For although Christe had our fleshe & bloud, yet that fleshe and bloud was without sinne: yea and is of such strength that it deliuereth vs from poyson and sinne.

This is the very voyce and sound of the holy ghost, by the whiche he beginneth the newe byrth in oure heartes, that faith may conceaue, and that this serpent by true faith may be in our syght, and geue saluation. But this sight of Christ is not regarded, because of folishe reason. As it is very lyke, that so it chaunced the also with y<sup>e</sup> Jewes, which wold not be brought in beleife y<sup>e</sup> ther was so great vertue in sight of such a dead thing. They wold more sooner beleue y<sup>e</sup> y<sup>e</sup> poison might sooner be expelled by medicines. What doth it profite (saith reason) to saue the life, if a man beleue in Christ? The commandementes of the lawe must be fulfilled also, and synne must be auoyded, and than ther is hope of saluation. Therfore few men perceaue this, that all the meanes to come to saluatiō doth depende hereof, that we beleue in Christ. But som be made Monkes, they fast, they pray, &c. And euery man seeketh saluation and lyfe by an other meanes, then by the syght and faith in Christ: But in this place marke this perfect sentence. The corruption and contagion, the which is ingendred in thee by the deuill, is greater, then that thou mayst be deliuered from euerylastyng death by thy owne power and might. Neither mayst thou be deliuered from this greate euill by any other meanes, then by this syght, that thou beholde Christ lysted by

on

By saythe in  
christ comethe  
saluation.

on the crosse, how that he died for thee, and offered his  
 owne lyfe for thee, and by his death satisfied for thy Rom. 4.  
 synnes, and so reconciled thee to God. If thou beleeuest  
 this, and be baptised, then no doubt art thou newe  
 borne by the holy ghost to the kyngdome of god. For  
 I sayd before that this new byrth is of this sorte, that  
 there is nothyng open beside the sounde: that is to  
 saye, we must sticke sure to the worde and beleue that  
 most constantly.

And this is the plaine doctrine of this gospell, that  
 first we are al sinners & damned to eternal death. The  
 that by this we are deliuered from eternal death, whē  
 we behold the man Iesus Christ on the crosse, that he  
 made satisfaction for vs, and banquished death, and  
 brought vs at one with god, and made vs partakers  
 of euerlasting lyfe. This is the doctrine that forgeth  
 new men and new heartes, so that we may say in sin  
 & death. Although I am deadly stōg of the old serpēt  
 and can not denie it: yet this thing maketh me haue  
 sure hope of saluation, that in the man Christe Iesu  
 there is so great vertue, that if I loke vpon him being  
 crucified, I get thereby sure deliuerance from sin, death,  
 and the deuill. Wherfore there is nothing that can  
 feare me, be the bytting of the deuill neuer so great, de-  
 fileth he all thinges neuer somuche with matter and  
 blacke popson. Christe on his Crosse doth confort me  
 with his righteousness. For his blacke wan woundes  
 are there set for my health. And looke wher this con-  
 fort is in the hearte againste this continuall popson,  
 forthwith will ther ensue an other maner of lyfe, that  
 euen as we obtaine saluation be Christ: So lyke wyse  
 we are rebde to seke the sauing of other men, by geuing  
 helpe, succour, counsell, comfort, defence, &c.

I newe lyfe.

*The second Sermon*

And although a Christian man be hurte of other, yet he goeth not about to reuēge, but more rather he hath pitie. For he seeth the cause, that all those things come by the bytinge and poyson of the deuill, in all whiche thinges we could not but perishe, if it were not for the remedie prouided by Christ. Wherfore he leaueth nothinge vndone, but seketh alwayes possible, to bringe men to this felowship and companie of saluatiō, that they may be deliuered from this poyson, as he was deliuered. So that this doctrine is the spring and fountaine, wherout floweth al vertues, confort, ioy, a tranquillitie. The almightie god and our most mercifull father, preserue vs thorough Iesus Christ his sonne in this doctrine, and graunt vs therein daylye to encrease, that this syghte may neuer fall out of our syght, and that by true fayth in Christ, we maye be deliuered from eternall death.

Amen.

*Here endeth the fyrste part of  
the Postille.*



The seconde parte of this Appostell, begin-  
nyng at the firste Sondaie after  
Trinitie Sondaie, vpon the Gos-  
pell of Luke. xvj.



There was a certain riche man, whiche  
was clothed in purple, and fine white,  
and sared deliciously every daie. And  
there was a certain begger named La-  
zarus, whiche laie at his gate full of so-  
res, desirying to bee refreshed with the  
crummes, whiche fell from the riche  
mannes boorde, and no man gaue vnto  
him. The dogges came also and licked

his sores. And it fortuned that the begger died, and was caried  
by the Angelles into Abrahams bosome. The riche man also  
died and was buried. And beyng in hell in tormentes, he lift vp  
his eyes and sawe abraham a farre off, and Lazarus in his bosome,  
and he cried, and said: Father Abraham: haue mercy on me, and  
sende Lazarus, that he maye dippe the tippe of his finger in wa-  
ter, and coole my tongue, for I am tormented in this flame. But  
Abraham saied. Sonne, remember that thou in thy life tyme re-  
fusedst thy pleasure, and contrariwise Lazarus receiued paine.  
But now he is comforted, and thou art punished. Beyond all  
this, betwene vs and you there is a greate space set, so that thei  
whiche would go from hence to you can not; neither maye come  
from thence to vs. When he saied: I praye thee therefore father,  
sende hym to my fathers house (for I haue five brethren) for to  
warne them, leaue thei come also into this place of tormente. A-  
braham saied vnto hym. Thei haue Moyses and the Prophetes,  
let them heare them. And he saied: yate father Abraham: but if  
one come vnto them from the deade, thei will repente. He saied  
vnto hym: If thei heare not Moyses and the Prophetes, neither  
will thei beleue, though one arose from death againe.

Ma. i.

The

THE EXPOSITION.

The hystorie  
of the rich mā



Here is in this hystorie a singuler example, the like wherof is not founde in al the scripture, as touchyng the iudgement that after this life shall come. Neither is it necessarie for vs to dispute, whether it bee an hystorie or a parable. For sayng that Christ doeth name the persones, and describeth the life of the bothe, and also what is bothe their endes, that the riche is tormented in fier, and Lazarus is comforted: it seemeth requisite to beleue, that it chaunced so in deede. Yea, and this we maye be bolde also to saie, after the counsell of Christ with a sure faith, that it shall likewise befall and chaunce, to all suche as are like in condicions to this riche man, and to this Lazarus. As Christ declareth, wheras he putteth forth this example, to terrifie and to feare the covetous Phariseis.

There are putt forth here generally twoo examples for the whole worlde. The one, of hym that is riche in this worlde, and after that poore without ende. The other, of him that is poore in this worlde and after that blessed and safe for euer, that euery manne might folowe that state, that he thynketh beste. For pouertie and other discommodities ioyned with godlines, are not to bee refused, so that thou maiest thereby come to saluacion. As contrarie wise, prosperitie putteth not a man in suche safetie, as though he neede not feare vngodlinesse: but rather for riches and wealthes sake, should a man suspecte the more the perill of Idolatrie, and  
of

of bugodlinesse, least conetuousnesse, whiche is the worshipping of Idolles, should crepe on a manne before he beware. Ephe. v.

But now let vs entreate of the examples by the self. And first of all, the exāple of Lazarus teacheth vs, that we iudge not godlines without fruite for the painefull life. For the kyngdome of heauen, whereto godlinesse would vs to haue chief respect is with this condicion, that it can not bee in this life without persecution and affliction. For no christian man ought to thinke with hymself, when he is bered, that God therefore careth not for hym, or that he forgetteth hym. For this is the maner of God, that whom he loueth, them he chastineth, that thei by this chastment, maie lesse licenciouslie sinne. Whereas if it were not for the punishmente, thei would liue more carelesse, and haue lesse regard to the synne. Wherefore a godlie manne ought not to thinke, that affliction is an euill token. But let him rather gather thereby, that GOD loueth hym, and careth for hym, as saith the wise man. The soonne that the father loueth, he chastineth.

what is put  
forthe to vs  
in Lazarus  
example.

Prouer. iii.  
Hebre. xii.  
Apoca. iii.

Wherefore menne are herein greatly deceiued, whiche of this present fortune will iudge of the will of GOD. In deede all these giftes are the blessing of GOD, houholde stuffe, riches, health, persite senses. ac. but all these thynges are not immortall. For at length we must departe from them, and thei can not be had with vs from hence. And this is the greatest perill ioynd thereto, when the riche of this worlde do not trust in the liuing GOD, but in fraile riches, so that at length thei departe boide of all

i. Timo. vi.

Ala, ii. godlines,



The spiritu-  
all and true  
blessyng.

godlines. and haue riches and other like giffes of  
GOD as for occasions to synne. And there can bee  
no other waie to auoide perill in this, then either  
that thei iudge the self, or els suffer GOD to iudge  
the by diuers tribulacions, least thei become boide  
of their duetie dooyng in godlines, praiyng, saith, e,  
and studie of his worde. But the true and perfecte  
blessyng of GOD, whereby gods goodnes maie and  
ought to be perceiued, is not onely of present thyn-  
ges, but also of eternall riches, that GOD hath cal-  
led a man to the Gospell, wherein we learne how  
GOD is mercifull for his soonnes sake, and pardo-  
neth synnes, and will saue vs for euer, and in the  
meane tyme whilest we bee here, he will defende vs  
of his goodnes against the deuill, and the tyrannie  
of the worlde. He that doeth consider this gift true-  
ly, although he be destitute of temporall thinges,  
although he bee nedie, sicke, despised, or other wise  
troubled. &c. yet shall all these thynghes seme light  
vnto hym. For in comparison of eternall thynghes,  
thei are verie small. If he lacketh money, yet is he  
sure of Gods mercie. If his bodie bee sicke, he kno-  
weth, that he is called to euerlastyng life, and that  
it is promised to him bothe in worde and Baptisme.  
And so in all other tēptacions, whatsoeuer chaun-  
ceth, inwardly thus doeth he comfort himself: this  
will endure but for a tyme, the best is to come, whi-  
che can be taken fro me by no misfortune. For GOD  
is mercifull to me for Christes sake, whiche also is  
my father, and will put me in an euerlastyng enhe-  
ritaunce.

And this was the cōsolte of this miser Lazarus.  
There

There lacked no sense of paines in his bodie, where  
 as he mourned ofte and wepte. Yea his hearte also  
 had his prickynge, by the whiche it was broken  
 and discoraged, whē he sawe himself oppressed with  
 many burdens of sickenesse, pouertie, contempe,  
 whereas the riche manne, had store of all thynges.  
 But here also brast out the moste greuous torment  
 of al, where as he was cōstrained to heare the testi-  
 monie of Gods lawe against hym in his moste ca-  
 lamitie and makynge for the wealthe riche manne.  
 For these thoughtes troubled hym sore, when he  
 thus reasoned in his harte: If thou haddest doen the  
 thou shouldest now haue liued therein: this riche  
 man hath liued therein, and therefore, he hath doen  
 them. The auctoritie of GOD is in the voice of the  
 lawe. How greate this temptation is, none knowe  
 but thei that hath proued it. But he had a sure cō-  
 fort against this, when he saied thus in his hearte:  
 I se that this is the will of GOD, after this meanes  
 to mortifie my sinfull fleshe, & seying it is so, I knowe  
 it shall not longe continue, within a fewe yeres,  
 this will come to an ende, and all thynges shalbe in  
 better case, when the lord shall take a waie the ma-  
 nifolde troubles of the iuste, and deliuer them ther-  
 of. For the promise is sure that GOD is mercifull  
 vnto me, and that for Christ his sonnes sake he doeth  
 pardon synnes, and riddeth them from the curse,  
 and take them to his mercie and grace, that putte  
 their trust in hym.

The comfort  
 of Lazarus.

Wherefore although this presente state be hard,  
 yet will I patiently take it. If men care not for me,  
 nor can finde in their heart to geue me their leaurn-

ges, whiche thei are not wonte to deny to their dogges, yet this is my comfort, that GOD is mercifull vnto me, and suffereth me not to lacke the eternall goodes. In the meane tyme I will bide these hard and bitter thynges, vntill at due tyme a better case shall come. And it is like that Lazarus had suche thoughtes first, as a man may gather by his name.

The name  
of Lazarus,  
what it signi-  
fith.

For Lazarus in Hebrue is Eleazar, & signifieth, GOD helpe, so that in no man he trusted, but in GOD onely. Then is this also a token thereof, where as the Euangelist saith, that Lazarus was carried by the Angelles, into the bosome of Abraham. For this is nothyng els, but that Lazarus embraced with a surer faith, the promes made vnto Abraham, that is, that all should be blessed in his seede, and thereof he tooke hearte of grace in this state, so that if he had been holde as accursed of al the worlde, yet he doubted not but he should obtaine this blessing, through the blessed seede. And this maner of faith caused him at his death, to be carried by into the bosome of Abraham.

And Christ would vs to looke diligently on this example. For christian men must looke for no other, but to suffer neede and trouble with Lazarus. He that is without comfort, can not haue patience, and yet will despaire at last. For the nature of fleche and reason can not be chaunged, excepte there be helpe in the worde of GOD, and in the studie thereof. For thus dooe menne thinke alwaie, that in aduersitie GOD forgetteth vs, and regardeth vs not, for els would he helpe vs and succour vs. And there is not suche wise doine in our myndes, as to comforte our selues



selues with the hope of that, that is to come. Wherefore there riseth murmuring against GOD, and indyng of hym, whereof at lengthe ensueth the blasphemie of desperacion. And so at the laste we fall frō GOD, hate hym, and looke for no saluacion at his hande, toying to our present miseries, eternall paines also. The example of Lazarus is put forth, for the Godlie to defende them selues thereby against this daunger. He was after the descripciō of Christ moſte wretched. But because he suffereth not the promesse of Christ to be taken from his mynde, but lokeſt ſtedfaſtlye for everlaſtyng life, & in the meane ſeaſon obiecth Godſ will in all poſnetes: he is gloriously recompensd for all this at his tyme, and in ſtede of a little paine, he obtaineth everlaſtyng pleaſure and comfort. This is the example of Lazarus, whiche chriſtian men in al their crosse and trouble ought to beholde, that thereby thei maie be admoniſhed, what is beſte for theim to doe.

The hiſtoꝛie of Lazarus is diligently to be conſidered in ſ tyme of the crosse.

The other example is of the riche man, whiche in this life liued in prosperitie at his deſier, but in the life to come, was in all miserie and paines. And here muſte wee conſider the certaintie of Chriſtes teſtimonie. For he putt ſoorth the this example ſpeciallie, that careleſſe and coueitous hypocrites, might knowe of their miſerable ende in the life to come. Wherefore we ought to conſider, the truthe of this matter with our eyes, howe the riche man is horrible toymented in flames, in ſuche wiſe that it cannot be wꝛitten with penne, nor expꝛeſſed with wordes. And that the chiefe and ſpeciall cauſe of theſe toymentes and paines is: bicauſe he beholdeth the

The riche man.

The cauſe of the riche māns dāſtation

Da. iiii.

felicitie

*The firste Sondaie.*

felicitie of Lazarus, whom before he despised and  
disdained, neither can he haue asmuche as a droppe  
of water from him to coole his burning therewith.  
And furdernore, he is constrained to suffer this  
paine perpetually, without hope of remedie. But  
what is the cause, why that miser is caste into suche  
pain without end? Not his riches, neither for that  
he apparelleth hymself, and liueth by his gooddes.  
For these are the giftes of GOD, so that there bee  
measure in vsyng them, and be not wasted riotous-  
ly. For if these thinges be vsed in the feare of GOD,  
and with thankes geuyng, GOD will not disalowe  
it. But this is the cause, for that this riche manne  
hath store of goodes, clotheth hymself and liueth ri-  
otously, & yet he hath no respecte of the life to come,  
he hopeth for no longer life, when this life is come  
to an ende, he careth not what becommeth of him in  
the other life. All his care and studie is, to geue him  
self to pleasure and pastyme in this life, as though  
he had nede of nothyng els. As Christ doeth admo-  
nise in the Gospell of this, that our heartes be not  
ouerladen with surfet and drounkennes, and with  
the cares of this worlde. This is one cause of his  
damnacion. For of this it foloweth, that he regard  
not the worde of GOD, neither is he any thyng mo-  
ued either at his promises, or at his threatninges,  
so that in this life he maie not bee defrauded of his  
luste and desires. The second cause is, that he sawe  
Lazarus nede before his face, but yet accordyng to  
the Prophet, he openeth not his hand to the nedie,  
but rather after the Euangelist, the dogges shewed  
more humanitie to this miser, then did the riche  
man,

Luke. xxi.

To haue no  
respect to the  
poore mānes  
nede.

man. He thought not on this, that the great plēte was geuen to hym to repentent, that he should help the needie. But like an vnfaciable gredie gutte, he loued greate heapyng of all thynges together, and yet is he nothyng moued with other mens lacke and nede. These sinnes crieth for vengeance befoze God, that after a little pleasure of this life, he maie haue euerlastyng punishment.

Esaie. lviii.

Luke. xvi.

This example doeth Christ setfoz the befoze vs, that we might beware of his iudgement, and of synne, that we might not geue our selues without care to surfetting in this life, as though there were no other life to come, and that we should not forget the pooze. For he that hath suche plentie of goodes, that he maie helpe the pooze, and yet doeth not, he shall in the laste date suffer greate paine and tozmente, at what tyme he shall see the pooze whom he despised, befoze his face in greate ioye and felicitie, to his owne greate sorowe, as the riche manne did the Lazer. Contrary wise, he that hath helped many, and doen them good, shall take greate pleasure thereof in the life to come. This is a more harde case, that the riche man in all his heate and burnyng, is denied a droppe of colde water.

Math. xxv.

Iames. ii.

Wherefoze let vs not forget the pooze and needie, but let vs helpe and succour them, not onely after the accustomed maner, as when we geue a halpennie to beggers, or suche like, as euery man is able after his degree. But an alimose shall then be mooste acceptable, when euery man after his power in his vocation, doeth maintaine the comyn

The pooze must be regarded.

Aa.b. felow.



fellowship, and whom he can: That is, that every manne vse and tourne his craft and gaires, and what so ever he occupieth, to suche purpose, that no man be deceiued, no man be defrauded, and that lokeeth not onely to his owne bantage, that he deceiue no man by waight and measure. For it is not vnknownen, what craftes and guiles be amongst them that sell. A daie were to little to expresse all the fraudes that are vsed in certaine occupations for gaires. Wherefore when it is byrightlie doen, yea in the least contractes and bargaines, that be, it is in a maner a very almose deede. And contrary wise, that that is doen with fraude and deceite, is plaine theft. And thei shall be iudged no other wise then for theues of GOD in his Iudgemente, whereas all these couetous and riche shall behold Lazarus, whom thei haue deceiued so many wares in their bargainings, and hath spoiled them of their goodes, and after the maner of this riche man, thei shall be punished with euerylastyng paine.

Luke. xvi.

After this sort maie every man make his craft and occupaciō, to be an almose pleasynge GOD, and not onely temporall blessinges shall therof ensue, but as Christe saith, we shall gette vs frendes in this life, whose testimonie shall profite vs in the life to come. But the worlde can not bee brought vnto this beleefe. He that hath a stocke will nothing diminishe thereof, but rather encrease it. He that hath none, studieth al that he can to make hymself an heape of substance, caryng not how he come by it, wherefore GOD can not but plague the

the worlde, buttill at the last, hell maketh an ende of all. And yet can not the worlde be amēded, neither by plagues, neither by threatnynges. But is not this the greatest madnesse that is, to provide in perilles, that we suffer not hunger when there is scarcitie of victuals? But why then doe we not take hede in that case, whereas if we offende, there shall ensue eternall paines? This iudgemente is so muche the more greivous, bicause it can neuer be chaunged, beyng ones dooen. For there remaineth no hope of remedie. Abraham and Lazarus, as thou hearest here, are not onely brwilling to coole the heate with a little water, but also vnable.

What an ouerthwartnesse is this then, that we so little regarde this greate daunger of ours, and seke not rather remedie for it? The light trifles of this life doe soze bere vs, while we se to our dignitie, and to suche as bee ours, that we maie make provision for theim, with all the commodities of this life. And when men haue gotten these thynges, now thei labour no farther, as though thei had gotten all. But when thei haue not that, thei endeavour with all studie and care to come thereby. But in the meane season thei haue no regarde of this thyng that is moste necessarie, buttill thei fall sodainly into this snare, euen into this iudgemēt and damnacion.

The greate  
blindnesse of  
men.

And this is the cause, why Christ putteth forth the example of the riche manne, to withdrawe vs from the care of thynges present, and to make vs geue more hede to euerlastyng life. For if this rich man had not geuen ouer his heart to worldly prosperitie

i. Timo. vi.

perittie, but had rather trusted in the slaying God, he had neuer come to this place of torment and destruction. But now, contrary to the precept of God, he drowneth by himself with riches, and forgetteth his state to come. He applieth all thynges onely to his desiers and lusses, and will suffer no other thyng to come into his mynde. Contrary to this teacheth Christ, that we should watche, least we suffer with the riche man euerlastyng death, as a recompence for this little ioye.

Luke. xxi.

These twoo examples are suche, as neuer ought to fall out of memorie, that firste of all in tyme of trouble we might haue a suer trust and comforte: Then also that in the prosperitie of this world, we fall not into daunger of euerlastyng death. And to this also doeth that belong, that Christ speaketh after, that the riche manne perceiuyng his owne cause to bee passe remedie, yet careth for his brotherne, and desireth that Lazarus might be sente to his fathers house, least that if thei continue in their olde conuersacion, thei also should fall into like punishment. But Abraham denieth hym that, and saith: Thei haue Moyses and the Prophetes, let them heare theim. But when the riche man proceeded, & alledged that there should ensue muche profite by this message, if the deade should goe preache to theim that liue: Abraham answered: If thei heare not Moyses, nor the Prophetes, neither will thei beleue if any should come to the, from the deade. Now this riche man vnderstandeth, that he that will escape this, hath neede of repentance, and perceiuethe, that that maie chaunce



to other, as it chaunced to hym, that although the worde of GOD and the Preachers thereof, abide with men in the worlde, yet it doeth not moue the neither to repentaunce, neither to amendement of life. Wherefoze he thinketh it beste for his bretherne, if one fro the deade, that could tell of thinges inuisible, should come vnto theim. Neither would this seme to vs also other wise then the matter requireth, if suche a Prophet should come amongest men.

But Abraham can not be perswaded to allowe this, and therefore he saith. He that will escape this paine, muste haue respecte to nothyng but to the Prophetes, and that this is the onely waie to escape the danger of eternall damnacion. But he that will heare neither Moses nor the Prophetes, it were in vaine if one should rise from the dead, or if an angell, or GOD himself should preache. For suche would neuer bee brought to beleue. This is an high praise of the worde of GOD, and of the ministerie thereof, whereas men are necessarily bound to it, so that thei ought not to thinke that there is any other meane, to auoide this perillous silence and destruction. But what doeth Moses and the Prophetes teache: these two thinges specially. First, thei shew the promised seede of the woman, that should breake the serpentes head, that is, should deprive and strikke the deuill of all his power, and make good the damage taken in paradise. Vnto this seede, that he is the sonne of GOD, and byngeth diuine power and righteousnesse to vs in the church, bothe Moses and the Prophetes

The worde  
of God muste  
onely be takē  
hede vnto.

The doctrine  
of Moses &  
the Prophetes  
teach.

are

Gene.iii.

Gene.xxii.

Faith.

Temporall  
prosperitie is  
no sure token  
of Gods fa-  
uour.

Good works

are whollie applied, and of this thei teache, and commaunde, that when this cometh, & the Gospel is preached, that men should heare, & geue credite there to. He that after this sorte heareth Moises and the Prophetes, firste of all he will despire of his owne workes and power, and will trust onely in this seede, that it onely is the blessed seede, and that it dooeth restore to vs that are accursed, the blessing. So then faith in Christe Iesus is the onely and true waie, whereby we maie be deliuered from synne and death, and get saluacion.

This sauiour with his comforte, was not regarded of the riche man. He tooke his wealth and felicitie, to be a sure token of his owne righteousnes. For as men are wont to gather by aduersitie that GOD is angrie with them: so like wise whē thei are in prosperitie, thei take it for a token of Gods fauour, whereas yet temporall blessing is of no great weight. And commonlie it chaunceth that the vngodlie are more fortunate then the Godlie. But if thou canst heare him, that geue thee good counsell, beware thou trust not in thy riches. but trust onely in hym, of whom Moises and the Prophetes speake, or els thou shalt haue none other ende then had the riche manne, whiche had Moises and the Prophetes, and yet beleued not.

The seconde thyng that Moises and the Prophetes teache is this: that forasmuche as all fruite of righteousness and of saluacion, consisteth in the promised seede, we shewe obedience to GOD, and dooe that he biddeth, and flee that he forbiddeth. For that is as muche as to feare GOD, and to kepe his



his commaundementes. But he that had rather obeie his owne lustes then Gods lawe, he can not glorie in this, that he is the soonne of GOD, and careth for GOD, but rather he can neuer be without this care, wherein he feareth, least GOD should come so daingly, and iudge hym among the damned. So that these twoo thynges must nedes be ioyned together, that is, faithe & obedience toward GOD. Faithe is required, to deliuer vs from our synnes, and to make vs the children of GOD. Obedience or Charitie and her workes are also required, that we might shewe suche obedience, as belongeth to children, and that wee prouoke not GOD to wrathe by our synnes, and that wee have a good conscience, whiche thei can not haue, that continue still in open synne without repentance. And finally, feare GOD, and keepe his commaundementes, and yet truste not in that righteousness before GOD. But onely trust in Iesu Christe: then shalt thou be out of all perill. For suche faithe onely is able to preuaile against sinne and death. And for as muche as GOD hymself hath commaunded obedience, he doeth allowe it, although it be vnperfite. For that is not alone by it self, but is ioyned with faithe, by the whiche wee are pardoned of that, that is lackyng in obedience.

Faith and  
obedience toward  
God is  
required of  
every christi.

And so Moyses and the Prophettes are to bee heard, that we maye learne thereby faithe in Christ, and true obedience. This did not the riche manne: wherefore he is now punished with euerlastyng damnation, and so are all thes, whiche heare Moyses & the Prophettes, and yet obey not their worde.

But



But thei that heare and beleue, that is, beleue in Christ, and knowe that GOD is mercifull vnto vs for his sake, and imputeth not our synnes vnto vs, and that he will geue vs saluacion, and after that feare GOD, and obeye not the deuill and the flethe, but looke to GOD and his will: thei are those that belong to Lazarus in the bosome of Abraham, and shall be saued with Lazarus for ever. The whiche thyng GOD graunte vs for his sonnes sake Iesu Christe, through the holie ghost. Amen.

Theij Sondaie after Trinitie Sondaie.

The Gospell. Luke. xiii.



Certaine man ordeined a greate supper, and hadde many, and sent his seruaunt at supper time, to sale to them that were bidden: Come, for all thynges are now readye. And thei all at ones, began to make excuse. The first saied vnto hym: I haue boughte a Parne, and I muste needes goe and see it, I prae thee haue me excused. And an other saied: I haue boughte five yoke of oxen, and I goe to proue thein, I prae thee haue me excused. And an other saied: I haue married a wife, and therefore I can not come. And the seruaunt returned, and brought his master word, be a gaine thereof. Then was the good man of the house displeased, and hidde vnto his seruaunt: Go out quickly into the streetes and quarters of the citie, and bying in hither the poore, and feble, and the halte and blindes. And the seruaunt answered: Lord, it is doen as thou hast commaunded, and yet there is room. And he lord saied vnto the seruaunt: Goe out into the high wayes and hedges, and compell them to come in, that my house maie bee filled. For I saie vnto you, that none of these meyne whiche were bidden, shall taste of my supper.

THE EXPOSITION.

This



His Gospell or parable taketh occasi-  
on, of the miracle, when Christe healed  
the man that was sicke of the Dropsie in  
the Pharisees house. For the Euange-  
liste saiet, that thei watched to trap

Christe. Wherefore Christe gettieth warpe sentence  
against them, when he rebuketh them of their am-  
bition and pride, in that thei did strive who should  
sit in the chief rounge, vntill at laste he beginneth  
to reprove his holste, telling him that he should not  
call to his feaste the riche and wealthe, that can re-  
compence hym, but the pooze, whiche should reco-  
pence hym in the life to come. And after these wo-  
des one of the geastes stepped forth, willing to de-  
clare his deuotion, and saiet: Blessed is he that ea-  
teth bread in the kyngdome of GOD: As though he  
greatlie regarded GOD and his kyngdome. But  
Christe perceiueth the hypocrisie, and putteth forth  
a plaine description thereof, shewing what maner  
of deuotion it was, that this man and suche other  
haue, and that thei regarde neither GOD, neither  
the kyngdome of heauen. Thou, saiet he, the west  
outwardly, that thou haste a greate desire of that,  
that is to come. But if a manne should saie as it is:  
Thou art of that sort of geastes, whiche are bidden  
to a feaste with greate loue and gentlenes, but thei  
for their busynesse and goodes can not come. That  
man is specially touched with this taunte, whiche  
stept out of all that sorte, to declare his deuotion.  
As though he should saie: Thou saiest, that he is  
happie that eateth breade in the kyngdome of hea-  
uen, but if thou wouldest marke what thou saiest,



Math.iii.

thou wouldest perceiue that thou art one of that sorte, whiche will not come when thei are called. This sayng is greuous and hainous, if a man consider it well. For Chryste was now in hande with the moste wicked and hurtfull generaciō of adders, whiche satte doune with hym at the table, not to learne, but to marke if thei could take hym by any meanes in a tripp. And here is the beginnyng of the parable. That there was a certaine manne that made a greate supper, and sent his seruauntes to bidde geastes, whiche excusyng them selues, refused to come vnto the supper. The first saied, that he had bought a Farme, and that he must nedes goe see it. An other saied, that he had bought five yoke of oren. An other saied, that he had married a wife, so that the maister of that Supper was despised, and laughed to scorne. In so muche that the maister beyng greatly moued for their vnworthie behauior, provided that the lame, blinde, & beggers. &c. should bee brought and constrained too come to the Supper. And as concerning the other he said on this wise: They shall not tast of my supper. This gospell maketh verie greuously against the Jewes and Gentiles. Now will we prosecute the parable in order.

who made  
this supper.

The manne that made this Supper, is GOD, whiche is a sumptuous and a riche feast maker, and hath after his riches and maiestie prepared a Supper, whiche is called great, not so muche for the respecte of the maker thereof, whiche is GOD (albeit it might be worthelie called a greate Supper, for that causi onely) but because the meate it self also is magnificent and greate, that is, the gospell, yea Chryste hymself, whiche is in the Gospell sette befoze vs to feede on, that he for our synnes  
tho we

The supper  
is the Gospel



thoro we his death hath made satisfactiō, and hath  
 deliuered vs from eternall death, from helle, from  
 the wrathe of God, and damnacion. This doctrine  
 as concernyng Christ, is the greate supper, to the  
 whiche he calleth his geastes, that he maie sancti-  
 fie them by his Baptisme, and comforte and con-  
 firme thein by the Sacramente of his bodie and  
 blood, so that nothyng at all is lackyng, that is re-  
 quisite and necessarie to the greatnesse, magnificēce  
 and plentifulnes thereof, and for the gorgeous and  
 gentle intertainemente of the geastes: so that for  
 this cause it maie well bee called greate, even for  
 the sumptuousnesse and the delicates, whiche are  
 so dressed and prouided, that no man can sufficien-  
 tly expresse it with tōgue, nor thinke it with heart,  
 for the meate and drinke thereof is eternall: after  
 the whiche there followeth neither hunger nor  
 thirst, but it so satisfieth thein, and quencheth  
 their thirst, that a continuall ioye ensueth. And  
 this supper is not onely inough for one man, but it  
 is sufficient for all the worlde, if it were muche big-  
 ger and larger. For the Gospel saith this: he that  
 beleueth in Christe, that for our sake he was made  
 man, and borne of the virgine Marie, crucified for  
 our sinnes, and ascended into heaven, and sitteth on  
 the right hande of GOD the father, &c. he that be-  
 leueth so, doeth liue for ever. wher as it is farre o-  
 ther wise with mannes meate. For when honger  
 is this daie putte awaie, yet to morowe, it will re-  
 tourne againe. But this meate is euclastyng, and  
 is neuer consumed. And by this doeth he declare to  
 the hypocrites that were present, that this supper

why it is cal-  
 led a greate  
 supper.

was of an other sorte, then that, that was set before them. And yet are thei of suche malice and wickednesse, that although thei prate muche therof: yet thei proudly despise, GOD, and his bountifullnes, everlastyng life and saluacion, and in the meane season set muche more by other thynges. It followeth in the texte.

And he called many.

who are the  
gentiles.

Gene. xxii.  
xxvi. and  
xxviii.

Romai.

who were the  
seruauntes.

These many that were called are the Jewes, and all the people of Israell, whiche from Abrahams tyme, were specially called by the Prophetes. For the seede was promised to the patriarke Abraham, by the whiche this blessing should be gotten, and so this Supper was first shewed vnto hym, as to the chief and father of this thyng. After that the Prophetes entreated more largelie therof, and brought the people to this poynt, that in the will and diligence of GOD, nothyng could be lackyng, but that thei were sufficiently called. Wherefore Paule in his Epistles alwaies putteth the Jewes before. To the Jewes firste, and to the Grecians saith he. And when it was time to come to the feast, that is, when that tyme was come, that Christ should be borne, dye, and rise againe from the deade: the seruauntes went forth, Iohn the Baptiste, the Apostles, and said to the people of Israell that were bidden. Hether to hath there been calling to the supper, but now is the supper set on the table. Your Messias is borne and dead, and is risen againe. Wherefore come in season, that ye maye receiue parte of this gorgeous supper, that is, that ye maye receiue the blessing promised, and be deli-

used

uered from the curse and damnacion, and obtaine health and saluacion. This message was specially shewed to the chiefe of the people, whiche had the spirituall and ciuill administracion. But how did thei take this message?

And thei began all to make their excuse.

In this are the geastes that were present reproued, and specially, that masterlike fellowe, whiche before Christe had craked of the kyngdome of God, and the meate thereof: Blessed is he that eateth bread in the kyngdome of GOD. Christe doeth interpret to this man his sayng: If thou, saith he, carest for this, how happie thou art, this will I say vnto thee: the supper is now set on the table: I hō the Baptiste is come. I and my Apostles doe call you to supper. But ye doe not onely refuse to come, but also imagine excuses, why ye come not, so that by this meanes your sinne is double. Ye despise the Gospell, and can shewe no cause why ye should so doe, fearyng least ye should lese your opinion of holines, rightuousnes, and wisdom. And herein ye synne specially, and by frowardnesse passe all your other synnes. It were to muche not to geue credence to Gods worde. But when contempt is ioyned thereto, yea and wickednes compted rightuousnesse, that truely passeth all synnes. And the Baptistes in this folowe the example of the Jewes. Yet doe thei still stubburnly defende their doynges, as touchyng the one kinde of the Lordes supper, and their bowed chastitie, with all other abhominacions. Yea thei condemne vs also, punish vs, and banish vs, because we will not consente to their

The stubburnnes of the Jewes and Baptistes against the Gospell.



abominations, But let theim hatre their owne will. Peradventure thei will make a rod for their owne taile. This was also the excuse of the Jewes: we can not receiue this doctrine, because it is against the priesthode and law, whiche GOD gaue vs by Moises. We muste see to the preservation of our countrie. So the first laieth for his excuse his farme, the seconde his Oren, and bothe of theim thinke their excuse lawfull. The thirde is moze proude for his newe married wife, and therefore he despiseth the supper. These three thynges doe containe the descripcio of that kyngdome of GOD, and of the bzeade, whereof that maisterlike felowe and hypocrite made mencion. For Christ take the paine to tell hym and all mankinde, that thei seme outwardly to haue a greate desire of the kyngdome of GOD, and of this eternall bzead: and yet thei thinke farre otherwise of godlines, then thei shewe openly. For thei knowe onely this kyngdome of GOD, whiche consisteth in corporall blessinges. But when thei are called to the supper of eternall blessinges, thei regard not, this kyngdome of GOD and bzead. The Psalme calleth them straunge childre, whiche thinke that godlines is onely gaines and bauntage. All these thynges might be described by themselves, but bicause the parable belongeth to the Jewes, and to the hypocriticall kinde, we will now shewe the meanyng of the farme, the Oren, and of the wife.

Psal. xviii.

Firste the Jewes lape for their excuse Moises lawe, and all the ceremonies. For when the Apostles did teache, that after that there should bee no  
more

more nede of the temple, nor of the lawe, bicause the greate high priest Iesus Christ, was reueled now out of the tribe of Juda: and that thei should hope for saluacion onely by hym and his Sacrifice: thei could not brooke this doctrine, but decreed rather to forgo Christ, then the lawe. And hereof it chaunceth, that yet thei looke for the commyng of their Messias, and trust that he will restore to them all againe, that is, bothe the priesthode, and kingdome, as it was in Dauides tyme, and that he will geue thein store and plentie of all thynges. That doeth Christe here reprove by the buyng of the farme, when he saith: I will goe see the farme that I haue bought, that is, we Priestes doe labour, and goe to Harueste, that is, we gouerne the people (as Christe call all teachers, workeimen, that sowe the Gospell) & we must care for our priesthode. Wherefore when the Apostles doctrine was contrary to theirs: thei condemned it as false, and so this supper could not be allowed of them, and yet thei thought in their owne iudgemēt, that thei had a iust excuse.

So doe the seconde also bring their excuse (which were in the ciuill gouernaunce) by the Oren. for oren doeth signifie the gouernours of the people. Many calues haue compassed me, and many oren, hath besieged me saith Dauid. To be (saie thei) is the kyngdome and politike order committed, and we must not depart from it. And if we folowe this doctrine, we shall put all thynges in a hasarde. Wherefore these teachers muste bee ridde out of the waie.

The thirde saie: the Gospell is a doctrine, that  
Bb. iiii. forbid

The farme  
what it sig-  
nifieth.

The error of  
the Iewes.

Math. ix.

Oren, what  
thei signifie

Psal. xxii

A wife, what  
it signifieth.

To marrie a  
wife, what it  
is.

Psal. cxliii.

Why the Pa-  
pistes are so  
loth to receiue  
the Gospell.

forbiddeth courteousnesse, and commaundeth all men to cast their heade, life, goodes and money into perill for Christes sake: wherefore we will not come: we will possesse our house and familie without all daunger. &c. For here to marie a wife doeth not signifie dishonestie, but to dooe all thynges, whiche belög to an housholder, as when meanes is founde to encrease the goodes, and when the same lie and the aduancement therof is procured, whether it be doen with honestie or dishonestie. For the Jewes thought here vpon that, if thei fulfilled the rightuousnes of the lawe, thei should haue the blessing that Moises promised them, that is, the blessing of corporall thynges, of cattell, of golde, of wiues, of children. Wherefore thei looked onely for those thynges, that their store house might be full thereof, and flowyng ouer out of this into that. And thereby thei thought them self rightuous, and for that cause to be blessed of GOD.

So doe our Papistes also excuse thei in selues. Thei saie, that our doctrine is true, but yet for all that, thei muste not departe and swarue from the holy church, leaste there should rise a sedicion and seisme. Yea thei the selues also do feare, that if thei should receiue this doctrine, that their owne church and power should decaie and perishe. Whereas neuerthelesse onely the Gospell maketh the true church of GOD, and dooeth repress all vniust power and sedicion. Furdermore, conetuousnes is the cause and impediement, that thei receiue not the Gospell, for bicause thei see that the Gospell is defended with a verie simple garde, that is, with po-  
uertie



uertie and persecution. But what will be the ende of this? Suche as was of the Jewes. Thei defended their lawe, priesthode, kyngdome and riches, so longe and so stubburnely, vntill at laste thei were all ouerthrowen. and losse all, so that now thei liue among straungers, as banished persones, and sure of nothyng, and can not come to the felowship of this supper. For the Lorde purposeth now, to bid other geastes, and bicause he is despised of them, he despiseth them also, as it foloweth.

Beholde, and beware.

The good man of the house was displeased, and saied to his seruante: Goe out quicklie into the streates and lanes of the citie &c.

As though he should saie: if ye set so muche by your farmes, Oren, wiues, that ye care not for my supper, that is, if ye holde so faste the priesthod, the kyngdome, and the richesse, that ye put a side me and my Gospell: this I tel you before, that ye shall loose all together. And I in the meane season, will provide me other geastes. wherefore thou seruant get thee out into the streates and lanes of the citie, and bryng hither the lame, the poore, the maimed and weake. And so it chaunceth to the Jewes. For when the princes, priestes, and all the chiefe amongst the people, despised the Gospell for the causes aboue rehearsed, GOD receiued the humbe fishers, whiche is a poore and a despised sorte. As Paule saieeth to the Corinthians. Looke brethren on your vocacion, how GOD hath not chosen many wise men after the fleshe, nor many mightie, nor many of high degree, but he hath chosen the foolish thinges of the worlde, to confounde the wise. The weake

i. Cor. i.

Bb. v.

hath

hath GOD chosen to confounde the stronge. The obscure of the worlde hath GOD chosen and the abiectes, and those that are of no reputation, to bring to naught those thynges, that are of reputation. &c. And accordyng to this sentence, whatsoeuer thyng in this people had the preeminence in holinesse, wisdom, power, or riches, it is reiected, because they despised the Gospell. Contrarie wise Christ receiued the simple, and obscure, as Peter, Andrew, Simon, and Bartholomew, &c. whiche were fishers and verie poore men, whom no manne thought worthe to execute the smallest offices for the chief Princes and Prelates. For they were the outcastes, and as Esai saith, the dragges of the most excellent wine. So that the excellent of the people, the priests, the riche heades, the nobles, the glorious, were caste awaye for their unbelief, such as a tunne of good wine, where remaineth onely the dregges, whom Christ here dooeth call the poore, the weake and the blinde. Those doeth Christ here point to the kyngdome of God, and not the Pharisei and his, whiche doeth faine that they set greatly by the kyngdome of GOD and the bread thereof. But Christ dooeth declare, what suche hypocrites doe meane: ye would, saith he, haue farmes and Oren, But as for this supper of the kyngdome of GOD ye care not. Wherefore this supper belongeth onely to the poore. As it is sated, the poore receiue the ioyfull tidynges of the Gospell. For the rulers, the holie, and the wise despise this Supper, and be vnworthe thereof. He could not haue spoken more geouously against the

Jewes

Math. xi.

Jewes, and specially against this man, that craked  
of the breade of the kyngdome of heauen, and yet  
vnderstoode no moze of this kyngdome, then con-  
sisteth in farmes, Oren, and other present thyn-  
ges of this life, that their region might not be de-  
priued of the priesthod and kyngdome. what soeuer  
becommeth of Christe and his Gospell. For thus  
thought he, that he had no nede of Christ, to attain  
thereby the kyngdome of GOD. But that GOD  
would saie to hym and to all the Jewes: Come ye  
Jewes, and high priestes, ye holie men, ye princes,  
ye excellent citezens: for you is the breade and sup-  
per prepared. But (saith he) thus goeth the mat-  
ter: ye are called, but ye doo not regard. Ye excuse  
your selues, and affirme that your excuses be law-  
full. wherfore I reiect and refuse you, and receiue  
the vble multitude, as the lame, the weake, the  
blinde, the halte, the poore. &c.

And thus farre this Gospell belongeth to the  
Jewes. For he speaketh of the lame and weake,  
that are in the streates and lanes of the citie, and  
he calleth the people of the Jewes a citie, bicause  
that people was well ordered and ruled. For they  
had the lawe, ceremonies, rites, temple, priestes,  
kynges, and all thynge ordawed of God, and wri-  
ten by Moyses. Now he sendeth his seruauntes in  
to the high waies, and commaundeth thein to  
bryng geastes, wheresoeuer they maie bee had, yea  
the beggers that sitte by the hedges, &c.

And the Lorde saied vnto his seruaunte: Goe out into the  
high waies, and vnto the hedges, and constraime thein to  
come in, that my house maie be full.

These

why the Jewes  
are re-  
sembled to a  
citie.



The calling  
of the Genti-  
les.

These that lye at the hedges are wee Gentiles, whiche dwell in no citie, whiche haue had no forme of seruice, but haue been Idolatours, and knewe neither our sekies, neither God. Wherefore all that we haue, maie well be called, an open field, where all thynge lye open to the deuill at his owne will. Goe thither, saith he, and constrain them to come in. For this is alwaies the frowardnes of the world to resist the Gospell, and not to brooke the doctrine thereof. Yet neuer the lesse, this feast maker would haue his supper often to be vsed. For he bestoweth all this cosse and charges, that he maie not lacke men to be merie, and make good chere with hym, although he should bee faine to raise them out of stoues. And this is the very cause, that GOD made the worlde so large and wide, whereas yet now of late, he hath had sufficient cause for mannes sinne, to make bothe it and mankinde more lesse and narrowe. But he doeth not so, bicause as yet he hath not geastes sufficient to furnishe his supper. Wherefore, wheras his seruantes bryngeth the Gospell to vs also, this is a token to vs that are Baptized and beleue, that we pertaine also to this supper. For we are those iolie felowes lyng by the hedges that is to saie, blinde, pooze, lame, and Gentiles moste desperate.

Why God  
spareth the  
woorde,

Of compell-  
ing to come  
vnto the sup-  
per.

But how dooeth GOD constrain vs, whereas there is nothyng doon of compulsion, in all his seruice allowed? After this sorte he dooeth compell: he causeth the woorde to be preached vnto vs: he that beleueth and is Baptized, shall be saued, he that beleueth not, shall be condemned. wherby he setteth  
before

before vs, bothe heauen and helle, death and lffe, wraethe and mercie. For first of all he declareth vnto vs our synne, and our greate corruption of nature, that we maie feare, when we heare that we are borne the children of wraethe, in the kyngdome of the deuill. And this is in deede compulsion and constrainyng, when there is greate feare for the wraethe of GOD, and thereby we are driuen to call for helpe. And when that is so brought to passe, by the preaching of the Gospel, that the heartes dread, then muste we proceade in doctrine, that yet the synners fall not to desperation for their synne, although thei haue neuer so iuste cause to despaire. But let them rather folowe this counsell of GOD, that bicause thei are Baptised, let them heare the Gospel, that preacheth of Jesu Chrust, that he died for vs, and made satisfaction for our synnes on the crosse by his death. If thou beleue this, thou needest not feare the wraethe of GOD, and death euerlasting, And so thou as a true geaste, hast a rounge in this magnificent and glorious supper, and art thereby fedde, made satte, and in good liuyng.

Math. vxi.  
Eph. ii.  
Psalm. li.

Note well.

And so to compell, is to make a manne afraid for synne, and not to compell, as the Pope dooeth, with cursyng, by booke, bell, and candell. He doeth not cause any true feare in the conscience. For he teacheth not truly what is synne. But he magnifieth his owne trilles, and cursseth hym that will not kepe his Ceremonies, and mennes traditions. But the Gospel openeth synne, and the wraethe of GOD from heauen, that all we, none excepted, doe liue in synne, and are vngodlie. This thyng doeth

Of the manner of compelling, whiche the Pope doeth.

**GOD**

Roma. i.

Luk. x. xliii.

GOD commaunde to be shewed vnto vs by the Gospell, whē he saith to the Apostles. Go and preache repentance. But repentance can not be preached, but by the opening of the wrathe of GOD, against all men, because they are full of vnbelief, contempt of GOD, and other synnes. This wrathe ought to terrifie them, and to make their conscience quake for feare, that they maie compell them selues and saie; O Lorde what muste I dooe, to auoyde this miserie (Then shall it be saied to hym, sit doune in the supper and eate. For there are many tables full of meate, and yet boyde of geastes. Thou art christened, therefore beleue in Iesu Christ, that he hath satisfied for thee. Thou hast none other remedie against this destruction, then to be Baptized and to beleue. For then shall wrathe be ended, and greate plentie of grace, mercie, and remission of sinne sent doune from heauen vnto thee, to thy grate ioye and singuler comfort.

What it is to  
compell.

Wherefore, to compell is nothyng els, then to preache repentance, and remission of synne: To shewe the wrathe of GOD vpon synners, and mercie vpon them that beleue. The wrathe and repentance, causeth a great thirst and desire of grace. And this is the true waie to this supper. And now there is one churche made, bothe of the Iewes and Gentiles, and all are generally called poore, nedie, lame, and weake. For after the feare of the conscience, they gladly embrace the Gospell, and desire mercie. But they that refuse to doe this, be they neuer so prudent and wise, haue this sentence giuen against them: They shall not taste of my Supper, that

The beleuyng  
Iewes and  
Gentiles are  
one churche.



that is, the wrathe of GOD shall remaine vpon them, and thei shall be damned for their vnbelief. for GOD (as I saied before) hath no respect, how riche, how wise, how holie thei be. wherefore bee thei neuer so carelesse, be thei neuer so sure of themselves: yet shall thei proue by experience, that this sentence is not vainly spoken, where Christ here concludeth: Thei shall not taste of my supper. But we that receiue it, and feare for our synnes, and doe not despise the grace of GOD, whiche is offered vnto vs in the Gospell for Christs sake, we shall obtaine for wrathe, grace, for synne, eternall righteousness, and for eternall death, eternall life.

This sore Iudgement is now a daies (as it appereth) moste euident among the Jewes and Turkes, whiche haue no saueryng of the Gospell, yea, rather thei so muche abhorre it, that thei can not finde in their heartes so muche, as to see it, or heare it. It chaunceth also like wise, with the Papisticall high priestes and bishops, whiche are so little filled with this Supper, that thei scarce taste it, or smell it. But we, whiche by the peculiar grace of GOD, are set in the middle of the light of this Gospell, are filled, and well fedde, and are become lustie and strong, and are glad to be at this supper. The Lorde graunte vs to continue therein vnto the ende. Amen. Amen.

The Jewes,  
Turkes, and  
Papistes ab-  
horre this  
supper.

Christs intent therefore in this parable, is to exhorthe vs, that we haue the Gospell in high estimation, and that we soyne not our selues to them, whiche haue high stomaches, by reason of their prudence, wisdom, power, and holinesse. for this sentence

tence is giuen, as touchyng their castyng a waste  
and damnaciō of theim, that thei shall not tast this  
supper. As thei were caste a waste in the people of  
the Jewes, and onely the vnpure draggēs wer re-  
serued: so shall it chaunce to vs also, if we set more  
by farmes, Oren, and wiues, that is, by our spiri-  
tuall and ciuill dignities, and temporall possesi-  
ons, then we doe by the Gospell. He speaketh a gre-  
uous and a verie terrible thyng, with plaine and  
simple wordes: Thei shall not taste of my Supper.  
As though he should saie: my supper is not to be de-  
spised, for it is of an higher price then their farmes  
be, despise thei it now neuer so muche. & although  
thei set more by their farmes, Oren, and wiues,  
then thei doe by it. There shall come a time, when  
thei muste depart from all thynges, from farme,  
from Oren, and frō wiues, so that thei would faine  
then taste of my Supper. But then shall it be saied  
vnto theim: I knowe ye not. Now I lacke no gea-  
ses. Let your farmes, Oren, and wiues comforte  
you. These shall giue you a better Supper, for as  
much as ye despised my supper, and cared not for  
it. There was greates prouision and coste made in  
this supper, but althynges semed bile vnto you. If  
there be more good fare and delicates in yours, goe  
to it a Gods name: spare not, I will not lette you,  
onely this I saie vnto you, ye shall haue no part of  
my Supper.

Math. vii.

Greuous  
threatninges  
against the  
despiers of  
this supper.

These thynges shall bee dreadfull in that daie,  
when GOD shall with plaine wordes call his sup-  
per, life euerlastyng, and their farmes and Oren,  
eternall fire, and shall not chaunge his sentence a-

ny

ny thing, but that thei shall neuer taste of this supper, that is, thei shall be voyde of all hope of saluation. wherelore these woordes are not lightly to be esteemed, whiche declare the everlastyng wrathe of the householder. For this is the propertie of grea-  
 men, when thei are earnestly moued, thei speake not many wordes, but that that thei speake, is ponderous and weightie. For thei thinke more greuou-  
 ly inwardly, then thei speake outwardly. And how muche more dooe these brief woordes signifie, the vnspeakeable wrathe of GOD, whiche no man can pacifie. Yet we esteeme them as little, as though a gesser or scoffet, whom we might worthely despise, had spoken theim, or as though GOD had spoken these thynges in spozte. Neither doe we heare or se, that, as the woordes be in the terte, GOD is angrie with vs, and that thei procede of a grea-  
 te anger and wrathe, and that he is neither foole nor childe, but the Lorde and GOD aboue all, before whom all thynges doe tremble and quake, and as the scripture saith, the mountaines with their foundati-  
 ons and the seas and floodes, flie from the face of GOD. Onely man is so stiffe necked, that he can not feare, but rather despise GOD and mocke hym. Psal. cxliii.

But we preachers are excused. For we exhorte you with all diligence, that ye regard and set more by this supper, then all riches and goodes. wher-  
 fore at that daie, all the worlde shall heare vs re-  
 corde and confesse, that we are blamelesse. For we set forth this doctrine so earnestly and studiously, that our very aduersaries doe heare it, and condene it for heresie. And we are not muche discontent that



*The thirde Sondaie :*

thei so dooe. For hereby doe thei confesse that thei haue heard, read and seen, that we haue dooen our message.

But if we haue not holde our peace, but haue taught earnestly and diligently, yea and preached so muche, that our aduersaries saie, we are to be heiment: let this man be our iudge, whiche commaunded vs so to doe. And lette hym defende them, and condemne vs. We doe not refuse to be iudged, which haue the true GOD, the true Christe: and the true Church on our part. This matter shall be plain, when all hidde thynges shall be made open. In the meane season lette vs prae to GOD, that he will preserue and keepe vs stedfast, in suche doctrine and faith through the holy ghost. And doubtles we shall be welcome to this supper. The which thyng our heauenty father graunte vs for Iesus Christes sake, through the holie ghost. Amen.

*The.ij. Sondaie after Trinitie Sondaie.*

*The Gospell. Luke. xv.*



When resorted vnto hym, all the Publicanes and synners for to heare hym. And the Phariseis, and Scribes murmored, sayng: He receiveth synners, and eateth with them. But he put forth this parable vnto them, sayng: What manne among you, hauing a hundred Shepe (if he lose one of them) dooeth not leave ninetie and nine in the holdernesse, and goeth after that whiche is losse, untill he finde it: And when he hath founde it, he layeth it on his shoulders with ioye. And allone as he cometh home, he calleth together  
together

together his louers and neighbours; sayng vnto them: Reioyce with me, for I haue founde my Shepe whiche was losse. I sale vnto you, that likewise ioye shall bee in heauen, ouer one synner that repenteth, moze then ouer ninetie and nine iuste persones, whiche nede no repentance.

Either what woman (hauing tenne grotes if she lose one) doeth not light a candle, and swepe the house, and seeke diligently till she finde it? And when she hath founde it, she calleth her louers and her neighbours together, sayng: Reioyce with me, for I haue founde the grote whiche I losse. Likewise I sale vnto you, shall there be ioye in the presence of the Angelles of God, ouer one synner that repenteth.

### THE EXPOSITION.



If all the Gospelles that are reade through the yere, this is the moste comfortable: In the whiche Christe teacheth of his office, as of a Shepherd, how he maketh inquisition for synners, and restoreth theim, that thei maie not be plucte in pieces of the wolffe, that is of the Deuill. And this was the occasion of this sermon of Christe, when all kynde of synners and Publicans drewe nigh vnto Christe, to heare his worde: the Scribes and Phariseis seyng that, laide it to Christes charge as a crime, that he vsed the companie of this kinde of men, with whom GOD and thei that are beloued of GOD, could haue nothing to doe: and that by this, he did declare, that he was farre vnlike GOD. Christ answereth, and alledgeth a iuste cause of his doing, that is, that he doeth nothing otherwise, then the comunon maner of men is, yea, and that in inferiour matters, when

A Gospell of  
singulare  
greate com-  
fort.

their chief care at all tymes, is to recouer that is losse or in daunger, that hereby he might reprove the vntolerable frowardnes and arrogance of the Phariseis, wheras thei giue iudgemēt so vnbhamefastly of a matter that thei vnderstande not.

And that the matter maie be the better perceiued: the questiō is this, whether there is any place for synners in the kyngdome of GOD? For if there be not, Chrystes doing was worthely reprovēd, that whereas he professeth hymself to bee the sonne of GOD, yet he companieth with them that are not of the kyngdome of GOD. The Phariseis & Scribes are deceiued, in iudgyng Chrystes doynge, bicause thei knewe not trully, what is the kyngdome of GOD, and yet thei thought theim selues moste perfect thereof. This is the cause of their false iudgement. Thei knewe Moyses and the Prophetes, by cōtinuall readyng and studie, but after this vnderstandyng, that the woorkes of the lawe muste be doen, and that he that doeth theim, is now allowed as rightuous before GOD, but he that doeth theim not, is banished as an outlawe from GOD. And after this vnderstandyng, thei iudge of Chrystes doynge in this place, bicause that GOD by his lawe, hath put a plaine determinaciō of his kyngdome, out of the whiche synners are excluded as aduersaries, and that Gods kyngdome ought to be taken no other wise, then GOD determine it hymself, and that synners are not to bee admitted, nor receiued among suche as are of GOD.

And this is the verie iudgement of reason also. For as lone as there riseth any sense of synne, naturally

The iudgemente of the lawe concerning synners.



rally there is had respect vnto the wrath of God, whiche is alwaies dread and looked for in synne. For thei iudge that he can haue no hope in the mercifull God, which directeth hym to wrath with their synnes. As Adam and Eue maie be an example: as sone as thei had transgressed the precept, thei could not abide their owne conscience, thei seke to be hid; and dare not come in sight. And yong children also declare this to be true, when thei are in any faute, thei seke corners. For this is the nature of synne, to make the hearte afraied, bicause it dooeth alwaies feare wrothe and punishmente. Contrarie wise when the conscience is pure and faultlesse, it trusteth well in it self, although other mennes iudgements be neuer so muche against theim. Like as all reason therefore in synne, doeth naturally flie from God, and for her byright and honest behauiour, is wont to haue confidence before God: So the Phariseis in in comparision of them selues, whom thei thought iuste, exclude synners. Thei did see, that thei were directe againste the lawe of God in their doynges, and therfore thei also pronounced plainly, that thei ought to haue no place in the kyngdome of God. Thei suspect Chust also, that he doth not after Gods will, bicause he had to doe w. such.

But consider thou this with thy self, to what case the matter will come, if synners should be excluded from God and his kyngdome, as the Phariseis thinke? For although thei suppose, that there is a kinde of men that liueth without synne, yet GOD and the lawe knoweth none suche. For although every manne committeth not adulterie,

Ec.iii. Naugh-

The Iudgements of reason concerning synners.

Gene.iii.

Synne, and the nature thereof.

Before God and the lawe all menne are synners.

Daughter and theſte, yet before God no manne is without ſynne, yea, and thoſe ſynnes are the more greuous, if thei fall in a manne that hath wiſedome and ſtrength to reſiſt them. If then the Phariſeis iudgement be true, that GOD doeth tourne a waie from ſynners, it maketh as muche againſt them ſelues, as againſt other. For by the lawe, are not onely reprovned the ſinnes of the Publicāns and of ſynners, but alſo their owne & all others. Then will it followe, that no men haue place in the kingdome of God. So that the Phariſeis are proceeded ſo farre by ignorance, that as thei are ſore againſt other, ſo giue thei a moſte greuous ſentence againſt them ſelues. But all thei ouerſight riſeth here of, bicauſe thei knowe not why Gods lawe was giuen, neither what corruption of ſynne there is in all men. And as in other thynges, one error bringeth an other, ſo here alſo of the kyngdome of God, doe theſe hypocrites knowe nothing, whiche muſt nedes be ſet vp by Gods grace and goodnes.

But Chriſt groundyng his reaſon on true principles, openeth the miſerie of the Goſpell, unknowen to naturall witte, and to all that followe the rightuouſties of the lawe: that is, that God hateth not ſinners, nor willetheir death, and that he declareth this his will in Chriſt: whom he ſent into the worlde, to bring home againe to their foldes, thepe that ſtraye from their flockes, and that all his intent hath onely reſpect to the fulfilling of the Goſpell, that the loſſe and ſtraies maie chiefly be regarded, and that all the will of God might hereby be declared, and the Goſpell opened to the poore.

This

Iere. 18. 33.  
Eſaie. lxi.  
Luke, iiii.



This is plainly an other kinde of doctrine, then the doctrine of the lawe and Pharise is, whiche teacheth not here see de and roote in our nature, but is brought from heauen by the sonne of God: as saith Ihon. No man hath seen God at any time, the onely begotten sonne, whiche is in the bosome of the father, sheweth hym forth. For no man knoweth that will of God, that he is not angrie with sinners nor damnneth them for their synnes, but receiveth them rather to his grace and sanctieth them: but all knowe the contrary. Wherefore the feare of the wrothe of GOD is naturally ioyned with synne. But Christe teacheth vs here by his Gospell, that GOD is other wise mynded towarde synners, and that he is not angrie, but mercifull, and that the Angelles in heauen reioyce, when synners repent and amende. This doctrine must be the better marked, because it semeth contrary to our reason, that we by it maie confirme our conscience. For he that in suche temptation, followeth reason and iudgement, goeth he long to the Deuill, and there is no remedie against desperation. Wherefore this goeth the matter, we must agree surely with Christ, contrary to reason and al other thinges, that although we are synners, yet that by Christ we must be reuoked and called againe, as shepe goying a straye, vnto the place of our saluacion. As Christ setteth forth a plaine parable in this place, to the declaracion of his moste excellent office.

In diuers other places doeth the Gospell declare, why God casteth not awaie synners, as in the thirde of Ihon., that GOD is suche, that hateth not the

Eccl. iiii. wo: lde

Ihon. i.

Luke. xvi.

Why God re-  
sisteth not sin-  
ners.

Ihon. iii.



Note well.

woulde, but loueth it, so that he giueth his onely begotten sonne, for the recoueryng thereof, that the worlde maie haue confidence for these sacrifices sake, and maie not despeire for their synne. For although God might haue helped vs otherwise, yet he purposed to doe it by his sonne, so that we should haue no cause to doubt of his deliueying and redemption. For this is moste true, that God is more pacified by the death of his sonne, then offended by our synnes.

Furdermore, there is an other cause set forth by Christe, why God casteth not awaie synners. For he sheweth that sinners are a portiō of Gods substance, whiche fell from him, & yet God hath suche respect to the matter, that he regardeth not the greatest thynges that he hath, vntill that that is loste be recovered. And all this waie of recoueryng is sette vp by Christe, as he hymself saith in this place. Wherefore it ought to seme no maruell, if he make a searche for synners, that straye from Gods household, to bryng them home againe. For he is sent for this very cause to bryng home synners againe, and if he should dooe otherwise, as the Phariseis appoint hym, he could not execute Gods commaundement.

The tender affection of Christe toward sinners

But it is verie comfortable to see the affection of Christe toward synners, whiche is described in the tipe and figure of this careful and studious shepherd, whereas he followeth after the straye shepe, takyng no care in the meane season of the reste, and when he findeth her, he beateth her not, but handleth her gently, as though she were blamelesse. He taketh her on his shoulders, and at his retourne he maketh ioyfull gratulacions with his frendes. All whiche

Decla-

declareth the greate bounteousnesse and loue of  
 Chust toward man, whiche if it should bee well co-  
 mended and set forth, had nede of a long sermone.  
 The declaracion of this loue, resteth chiefly in hym  
 that is losse, weake, and in perill, as, men doe testi-  
 fie in suche thynges that thei loue. Loue is vicer-  
 taine, when there is any sure trust of aduantage,  
 But when there is daunger, and yet there is more  
 care for that that is in daunger, then for all that is  
 safe: this is naturall and true loue. Yet this maye  
 not bee compared with the shadowe of the greate  
 affection of Chyste. He searcheth for them, of who  
 he was greuously hurt, as shepe goyng a stray, and  
 as though thei wer in peril without their owne fault  
 and when he findeth them, he put them on his shul-  
 ders, what thyng maie a man inuent, that is more  
 comfortable and swete? Whereas he followeth af-  
 ter the that are fugitiues, and by their owne fault  
 seke their owne destruction, loynyng theim selues  
 with the deuill, that is Gods aduersarie, and stoutly  
 defendyng his parte, and holdyng with Gods  
 enemye the Deuill, againste Gods kyngdome, He  
 pursueth not after theim (I safe) as after his hurt-  
 full enemies, but searcheth them out as miserable  
 shepe that are in peril, & endeuoureth wholly hym  
 self to recouer theim, before the Woulfe oppresseth  
 theim, that is, that thei dye not in their synnes.  
 For this shepherd doeth alwaies crie after the shepe  
 goyng a straye: I will not the death of a synner,  
 but rather that he repent and liue. Despaire not of  
 thy matters, bicause of thy synne. Knowe that  
 GOD is mercifull in his sonne Iesu Chist, whome  
 he

Loue.

Of the mar-  
 uellous loue  
 of Chyste to-  
 warde peni-  
 tent synners.

Exe. xxxiii]



he hath sent vnto thee as a Shepherde, to bestowe his life for thee, and to laye thee on his shoulders, and to bring thee againe to the folde of saluacion.

And these thynges ought to be considered fullie and perfectly, that wee maye vnderstande, howe greate loue and care GOD hath for the saluacion of man, that he can not abide to se hym to be made a praye for the deuill. He maketh sute for synners, as for his owne right. And least he should be repelled for sinne, as though he had no right, he appoint a Shepherde, whiche hath right to recouer synners, as straye shepe. And when he seeth that they are not able to recourne againe, he followeth after theim, and bringeth them againe vpon the shoulders of his mercie. By the lawe of Moyses, whereon the Phariseis grounde their determinaciō of the kingdome of GOD, there could neuer be ordeined suche a recoueryng of the losse. For the lawe dooth not onely not entise vnto it the strange shepe, but also it drineth her farder of, with sharpe and cruell wordes. For what can the lawe preuaile with a synner by this sayng: If thou be cleane and without all sinne, thou mayest obtaine a place in the kingdome of GOD, and not otherwise. He knoweth truly the woorde of GOD, but he can not tell what to dooe. He is commaunded, to ascende into heauen, but he vnderstandeth that there is no place for synners in heauen. wherfore except there cometh a shepherde from heauen, vnto these straiping shepe, and beareth them on his shoulders againe to the kingdome of GOD, there is no doctrine beside, that becometh the kyngdome of GOD, neither that coun-

The lawe  
bringeth no  
man to sal-  
uacion.

Christe onely  
saueth.



celleth or preuaileth any thyng with theim; that  
 should come thereto, onely this doctrine, that com-  
 mendeth and setteth forth this Shepherd, wherewith  
 the redie waie to it. For it dooeth not onely declare,  
 that no man entereth into heauen, excepte he de-  
 scended from thens, which is a denyng of saluaciō  
 vnto synners (for the lawe is alwaies against syn-  
 ners, saying: thou descendedst not: therfore thou shalt  
 not ascende) but it sheweth this also, that the sonne  
 of man is come doune from heauen, and become the  
 Shepherd of the losse shepe, that thei maie be borne  
 into heauen vpon his shoulders. Thei could neuer  
 haue come thither by their owne power. As Christ  
 in Ihon saith, that the sonne of man should ther-  
 fore bee exalted, that all that beleue in hym should  
 not perishe, but haue ouerlastyng life. For this are  
 synners and straunge Shepe recovered, when the  
 Shepherde is exalted on the Crosse, that he might  
 beare theim vp into heauen on his shoulders, and  
 make them partakers of the kyngdome of heauen;  
 from whence he descended, that sinners might thi-  
 ther ascende. wherby appereth what right GOD  
 hath, to challenge sinners into his owne familie.  
 The greate errour also of the Phariseis and Scri-  
 bes, and of all suche, as measure the kyngdome of  
 GOD by the rightuousnes of workes, is declared.  
 For GOD can not allowe and comūde them, that  
 honour hym onely with their lippes, but he requi-  
 reth a true and a nigh hearte, whiche can not be so,  
 except it be recovered by this Shepherd. This Shep-  
 herd, when he byngeth hym againe on his shoul-  
 ders, maketh the heart full of hope, confirmyng it  
 with

Ihon. iii.

Esa. xxix.  
Math. xv.

With the holy ghost, so that now he maie call boldly on GOD in his kyngdome, without distrust: he maie earnestly embrace the hope of saluacion, and not doubt to bestowe this present life, with al that he hath, for the life euerlastyng. Wherefoze he so ioyneth hymself with his shepherd, that he is onely disioyned from hym in that, that he is not yet deliuered from the bodie of sinne. But yet while he liueth in this corporall life, he bestoweth hymself whollie to that heavenly conuersation. And in it now he bringeth forth the suche workes of the spirite, as no hypocrite, no Pharise, no Monke can bring. And yet alwaies hauing in vnde his first condicion and state, and after his recoueryng, he trusteth onely to the Shepherd and his shouldders before God. He is glad to see we hym obedience, yet taketh hede that he compare not this with Christ and his shouldders.

This is the kyngdome of God described by Christ wherein is place for synners, and yet none can enter in thither but with true and earnest confession of their synnes. And yet so, that thei be partakers of the shepheard, and of his bringyng againe to the flocke. If thou shouldest aske the Phariseis, Scribes, Papistes & Monkes of the kyngdome of God: thei would aunswere: beware of the companie of synners: doe good woorkes: faste: saie the ordinarie prayers: giue almosse, to make satisfactiō for thy synnes. &c. but that a manne should put his onely trust in the shouldders of this shepherd, thei will confesse that thei doubt thereof. Yea, thei will compte it contrary to the kyngdome of GOD, as the Phariseis doe in this place. And hitherto hath Christ taken



patt against the Phariseis and Hypocrites, to de-  
 sende this sentēce as moſte true, that ſynners haue  
 place in the kyngdome of GOD, and that Publi-  
 cans and ſinners are not to be excluded from gods  
 kyngdome, and from his ſainctes. For the gover-  
 nance and order of all his kyngdome, conſiſteth  
 of mercie: and nedes muſt we abide the loſſe of all  
 ours, and caſt them awaie as thynges of naught,  
 that our gaines in Chriſt maie be cōplete & whole.

In heauen al  
 ſo is a place  
 for ſynners, if  
 thei repente  
 and beleue.

Phil. iii.

But there are diuers ſortes of ſynners. For al-  
 though Chriſte came to call all ſynners to repen-  
 taunce, yet all doe not repent. Thei heare the worde  
 with their eares, but thei chaūge nothyng of their  
 old condicions and maners: thei giue thē ſelues to  
 their owne ſensualitie and pleaſure, and declare  
 plainly by their life and doynges that thei haue no  
 regarde of eternall life. But what cometh thereof?  
 Nothing els, but that although thei be on Chriſtes  
 ſhoulders, yet thei fall of againe, & begin after that  
 to ſtray with more perill then euer thei did before,  
 untill at the length, thei are without recovering,  
 caught in the deuilles ſnare, ſo that thei can neuer  
 ridde them ſelues out of couctouſnes, lecherie, and  
 of vngodlie opinions. Theſe ſinners belong not to  
 the kingdome of God, but thei onely, that after thei  
 haue heard the voyce of the ſhepherd, doe repente  
 and mortifie the wooorkes of the fleſhe. For thei per-  
 ceieue by the courſe of al thynges, that thei, that are  
 in Chriſte Jeſu, and truſte in the ſhoulders of this  
 ſhepherd, muſt not walke after the fleſhe, but muſt  
 kill and ſlea their concupiſcences and wooorkes of  
 the fleſhe. Suche ſynners doeth Chriſte beare a-  
 gaine

Diuers kindes  
 of ſinners

what ſinners  
 ſhall haue  
 place in the  
 kyngdome of  
 God.

Roma. viii.  
 Gala. v.



Impenitent  
Synners.

gaine vnto the flocke. He foloweth after the other  
also, but thei flie to farre of, and tourneth awaie  
their eares from his woordes, neither can he dooe  
theim any good. For whilest thei are so obstinate,  
thei can not be deliuered frō their straying, so that  
at the lengthe thei shall be torne and plucte in pie-  
ces of the wolues in wildernesse.

What the  
woorde of god  
teacheth.

Wherefore the comfort of the Gospell for sinners,  
ought not lightly to be esteemed, bicause Christ their  
Shepherd seeketh theim, and taketh the by as straye  
shepe. Furdermore, his doctrine also is necessarie,  
to knowe what is our duetie to this Shepherd, euen  
to heare his voyce, and to tourne vnto him, as the  
hystorie of the Publicans and synners maie be an  
example vnto vs, in that thei were conuerted at  
the woorde of Christe. This woorde teacheth no-  
thyng els, but that GOD is mercifull vnto syn-  
ners, to saue them for Christes sake, so that thei doe  
not harden their heartes, at the voyce of their She-  
pherd, and delight with longer wanderyng and  
straying, but that after thei haue heard the voyce,  
thei caste the selues on Christes shoulders, which  
hath satisfied for their synnes, and reconciled them  
to God the father. And we can not without great  
synne (seying that GOD hath purchased our deliue-  
raunce so dearely) despise and set naught by it, but  
we must with greate and studious labour, worship  
and reuerence his woorde, and shewe our selues wor-  
thie of the companie of saintes. Wherefore this  
woorde ought greatly and studiously to be regarded  
that we may be defended and strongly armed against  
the deuill and our owne hearts, least we be in such

The woorde  
of God defendeth  
against  
desperation.

an opinion of GOD, that he hateth synners. For  
 suche a sence and felyng is in all mennes myndes.  
 But the helpe of Gods woorde, is to bee preferred  
 against this, in that that he is the shepheard, and  
 doeth proclaime his woorde openly in the worlde,  
 to the intent, that the stray shepe maie heare it, and  
 tourne againe vnto hym. Wherefore, if thou dost  
 knowledg this, that thou art a straie shepe, which  
 by synne art banished, farre from the kyngdome of  
 GOD, and despaire not, but haue respecte to the  
 woorde of Christe, as touchyng the shepheard. For  
 he is set forth for thy sake, and for all suche as are  
 like thee, that thou maiest beginne to repent, that  
 thou maiest haue trust before GOD, thzough Christ,  
 and walke worthie of God in his kyngdome. Nei-  
 ther thinke, that thou haste a long respite, to take  
 counsell of this matter, whē the voyce of the shep-  
 herd commeth vnto thee, but tourne thy self forth-  
 with vnto hym, and embrace hym. Whiche thing  
 if thou doe, thou art saulfe, and giuest the Angelles  
 a greate cause of ioye, whiche after that will be be-  
 rie destrons of thy companie, and will kepe and de-  
 fende thee against all perill. Where as cōtrariwise,  
 the vnrepentent tourne the Angelles to mournyng,  
 and therefore are faine to bee without their helpe  
 and defence.

Deferre not  
 thy conuer-  
 sion to God.

And in that that Christe is not contente with  
 one parable, but putteth therevnto the seconde, as  
 concernyng the woman that had losse a grote: he  
 doeth it to the intent that other should folowe his  
 example, and not vtterly giue vp synners, but hunt  
 for them, and bryng them to repentaunce. For the  
 first

We ought af-  
 ter the exam-  
 ple of Christe  
 to seke vp the  
 lost synners.

The parable  
of the shepe=  
hearde belon=  
geth to christ.  
The parable  
of the woman  
pertaineth to  
the congrega=  
cion of christ.

first parable belongeth onely to Christ our saviour, whiche is onely the true shepherde, that embraceth straye shepe with true saluation, where as he bestoweth his life for them, that thei maie be deliuered from destruction, and defended againste the deuill. The seconde parable of the woman, pertaineth to the congregacion, which is there in her ministracion and office, that synners might be called to repentance, and deliuered from eternall death and damnacion, and obtaineth everlastyng saluation. She reioyceth also euen as doeth the shepherd, when she findeth her grote: she lighteth a candle, euen Gods woorde, and swepe th the house, that is, she teacheth of rightuousnesse, and of comforte for Gods mercies sake in Christe, before the iudgement of God. And by this doctrine commeth the losse grote to light.

The vertue  
of gods word

And this is the true and glorious commendacion of Gods woorde, whiche onely hath suche vertue, that it taketh a wate synne, and all the infectiō that came thereof, as death, damnation, the deuill, and helle, so that wee are no more synners, and the enemies of GOD, but suche, as of whom the Angelles in heauen, and the sainctes in yearth reioyce. wherfore we should worthely magnifie this word, and highly esteeme the teachers thereof, to the ende we might achine and get this greate benefite thereby, that is, be deliuered from this wanderyng and deuilles daunger, & so be saved for euer. The which thyng the moste bountifull and louyng shepherde of our soules, our Lorde Iesu Christ graunte vs, through the holy ghost. Amen.

Ihon. x.  
i. Peter. ii.

The



¶ The.iiij. Sondaie after Trinitie Sondaie,  
The Gospell. Luke.vi.



**B**e ye mercifull, as your father also is mercifull.  
Judge not, and ye shall not be iudged. Condeñe  
not and ye shall not be condemned. Forgeue, &  
ye shall be forgiven. Geue, and it shall be geuen  
vnto you, good measure, and pressed doune, and  
shaken together, and runnyng ouer shall menne geue into your  
bosomes. For with thesame measure that you mete withal, shall  
other men mete to you againe. And he put forth a similitude vnto  
them. Can the blinde leade the blinde? Doe thei not bothe fall  
into the ditch? The disciple is not aboue his master: every man  
shall be perfecte, euen as his master is. Why seeest thou a mote in  
thy brothers eye, but considerest not the beame that is in thyne  
owne eye? Either how canst thou saie to thy brother: Brother,  
let me pull out the mote that is in thine eye, when thou seeest not  
the beame that is in thine owne eye. Firste thou hypocrite, caste  
out the beame out of thyne owne eye, then shalt thou se perfectly  
to pull out the mote that is in thy brothers eye.

THE EXPOSITION.



**I**n this Gospell Christ teacheth his  
disciples and vs, what we should do  
one to an other. For after we beleue  
and are become christian men there-  
by, bicause we are sure that we are  
deliuered from death, synne, and all  
euill through Christ: now is it necessarie to liue af-  
ter a newe sorte, and that fro henceforth, we shewe  
our selues obedient vnto hym. This newe life doth  
Christ comprise in one worde, sayng: Be ye mercifull,  
as your father is mercifull. And all knowe this, what is

A newe life  
is required of  
euery true  
Christian.

## The fourth Sondaie

what mer-  
cie is.

mercie, truly suche an affection, whiche conceiueth a sorowe at the verie hearte, when a man seeth his neighbour troubled, either in body or soule, and is stirred by his will to helpe hym. Christe requireth here suche a minde of all men, not that there should be suche mercie, as is betwene light and leude persons. For suche mercie extendeth no farder, then amongest the felowes of that leudenes, & tarieth no longer then thei haue power to do that leudnes. As experiēce declareth. And these is not mercifull to him that stealeth not, for if he were, he would robbe no man. But he is mercifull onely to hym, that stealeth with him, and this is the mercie of euil doers.

Math.v.  
Roma. xii.

But we that are christians muste be mercifull, euen as our heavenly father is, not onely to our frendes, but to all men, yea to theim that hate vs, to them that offende vs, and semeth vnworthie of our good will and benefite. This great displeasure and anger of ours, whiche wee declare by bitter and hatefull wooordes, is to ouer come: as when we saie, what shall I medle with suche a knaue? I am sore hurte of hym. His sturinderyng tongue is not vnknewen to me. What? Should I helpe him? No truely. And he were full of Magottes, I could not finde in my heart to doe him good. And this is the lessō that our nature teacheth vs, as touching leude mercie, whiche onely hath respecte to our companions and riotfelowes, but as for other, it abhorreth vs vtterly to shewe any mercie.

Math.v.

But Christ seeketh a remedie for this fault, when he requireth vs, to doe good to our enemies, and to theim that hurte vs. Suche mercie (saieth he) is mete

mete for a christian, as your father of heauen hath. For without this ye can not be his sonnes, nor my brethren, whiche haue redemed you, with my blood from synne and deathe. Doubtlesse, ye haue offended your heauely father manifold waies, you haue broken his commaundementes in all poyntes. And God hath a iust cause by your sinne to saie: Should I giue my sone for suche vnthiftes? yea, rather let the die as thei haue deserued. For thei forswear them selues, thei flander, thei are giuen to coueteousnes and to adulterie: thei leaue no kinde of wickednes vndo, let them goe for me, and for their leudnesse leudely perishe as thei deserue. This maie GOD (saie the Christe) laye against you, but he doeth not, yea, rather for all the iniuries ye doe vnto hym, he hath mercie vpon you, and doeth you good, giuing you not onely bodie and life, foode, and familie, wife and childzen, and for all them liuelode, but also his owne sonne, and life everlastyng.

Suche mercie also must we vse. For what if one haue hurt and offended thee, what is that in respect that thou hast offended GOD so often, and so greuously? Wherefore, if Gods mercie be so greate, that he giueth his sonne for his enemies, to deliuer the from death and synne, by hym, and also giueth all thynges beside, as life, bodie, soule, substaunce, yea, and that when he hath rather an occasion to take vengeance, to punishe and to plague: Put this before thee, for an exāple: that thou maiest saie thus: Although this man hath hurte me greuously, and maie seme worthy of a misfortune at my hande, yet will I not reuenge. For els my mercie should not

The excea-  
dyng grate  
mercie of god  
toward syn-  
ners.



## The fourth Sondaie.

be christian like, but like the Gentiles. If he hath doen me wrog, perchance I haue other wise deserued it. Now when he hath nede of my helpe, I will not requit euill for euill. For I se that he hath nede of helpe, and that it is in my power to helpe hym. For thus dealeth my heauenly father with me, &c.

This is proued true in our Corne mongers.

It is evidently seen, how full of wickednes and wrong, the husbände menne and the people of the countrie be. If thei could sell the vilest thyng thei haue, for the moste highest price, thei would not feare to doe it. The tounes men and citezens also, hath very corrupt maners, thei scrape together substance by right or by wrong, thei care not how. Thei liue riotuously, thei deceiue and defraude as many as euer thei can. This might well moue other to stomacke their doyng, and to deny theim helpe, when thei are in aduersitie. But a christian hath a precept cōtrary to it, whiche is, that he should not remember any displeasure doen vnto hym. What is this to me (saith he) if thei be wicked & leude: Shall I giue by therfore my purpose of well doyng? Nay, I will doe rather after the maner of a good tree, from the whiche if a man plucke, beate, or shake doune fruite, it bringeth out the more the next yere with out paine. So will I doe. If I haue doen good for thee, and thou shewest thy self vnkinde, and doest me a shrewde turne for it, yet will I not hereby be compelled to forsake well doyng. If thou art a thornie bush, and canst bring forth nothing but pricke, yet I will not become like vnto thee in life, but I will rather shewe my self a fruitfull vine, to bring forth sweete grapes. For so doeth my heauenly father. He giueth

A goodly similitude.

God the father is sette forth to vs for an exaple.

geneth to wicked people and vnthriftes, houtholde  
 stufte, linelode, clothyng, goodes, bodie and soule,  
 peace, seasonable weather, and all thynges necessa-  
 rie. He giueth vs the light of the Sonne, whereas  
 we rather haue deserued Brimstone and fire from  
 heauen, but yet we haue it not. For he will not bee  
 made a churle for our vnkindnes sake: but he saith: Math. v.  
 If you are disposed to bee naught, yet will not I  
 forsake my naturall goodnesse: I will giue bothe  
 Sonne and water from heauen, to the good & euil.

And this is the example, that Christ appointeth  
 vs to follo we, that we also likewise maie be merci-  
 full, and not prouoked to malice, by other mennes  
 malice, after the maner of the worlde, that reuen-  
 geth and pursueth his right. This maie not chri-  
 stian menne doe. Yea, rather thei ought to praie for Math. v.  
 their foes, that GOD will make of them profitable Roma. xii.  
 and fructfull plantes, whiche are now wilde, thoz-  
 nie, and baren bushes. And this is, be you mercifull,  
 as your father of heauen is mercifull, whiche is  
 also moste bountefull, euen to his very enemies.

But we must put in a caueat in this place, and  
 beware that wee take not this doctrine of mercie  
 so, although all kynde of reuengyng, were disanul-  
 led hereby. For there are diuers persones, in one  
 christian man. A christian, and the disciple of Christ  
 doeth not reuenge. But after this, there be diuers  
 descriptions of offices, as of fathers in a familie, of  
 Judges in a shire, of Iudges in a citie, of Cr-  
 les in an Erledome, & Kynges in a Kyngdome.  
 All these offices can not bee without reuengyng.  
 And thei that are in thein, should offende, if thei  
 should

All reuenge-  
 ments is not  
 forbidden.

The Magi-  
strate beareth  
not the sword  
in vaine.  
Roma, xiii.

Foolishe pitie  
murthereth the  
giue.

Should not punishe, suche thynges as are dooen a-  
gainst the common wealthe. For by the commaun-  
dement of GOD, in this must those thynges be per-  
formed, whiche are ordained of GOD, for the preser-  
uation of the commonaltie, that the offenders bee  
punished, and breakers of order restrained. For if a-  
ny manne would exercise ouerthwarte mercie, it  
would euidently appere, to what poincte it would  
come, when foolishe mercie shewed to a fewe, shall  
be tourned to the vtter vndoing of many. First are  
thei betrayed, to whom this vnttrue mercie is shew-  
ed: then ensueth the breakyng of discipline & rule,  
without the whiche the worlde can not consist in  
safegard. Wherefore GOD requireth this of all go-  
uernours, and ouerseers of order, that accordyng  
to their office, thei vse straight punishment, and if  
thei cease to doe so, let theim knowe thei shall giue  
accompt thereof to the high magistratre, whiche is  
GOD hymself.

Wherefore this commaundement of Christ, con-  
sisteth in a certaine respecte to an other order, that  
is, that the sonnes of GOD, that is to saie, Christiāns  
followe the example of the mercie of their father.  
But whereas GOD garnisheth vs also with other  
persones, when he maketh vs fathers, Lordes, ma-  
gistrates, Judges, Princes, Emperors. &c. we must  
not thinke, that this lawe of mercie belongeth not  
hnto vs. But this is to be performed with all dili-  
gence, that we see to our office straightly. And yet  
that this, that must nedes be dooen with seueritie  
and straightnes, hath his gouernaunce of mercie,  
and that nothyng be doen to satisfie our owne lust.

A good lesson  
for rulers.



To sight therefore is doen now and then, a woork  
of greate crueltie and sharpnes, where as in deede  
it maie well bee coumpted, an acte of mercie and  
clemencie.

As when Ioseph accuseth his brethren to his  
Father, as his ductie was, concernyng their leude  
doynge, although he was euill spokē of, as a blab  
among his brethren, yet hath he more regard to the  
truthe and his owne office, whereas he vnderstan-  
deth, that althat wer of that household, yea and his  
brethren also be bounde so to doe, that thei hide not  
the enormities of the familie, nor conceall the fau-  
tes of other. So after that neighbors, citezens. &c.  
Hath certaine offices of seueritie, for the behoue of  
the common wealthe, although thei seme to sight-  
full of vnnmercifulnes, yet in deede thei are the very  
woorkers of mercie. The maister and fathers are  
mercifull, when thei punishe the disobediente and  
stubburne. The Magistrates are mercifull, when  
the wicked are put to execution. And Princes, whē  
thei resist wrongfull violēce, with power of armes,  
and when thei maintain the innocent against tyran-  
tes. Mercie is the chieftest intent, why al these thin-  
ges (that are cruell to sight) are doen, least all thyn-  
ges should lye open for the Deuill to make hauoke.  
If al men cā not be holpen by sharpe correction, yet  
must it bee seen, that all mennes sauegarde and  
wealth, be not brought into hasarde, by leuitie and  
mercie. Wherefoze it was necessarie, to sette forth  
the other offices, nexte the pcepte of mercie, leaste  
bnder the pretēce of vntrue mercie, the deuill should  
destroie all to gether, yea and that vnder the pre-

Genē. 37.

To punishe  
euill doers. is  
a great woork  
of mercie.

tence of religion and godlines. And this is a greate subtiltie of the Deuill, that againste the moſte neceſſarie offices of mercie, he inuenteth the names of a blab, a traitour, a tyrante, a termegante, a ſpouter, &c. But no manne ought to be feared from his Duetie, and from true mercie for this, but let hym dooe rather that, that is profitable for the ſaltie of man in Deede, then that that ſemeth to ſight.

Wherefore youth muſt be diligently inſtructed, as touchyng thoſe offices, that thei maie learne to doe that is good in their firſt yeres, that afterward when thei by ripeneſſe of age, ſhall attaine to more and waightier offices, that require ſeueritie: Thei maie knowe how to uſe alwaies true mercie, amongſt the citezens, bothe in houſe keepyng, and alſo in a common office. Neither let them be withdrawen at any tyme by guile and deſimulation, from the true vnderſtandyng of thinges. For thei doe muche hurte in a commonaltie, that either in congregations, cities or families, doe ſuffer good order to decaye, by vntimely mercie.

Thou muſt therefore take diligent hede, to what ende this precept of mercie is giuen, that firſt of all thou regarde the commaundementes of GOD, ſpecially made vnto thee, to ſhewe thee thy duetie, and yet that all theſe ought to be mingled with mercy. Then remember, that thou take patiently al wronges, and be not withdrawen therby, from thy well dooyng. As thou haſte an euident example of the Sonne, whiche is not grieved, that the very adulterers, and bluſurers, are guided by his light. But let them take hede, whiche now doe ſo abuſe the mercie

Youth ought  
to be brought  
vpp in the  
knowledge  
of Gods mil-  
lities.

ele of GOD in his giftes, and the paciēce of the chꝛi-  
stians. For thei shall haue no good and ioyfull ende,  
that heapeth by from daie to daie, wꝛathe vpon  
wꝛathe for thē selues. For the more thei escape now  
vnpunished, the greater shall their punishment be  
hereafter, as the examples of stubburne childꝛe do  
Declare, which when thei refuse to be ruled by their  
parentes, thei fall into the handes of hangmen.  
For GOD suffreth not his pacience, long to be moc-  
ked and dalied withall.

Whynne sea-  
peth not vnpunished for  
euill.

But as I maie retourne to my purpose: it ap-  
pereth by this pꝛecepte, what is Chꝛistles counsell,  
euen that we should earnestly embrace godlinesse,  
and doe suche woꝛkes among our selues, as be true  
and vnfained. Wherfore he commaundeth vs to be  
mercifull, not as the Heathē be, whiche shewe mer-  
cie vnto them, from whom thei loke for helpe, and  
so that one hande should washe an other: But as  
the father in heauen, whiche sheddeth out all thin-  
ges plentiuously, that are necessary for vs, so that  
there is sufficient for all men to gather, not onely  
for the good, whom he could dispatche in one daie,  
but also for the euill. For GOD doeth not suffer his  
goodnes to wither awaie, bicause there be many  
euill and vnkinde. Yea, rather in this poincte, the  
euill are better prouided for. This example, saiethe  
Chꝛist, put I forth to you, that professe my name,  
not onely to doe good to your frendes (for this ver-  
tue maie bee also in the Gentiles) but also to your  
enemies, as ye se that your heauenly father, grud-  
ged no man the light of the Sonne, no not as muche  
as the theues, robbers, adulterers, vsurers, whi-

Mercie is to  
bee shewed  
not onely to  
frendes, but  
also to foes.



## The fourth Sondaie

the are not worthe to looke on this mosse beautifull creature, and to take any benefite of hym. But yet thei are not shutte out, neither doeth this good father, suffer his goodnes to be withdrawen from his household, for the leudnes of the wicked.

Christes exhortacion to the christians

Doe you, saith he, like wise. Suffer not patience to be taken from you. Bee not lesse beneficiall for other mennes faultes, as the worlde is wonte, when it craketh: All thinges are full of ingratitude and churlishenes. A manne can neuer doe to little. But this is not true. It is no greate thyng to helpe your frendes. For the Gentiles will no longer dooe good, then when thei looke for like, wherof if there be no hope, farewell good doyng. Hereof it appeareth that this benignitie, cometh not out of the fountaine of Charitie, but groweth in drie places, and will sone wither awaie, by a little blast of impatience. But you Christians must dooe good with more perfectnes, yea, to your owne enemies, looking for no like kindnes and requityng. And thus must ye thinke in the meane season: what if thei be unkinde? Yea, GOD hath so greate power, that he can punish the unkinde, by diuers instrumentes, by water, fire, and stones. &c. Wherefore sayng I am sure of this, that all these thynges shall bee punished, I am purposed to kepe my accustomed liberality & mercie. And this is a very Christian minde and loue, whiche is not in the Gentiles, whiche do good no lenger, then when thei mete with kynde men, and them that will doe the like. when these be lackyng, Charitie also continueth not. Contrariwise, the Charitie of Christian men, doeth good with-

The loue of the christians differeth greatly from the loue of the Gentiles.

without ceasynge, and although many benefites be cast a waie vpon the vnkinde, yet ceaseth not their will of well doynge. Now doeth Christe procede, and deuidenth mercie into diuers partes.

Judge ye not, and ye shall not bee iudged: Condemne not, and ye shall not be condemned. Forgiue, and it shall be forgiven you.

Christe would haue vs godlie in deede, that we should not crake of faithe and the Gospell in wordes, as the moste parte doeth, that boaste them selues to bee Gospellers, and prate muche of Christe. But if the matter be well tried, thei are but dissembars. And a greate part deceiueth them selues, and perishe hereby with their hypocrisie. This hypocrisie would Christe gladly restraîne. Wherefore he putteth forth to vs, no straunge or vnknown example of his father, doen to our profite, that as we se his goodnes and humanitie, so we should shew our selues beneficiall, and not high mynded toward other.

For we are in daunger of Gods iudgement, and damnation for our synnes. What hath the heavenly father doen? He would not iudge and condemne thee, as he might, but he forgaue thee thy synnes, tooke from thee hell and damnation, and receiued thee to his mercie. This example is put for thee. Applie thy self thereto. Bee thou likewise vnto other: then art thou a true christian, whiche beleuest in Christ, neither condemnest thou thy neighbour, but forgiuest hym gladlie thy hurte. But if thou wilt not dooe so, but rather dooe like the leude seruant, Math. xviii, thou declarest that thou canst receiue

The heauenly father iudgeth vs not: neither ought wee to iudge other.

Math. xviii

## The fourth Sondaie

receiue no mercede befoze GOD, nor shewe to other in this life, that thou art a Christian man, but rather that GOD will exclude thee from his mercede, and appoinet thee to iudgemente and damnation, and deprive thee of all his benefites, wherewith he hath indued thee, and require again all the debtes that he remitted & forgaue. Thou nedest not doubt of this. For the commaundement is this: Judge ye not, and ye shall not bee Judged, but if ye will not cease iudgyng, GOD shall iudge you also.

The common practise sheweth how harde this inhibitiō is. Allone as we iudge our selues hurt, sozth with we vse this iudgement: Why should I do good to the vnkinde? I haue holpen hym often, and he dooeth not onely like for like, but dooeth a shode turne for a good. I should offende, if I should helpe the vnkinde so often. But this is an vnmercifull mercede, and painfull helping. When thei Judge, bicause thei obtain not the like. And then appereth Gregorius sayng true: True Justice hath doen compassion, but vntrue is double iniquitie. For when a man giueth me a croune, he is thought to go about to make me his bondman thereby. Wherefore, allone as any thyng is doen or saied, that pleaseth not, or if I be not obsequius, sozth with he embraideth me: haue not I doen this for thee, and requitest me with suche kindnes? This is truely nothyng els, but to serue and Judge, as the Gentiles doe, that there maie be a recompensation. For this is no good waie. If thou doe good to an other, and he acknowledge it not, or doeth euill for good, thou maiest admonishe him not so to doe, least he offende  
GOD



God greatly. But yet hast thou no iust cause to hate hym, to iudge, and condemne hym. Giue hym vp to his Iudge. For thou knowest not what GOD will doe with hym, whither he will amende hym. If he be not amended, GOD hath officers sufficient to be reuenged of hym. And so suche thinges chance daily, that there rise sodain tempestes against the stubburne. Onely beware, that thou iudge him not: but thinke thus: GOD hath not so cruelly dealte with me. For if he had, I should haue been killed long agoe in my synne, when I liued in filthy Idolatrie and Hypocrisie.

Like wise also beware that thou dooest not condemne: for it is not thy duetie. To chide, to tell one of his fault, to dehort, to declare to them that iudge and condemne, it is lawfull. But thou haste no more to doe, then to be mercifull: thou maiest not Iudge, thou maiest not condemne. And if thy neighbour be so obstinately set to do thee hurt, that he will not cease, yet thou oughtest to bee willyng to forgive, and not to hinder his profite, or goe about to reuenge, but rather to further & to helpe him. These thynges are harde to doe, but remember that thou art a Christian, and that more perfection is required of thee, if thou earnestly embrace this name, euen as the example of our heavenly father, plainly declareth before vs. For if thou dooe good to thy neighbour, and he be unkinde, and doeth requit thee with euill, doubt not but that GOD will laye it to his charge. Resigne and giue ouer thou the vengeance vnto him, and do thou thy duetie. GOD doth reuenge all these thynges at his tyme. Wherefore  
commit

Deut. 32.  
Romio. xii.

commit thou all other thynges to hym, and execute this commaundement, that thou reuenge not, but be mercifull. It followeth in our Gospell.

Giue and it shall bee giuen vnto you, good measure, filled vp, and shaken together, yea, runnyng ouer shall men giue into your bosome. For with what measure ye meate vnto o- ther, with the same shall it be measured vnto you againe.

Christ hath comprised these preceptes very pro- perly, and laboureth specially, to cause vs to fulfill the true workes of Charitie. wherefore as he hath commaunded, that synners should be mercifullie and gently handeled, as we are gently handled of hym, that we Judge and condemne theim not, but committe that vnto GOD, and praise for theim to GOD: So he commaundeth to doe the good, by gi- uing, helppng, and counsaillng. &c. and then not to doubt, but GOD will requite our liberalitie, bee it neuer so greate: That so the minde maie abounde with Charitie alwaie, and neuer bee ouergrowne with the thornes of unkindenesse, to cease thereby from well doynge, as the Gentiles doe, whiche can not abstaine from iudgynge and condemnynge. For aslone as thei thinke theim selues hurt, thei forgiue not, befoze thei are humblie asked forgiuenesse. So thei will not giue any thyng, but where as thei loke for games and for benefite. wherefore thei can neuer escape the Iudgemente of GOD, neither are thei Iudged worthy of Gods benefites, and of his mercie and grace.

This faute must we eschewe, and so doe for our neighbours, as our heauenly father doeth for vs. He slacketh his straight Iudgement: he pardoneth  
vs:

vs: he will not be cruell and cōdemne vs, although we be unkinde: He enioyneth vs to do likewise also, or if wee will not, he putteth before vs a dreadful ende, that we shall loke so to be serued of hym, as we serue other. For with the same measure, saith he, shall other measure to you, as you haue measured with. And we can not deny but GOD hath giuen vs good measure. For if he would haue giuen vs after our desertes, he might haue plagued vs with wrathe, plague, pestilēce, and all euill, and put vs to death, as sone as we were borne. I will not rehearse how manifolde waies we haue offended hym, through all our life with sinnes. This might worthely be giuen to vs as measure, euē death and hell. But what doth GOD? He putteth awaie that that we haue deserued, that is to saie, wrathe, indignation, iudgement, death, hell, &c. and byngeth to vs, heauen, grace, libertie, and a quiete mynde, from the condemnation of the lawe, and of an euill conscience. He riddeth vs from al penurie & blame and giueth vs all that is good.

This is truely a large and plentifull measure, but whereas thou deniest other the same measure after that, thinke not, but like measure shalbe giue to thee from GOD, as thou giuest other. Thou wer fortunat before, bicause he helped thee with the measure of grace. Now shalt thou haue suche measure, as thy unkinde and craftie behauior deserueth.

This teachyng is marueilous, whereby it appereth, that GOD requireth moze earnestly thy duetie, towardeg thy neighbour, then towardeg hymself. For as touchyng hymself, he pardoneth  
synne,



## The fourth Sondaie

How God  
measuresh  
to vs before  
saith.

synne, and will not reken, what soeuer we offende  
against hym. Contrarie, when we be vnmmercifull  
to our neighbour, GOD will neither bee pleased  
with vs, neither forgine vs any thyng. Wherefore,  
all this rate of measuring is to be appointed & Doen  
after saith, and not before. For before thou haste  
saith, GOD dealeth not with thee after thy desert,  
but was mercifull vnto thee, he opened thee the  
waie to his worde. He promised thee remission of  
sinnes. This is the first measure giuen to vs, whē  
we began to beleue, after that this measure was  
receiued, he giueth commaundemente to measure  
to other likewise. And he that doeth so, lette hym  
looke to be Doen vnto, as he doeth vnto other. If he  
be cruell, let hym looke for no mercie of GOD: if he  
iudge, he shalbe iudged and Damned. Wherefore this  
measurynge hath her beginning after saith, when  
GOD requireth so greatly thy duetie towardes thy  
neighbour, threathnyng that he will reuoke all his  
grace, if we will not be mercifull to our neighbour.

Wherefore he that thinketh earnestly, how to  
serue GOD, let hym doe good to his neighbour, let  
him dor as GOD doeth, that is, let him not iudge,  
let hym not condemne, but forgine, and giue glad-  
ly, let hym shewe hymself beneficiall and liberall,  
when he maie. Els shall it chaunce no otherwise,  
then it chaunced to the seruaunte. Math. xviii. He  
had mere mercie shewed vnto hym, when the lord  
let hym goe scotfree, and forgaue all his debt. But  
when he would not forgine his neighbour, an hun-  
dred pence, neither tary the tyme vntill he were a-  
ble to paie the whole, his free quitaunce that he had

in

Math. xviii

in the tennē thousande talentes that were forgiven,  
 stode hym in none effect, and he is deliuered to the  
 Jailers, vntill he paie the whole. And surely it  
 is not possible, that we should alwaies folowe this  
 rule. We forget mercie oftentymes, and whereas  
 mercie was requisite, we are wrothfull, where we  
 should speake gently, we curse. Although it chaun-  
 ceth thus vnto vs by infirmitie, that in this place  
 we dooe contrary to Chyestes commaundemente.  
 Yet let vs beware at least of the sinne of the Phari-  
 seis, that we continue not therein without remorse  
 of conscience, as thei doe, but that we might quick-  
 ly amende, let vs put before vs this example, to doe  
 to other, as the father of heauen hath doen to vs:  
 to shewe our selues forgetfull of wronges, and not  
 to flache or cease in well dooing, by the iniquitie of  
 the worlde, or unkindnes of men.

Psalm. iiii.

Ephē. iiii.

And to the forguēnes of synnes, it is necessarie  
 that he confesse his fault, that must be forgiven.  
 For it is impossible, that I should forgive the Pope  
 and other enemies of Gods woorde, their synnes.  
 The reason is. Thei knowe not theim selues for  
 synners, in that thei persecute our doctrine. If thei  
 would confesse their folie, and professe repentance,  
 I would not deny theim remission of synnes. For  
 there must nedes be synnes, if thei should be forgi-  
 uen. But he that denieth his synne, and defendeth  
 it with his rightuousnes, as Saul did before Sa-  
 muell, this mannes synnes, can not be forgiven.

Confession of  
 the faulte, is  
 necessary vnto  
 the forguē-  
 nes of synnes

i. Reg. xliii.

This doctrine is of a Chyistian mannes life,  
 whiche Christ putteth forth by the example of the  
 father of heauen. This doctrine doeth Chyist ear-

Ce. i.

nessly

The similitude of the moate.

neſſly ſet forth, by the ſimilitude of a moate and a beame. As though he ſhould ſaie. I ſe that this is hard for you to doe. For your owne damage greuethe you, the grief thereof is not ſone taken awaie. Allone as ye ſe your aduerſarie, and remeber your wronge, anger waxeth rawe againe, and all thynges come to ſtomache as freſhe, as though thei were now dooen, where with he hath hurted vs, with a greate deſire alſo to reuenge. Velde not ouer your ſelues (ſaieſh Chriſte) to wrothe and indignation. For although he hath diuerſly, hindered thy profite and defaced thy good name, yet all this is but a Sonne moate in thy eye, in compariſon of that thou haſte dooen to GOD. For that is as a beame in reſpect of thoſe thynges, whiche thy neighbour hath doen againſt vs. Wherefore many thynges are requiſite to hym that will Iudge and condemne. In other matter thus it is: the teacher muſte be better learned, then the learner, or elſe ſhall he be able to teach him nothyng. What kinde of maiſter canſt thou be, which profeſſeſt that thou wilt teach other, and art as ignoraunte and as faultie, as thy ſcholars be, whom thou takeſt on thee to teach. This ought not to be dooen and ſuffered among men, and how muche leſſe can it be ſuffered in my kyngdome before GOD, where as all are to be blamed: Wherefore get thee the practiſe of this parable, whē thou heareſt, ſeeſt, or ſuffereſt any thyng, that is greuouſ vnto thee, that thou maielt alwaies ſaie: Patience. This ſynne is little in compariſon of myne, GOD hath many more to obiect againſt me, then I haue againſt other. Wherefore I will gladly winke at them,



them, so that GOD will winke at mine, & not rubbe me on the old sores.

But the worlde can neuer bee perswaded, but that it will rebuke the moate in his brothers eye, and not consider the beame in his owne. For where as thou hast one quarell with thy neighbour, there hath GOD infinite causes againt thee, seying thou neuer keptest his preceptes, but haste transgressed them manifolde waies. This thou forgettest, and therfore in the meane season, thou fallest in hatred against thy neighbour for a little woorde. If thou canst haue suche a quicke sight, in thy brothers little faulte, why dooest thou not ponder thy owne beame also.

The moate  
we euer be-  
holde: the  
beame we re-  
garde not.

Wherefore a christia man, must vse an other waie, when he seeth a moate in his brothers eye, let him first retourne vnto himself, befoze he begin to iudge, and there shall he finde suche a hugeous Beame, that he will haue but little luste to iudge his neighbour, so that he maie haue. GOD mercifull to his synnes. Wherefore first he goeth about, to take away this his owne beame, and when he is in doing that, he findeth so muche busines, that he sone forgetteth his brothers moate, when he remembreth his owne disobedience to ward GOD and man, and other synnes, from the whiche he can not be ridde, by dooyng daiely all that he can. First therefore, he condēneth his owne ouerthwart rechenyng, whereas he letteth scape his owne Elephant, and is eager against his neighbours Gnat.

Wherefore Christes intent is, to put vs in minde of the example of the father in heauen, whiche suf-

Ce. ii.

fereth

why God ch  
cealeth our  
synnes.

fereth our greate beames to lye hidde, that wee should patiently abide a moate in our brothers eye and not Judge hym therefore. What man therefore would not bee moued, to bee mercifull by this promise, whereas GOD laiyng a side all iudgements and damnation would gladly forgieue vs, it wee would forgieue one an other, and not Judge, that after this we maie obtaine his grace and goodnes profered vnto vs, and so escape death and hell. Contrariwise, he that will not hereby be put in feare, to cease from iudgyng and condemnynge, where as he findeth a moate in his brothers eye, GOD will raise vp a beame in his owne: I can not tell, what should bee able to moue hym to any of bothe these partes, that is, either to hope well, or to feare ill. Is not this a great stubburnes, to reprove so greatly a little thyng in our neighbour, that we should thereby hinder our owne wase, in escappynge damnacion by the bnspeakeable promise of GOD, and to stirre vp the euerlastyng iudgement of GOD, by the foolish saucines of our owne iudgement.

He therefore, that had rather solowe the example of the worlde, and of the fleshe, then of the heauenly father, where aboute goeth he els, but to get Gods wrothe, in steede of his mercie, and to haue GOD greuous and sore againste hym, whereas he might haue hym mercifull. This great perill ought to bee thought vppon, that wee might order our life Godly, that all menne, bothe frendes and foes, might perceiue in vs sure tokens, that we are christian men, and that we haue suche a minde, out of the whiche, as out of a fountaine, floweth suche cha-  
ritic,

ritie, as will neuer faile and decaie. The whiche thyng, our father whiche is in heauen graunte vs through the holy Ghost, for our Lorde Iesu Chrestes sake, Amen.

¶ The. v. Sondaie after Trinitie Sondaie.

The Gospell. Luke. v.



It came to passe, that when the people pressed vpon hym, to heare the worde of God, he stode by the lake of Genazereth, and saue twoo Shippes stande by the lake side, but the Fisherment were gone out of theim, and were washyng their nettes. And he entered into one of their Shippes (whiche pertained to Simon) and prayed hym, that he would thrust out a little from the lande. And he satte doune, and taught the people out of the Shippe. When he had leste speakyng, he saied vnto Simon: launche out into the deepe, and lette slippe your nettes to make a draught. And Simon answered, and saied vnto hym: Master, wee haue laboured all night, and haue taken nothyng. Neuer thelesse, at thy commaundement I will loose forth the nette. And when he had so dooen, thei inclosed a greate multitude of Fishes, but their nettes brake, and thei beckened to their felowes (whiche wer in the other Shippe) that thei shoulde come and helpe theim. And thei came and filled bothe Shippes, that thei sonke againe.

When Simon Peter saue this, he fell doune at Iesus knees sayng: Lorde goe from me, for I am a synfull man. For he was astonied, and all that were with hym at the draught of Fishes, whiche thei had taken, and so was also James and Jhon the sonnes of Zebede, whiche were parteners with Simon. And Iesus saied vnto Simon: feare not, from hence forth thou shalt catche men. And thei brought the shippes to lande, and forsoke all and folowed hym.

Ce. iiii.

Luke



THE EXPOSITION.



Likewise signifieth by this historie, how Peter and the reſte, came to their Apoſtleſhippe. And the miracle of the fiſhe, and the holy miniſterie of the Goſpell, is well applied to the Apoſtleſhippe. For by the taking of ſo many fiſhes, Chriſt declareth the power of the Goſpell in the worlde, wheras it ſhall drawe by a great multitude of ſynners, out of the kyngdome of the deuill, into Gods kingdome. And at laſt Chriſt expoundeth it ſo himſelf, wheras he pronounceth that Peter, James, Andze we and Ihou, ſhould become fiſhers of men. But before that the Euangelist be- ginneth the hiſtorie, he rehearſeth that many follo- wed Chriſt, to heare hym preache. And that to the intent, that we hauing an eye to this example, may come to the worde of GOD deſirouſly. For he that heareth this worde diligently, obtaineth twoo thyngeſ thereby, whiche otherwiſe he could not come by. The firſt is, that we knowe hereby what is Gods will toward vs, bothe in this life, and af- ter this life, whiche without the worde of GOD, wee could not knowe at all. But wee rather con- ceive the contrary in our mynde, of the wrathe of GOD toward vs, and of his puniſhment. But the worde teacheth vs this, as we ſhall heare hereaf- ter, that GOD although we be ſynners, is not an- grie with vs, but is mercifull, that we might be de- livered from ſynne, and get everlaſtyng life. This is one thynge, that we get by the worde. The ſecond is, that out of the worde we learne to order, the trade

what fruite  
commeth of  
the worde  
of GOD.

trade of this externall and ciuill life, for that, that it is allowed and sanctified by the worde of GOD, to be a true worshipping of GOD, so that he hath no neede to become a Monke or frier, that will serue GOD, but he maie waite on his owne vocation, and doe his owne office diligently, whether it bee in a Magistrates office, or in other kinde of life. This is a true and pleasynge seruice to GOD. and shall neuer be destitute and voide of the blessing of GOD.

This doctrine is necessarie, to the true information of the conscience, that all men maie knowe for a suretie, that their vocation is set forth by Gods woorde, so that all thynges whiche thei doe, or doe not, maie be confirmed by Gods commaundementes certainly. Suche a conscience maie withstande the Deuill in temptation, and thinke surely, that he hath doen suche thynges, and yet doeth, as concerning the whiche, GOD hath giuen a sure precept. For all thynges otherwise are dooen with synne, and displease GOD. As Paule saeth: whatsoeuer is not of faithe, is synne.

whatsoeuer  
is dooen in  
faith please  
th GOD.

Now hath GOD giuen vs his woorde plentifully, whereby we maie trie all our deedes, and saynges, and gather certaine testimonies for them all, out of Gods woode. For he that beleueth, that is, he that embraceth Gods grace with a true faith, whiche he hath bestowed on vs, through Christe, what soeuer he dooeth, either appertaining to the commonaltie, or to his household, or to the nature of manne, it pleaseth GOD wholly. For the persone from whom these thynges procede, pleaseth GOD

Rom. xiii.

for his faith in Christ. And this should be sufficient before God, for every manne to comfort himself with this worde, that GOD hath put forth, and sticke vnto that faith, and serue God with all ioy and mirth, for whatsoener is dooen in faith, be it neuer so little, pleaseth God, and are moste excellent woordes.

All our doynges in Gods woordes.

But after that, this also is necessarie for the common life, whereof commeth the congregation of God, that is, that every man maie be certaine, as touching his doynges and degree. Wherefore of this also doeth God put forth a sure worde, and commaundeth obedience to ward parentes. Wherefore whatsoeuer worke, office, children, seruantes, be in the houlholde, all that is sanctified by this worde, so thei that doe these thinges in a familie, maie well boaste of a sure commaundement of God, and by this worde are the officers and maisters of houlholdes, blessed and sanctified. For thei are the ministers of this common life, wherein God would haue tranquillitie and quiet, for the continuance of his congregation. And as touching their honor, God hath put forth the lawes, that thei might accor- dyng to their honour, behaue them selues in their offices, and bee sure of their doynges by the lawe, that thei are doen accor- dyng to Gods woordes and commaundement. And as their conscience maie be established, whiche followe Gods woordes in their doyng: so he that hath not his worde, can haue no sure ground to sticke vnto, and is tossed hither and thither, with every little blasse, like a moueable Rede. Wherefore we ought highly to esteeme Gods woordes,



worde, that as the Prophet speaketh, but of the old age, of youth, that it should correct his waie, in keeping Gods wordes: So all ages, al kindes, offices and functions, might haue wherto thei might, vprightly order their life. Onely this trade of life, hath a sure and quiete conscience. Neither the Turke, Jewe, nor Gentile, Monke, nor Papist, can obtain this so greate a thyng. This Science belongeth onely to the good, that thei maie knowe for a suretie, that bothe their inwarde iudgemente, and outward actions, procede accordyng to Gods woorde. Wherefore thei set on their matters, without waueryng and feare, although thei bee perilous. For all thynges belongyng to their vocation, are sette forth by Gods commaundement, neither haue thei any thing, wherein thei ought to feare vngodlines.

Psal. cxix.

This doctrine ought chiefly, to be taught vnto all Christian men, that thei might knowe how to sette on all thynges, and to bryng theim to passe in Gods worde, and so shall thei the soner be ware, all the tyme of their life, of superstitious and wicked perswasions. If Monkes had folowed this trade, thei had neuer fallen to so greate vngodlines, by the preceptes of mennes traditions. Neither doe the Apostles, care for any thyng more, then to propound the plaine and simple worde of Gods commaundement, as touchyng Justification before God, and the residue of the life to be passed ouer with Godlines. Thei that followe the obedience of this worde, can not be put beside saluacion, although thei either in warfare for their countrie, or doyng some other dangerous charge of their vocatiō, chaunce to die.

Ce. b.

The

The reason is, thei serue in their vocation, and obeie God, and knowe for a suretie, that thei doe all thinges, according to Gods commaundement. And so might this life bee passed ouer of all men, Godlie and vertuously, if thei would onely order it, after the tenne commaundementes, and the faithe in Christ. But the Deuill withstandeth this, withall his might, least the worde of GOD should come in mynde, at any of our doinges. Neither when we rise nor when we goe to bedde, nor when we eate, haue we any care or thought on Gods worde. And it is no maruail, if thei befoze thei are wares, are oppressed with the wicked worlde. But christian men must haue more regard, of so great and necessary a thying, that thei maie be sure at all tymes, to be of Gods Kingdome, so that thei maie haue Gods worde for a testimonie, whiche sanctifieth all thynges, in al their matters. The thinges that are doene be not alwaies greates, nor glorious, and the moste part are common, bothe to the Ethenike and Christians. But in this there is greates difference, onely the Christians hath Gods worde for their leader, wherby all their woorkes are sanctified befoze God. As for an example, when Paule saith: seruantes obey your bodily maisters, in feare and trembling, through singlenes of heart. And againe: Children, obeie your parentes in the lord. This worde and faithe sanctifieth all their woorkes, that thei maie be pleasaunte vnto GOD, whereas amongst the vnfaithfull, thei can not bee acceptable, for lacke of the worde and faithe. For there is nothyng holy in the yearth, besides Gods name and faithe. And all thynges

A difference  
betwene the  
woorkes of  
the Christi-  
ans and In-  
fideles.

Ephe. vi.

thynges that are sanctified, are sanctified onely by the name and worde of GOD.

And surely by the worde of the fiste commaundement, all mannes life, bothe in the gouernement of a commonaltie, and also of an household, is blessed, if so be faith lacketh not, but that thou doest every thyng obediently, in the name of GOD. But lette this be sufficient to admonishe here, that we maye vnderstande, that this example of Chziste, was put forth to the intent, that many of them that folow Chziste, should be prouoked and stirred, and iouly and diligently to heare the worde of GOD where as it is set forth for them onely, that thei maie not bee confounded, when thei looke on all his commaundementes. But as for the other muste needes abide confusion, bicause thei haue no light of gods worde in their doynges.

Exod. xx.

Psal. cxix.

Now therfore, as we intended at the beginning let vs come to the historie: wherof are twoo partes. The firste is a doctrine, as touchyng this corporall life, that GOD also will prouide for the necessities of the bodie, after that of the Spirituall life, that he will not leaue vs destitute of hope, for our synnes sake, but bee mercifull vnto vs, and recover vs from destruction. Bothe these doctrines are very necessary and profitable, and are worthy to be learned with all diligence of the godly.

The comfort of the corporall life resteth heretofore, where as Chzist commaundeth Peter to cast his nettes, and Peter obseeth, and taketh a great scull of fish. Here is a good steward, if a man could make hym ouerscar of his businesse. For nothyng could lacke



lacke, where he is present. But the Euangeliste declareth sufficiently, that Christ will not doe so to al men, but to theim onely, that all the night laboured in vaine, and afterwarde heard Gods woorde: that is, he will helpe the righteous and poore that felt nede. For the Christians in this life, hath many troubles and temptacions. But when thei are tempted, and yet sticke constantly to their vocation and to the worde, Christ is ready to helpe them.

And this is one comfort put forthe for vs in this place, that wee maie retaine faithe, and although we are now and then in pouertie, and lacke thynges necessarie, yet that we despaire not, nor impatiently murmore, but to stande in good hope, that blessing shall not long cease. For it chaunceth likewise with Peter & his fellowes, to spende a whole night in vaine, and to take nothyng. Afterwarde cometh Christ. And first he putteth for his worde and maketh them Christians. Then he commaundeth them to launche forthe, and to cast their nettes for a draught. Peter obeieth, and hath his purpose. This should we doe in our owne matters also. GOD giueth vs not by and by in the beginning all thynges plenteously. For if he should giue it vs, as sone as we were Christianed, and receiued into the catholike churche, we would not thinke it came from hym. Wherefore he sendeth vs pouertie for a tyme, that we should not be ignorant of trouble, and that one should almoste be faine to despaire, in that he lackyng all thynges, can not tell what to doe, or whiche waies to take, and also is in perill to be famished. In this case then that mercifull Steward

Christe hel-  
peth vs after  
pouertie com-  
meth.

ward Christe, will bee at hande and saie: sette thy heart at reste, I knowe all, lose forthe thy net, cease not to labour, and looke for a blessing.

For although thei be nedie, yet must thei not despaire, and deny Christ, and murmur against God but trust that GOD at his time, will sende thinges necessarie, and that he will not suffer them to be overcome, in doyng their labour and vocation. For Christ giueth not Peter fishe on this wise, that thei should leape into his boate, but he muste launche forthe his shippe, prepare his nettes, and dooe all thynges as fishers are wont to doe. Although he became a Christian now first, he muste commit the successe thereof into Gods hande.

We muste not  
cease frō hope  
and labour.

So must we also walke, as every mannes vocation is. If thou labour for the maintenaunce of an houholde, or art an officer with auctoritie: apply thy vocation diligently. For this is not against thy religion, and thou maiest by so doyng, doe that that is acceptable to GOD. As for all other charge and care, caste it on GOD, as how he should nourishe thee, and finde thee thinges necessary. And despaire not, bicause thou must strue with nede and povertie. For there remaineth time inough, wherein thou canst not tell, what thyng or blessing shall chaunce, as thou seest here. Remember this onely that thou must kepe constauncie and continuance, least thou be ouerthrowen with impacience. He that can not be content to doe this, but casteth awaie his nettes asone as he looseth his purpose, and forsaketh his vocation, and fall to an other kinde of life, it is no maruill if this man hath no good and prosperous chaunce

i. Peter. v.

chaunce in all his life.

This is the first doctrine, that we be not discouraged and bered in pouertie and necessitie, if we fele not Gods blessing by and by at our nede. We muste not require this of God, to fulfill our desire whē we will. Bee thou not lothe a while to take labour in vaine, and to be patiente. Thou muste not refuse to lose a nightes labour, so that thou maiest thereby hope that the heauēly father, will helpe thee at his tyme with his blessing, accordyng to the common sayng: Dat deus omne bonum, sed non per cornua taurum. Labour and patience is requisite. Thou maieste looke for Gods blessing, so that thou forget not the first pointe, that is, to lende thy shippe to Christe, as Peter did, that he sittynge therein maie teache, and that we heare the worde diligently, and learne it exactly. For this is specially to bee marked in Peters example, that he suffereth nothyng to hinder hym, but casteth from hym, the frowardnes of the vnbeleuers, and goeth wholly to Gods worde. And that it maie be well vnderstande, how greatly this is in Peter, he is not feared, by that that is Gods common practise in all his woorkes, and is vled also of GOD in this draught, wheras he pointeth the matter first to be doen, after a trispyng sort. For this is commonly the waie of fishyng, not to looke for any greate prairie out of the water at middate. The night is more fitte for this gain. And the fishers are not wont to fishe in the main, but nigh to the bankes. Christ regardeth not this common trade of fishers, but commaundeth Peter to launche forth to the depth, and whereas they had taken nothyng

God giueth  
all good thinges,  
yet he giueth  
not the  
Bull by the  
horne.

Peter obeyeth  
his word.



thyng in the night, in that place. Now he biddeth them at middaie, to lose their Nettes for a draught. This semeth an absurde and foolishe thyng to Peter, and he seeth that Christ knewe not the arte of fishers well, but yet he answereth manerly: Lorde (saith he) we haue laboured all this nighte, and haue taken nothyng. If wee should followe the preceptes of our occupaciō, we should haue no great hope of a praie, yet will I proue at thy woorde. If that helpe not, all is but losse labour. If Peter would not haue shewed his reuerence towarde Christ, he might haue spokē vnto him more roughly bicause of his ignorance on this wise. Now presumeth this man, that he taketh on hym to teache a fisher his craft, whereof he is ignorant: Why should he put his ower into an other mannes botel? It is not one thyng, to bee a teacher, and a fisher, Christe when he teacheth, ought to bee heard. But when he teacheth to fische, who should heare hym? Thus would we perchaunce answer Christe. For so are we alwaies wont to doe. We will bee wiser then Christ. But Peter is wiser then so, he laith aside all suche thoughtes, and thinketh thus: what soeuer my craft be, I will not despise this woorde. And so he embraseth it with all his heart, and he letteth passe, bothe his science, and his reason, and all suche like.

Reason doth  
alwaies cor-  
recte Gods  
woorde.

This is marueilous, as touchyng the faith of Peter, whiche could folowe Christes commaundement, and laye aside all his owne thoughtes, and sticke surely to the woorde. For this is euident by cominon experience, that men are well pleased, whe  
their

God requi-  
reth obedie[n]ce  
to his worde.

their commaundementes are doen, although there  
come little successe thereby. Contrariwise, they are  
grieved, when the maister commaundeth, and the  
seruaunte obeyeth not, but thinke his owne waies  
better. In our owne matters we cā not abide suche  
menne, yet wee shewe our selues suche alwaies to-  
ward GOD, setting so muche by our owne reason,  
that we obeye not Gods worde. But what vntele-  
rable arrogance is this, when GOD is controll'd  
in his worde? who can abide this in his seruaunt,  
if he stande prouddie against his maisters comma[n]-  
dement, and thinke his owne reason better? wher-  
fore GOD iudgeth, that he is specially worshipped,  
when we shewe our selues suche, toward hym and  
his worde, as this Peter did. And although we be  
otherwise entised, yet let vs bridle our selues, that  
we maie pferre the worde of GOD, before al rea-  
son. He that holdeth the worde after this sort, plea-  
seth GOD and all his Angelles. And if the congrega-  
cion could obtaine this, it could not be so encom-  
bred with sedicion, there would be no sectes, no he-  
retikes, but all congregacions should perfectly a-  
gree, as touching doctrine and sound faithe. Now  
they can not be perswaded hereto, and because eu-  
ery man trieth the opinions of religion, by the mea-  
sure of reason, and mannes wisdom: it cometh  
to passe that all thynges, are full of errours and  
disorde. This is very true, that we cā not be with-  
out tēptacion, when it chaunceth to vs, as it did to  
Peter. To labour all the night, and to take no pro-  
fite thereby: we take it vnpatiently, and goe about  
to lay all aside, and depart. But we ought to ouer-  
come

We muste not  
despaire if it  
succee not.

come this temptacion, and like to our vocation  
 stedfastly, and to caste all our care on the Lorde. For  
 I haue knowen this often tymes by experience,  
 when the obedient children in a familie, hath had  
 misfortune; and contrariwise, the disobedient and  
 stubburne, good fortune. But at laste the hard case  
 of the good was moze commended, and the wicked  
 had an euill ende. Wherefore if it chaunce likewise  
 to thee, that all thinges goe not well, be constant,  
 and strengthen thy self, that thou be not overcome  
 of temptacion. For better is misfortune with obe-  
 dience, then good fortune with wickednesse. The  
 reason is, that GOD at the laste casteth awaie the  
 disobediente, with their prosperitie, bee it neuer so  
 greate, and exalteth the humble and meke, to great  
 renoume. This example of Peter, is studiously to  
 bee followed, in that he hath respecte onely to the  
 worde, and followeth that, and is nothing moked  
 with these thoughtes, whiche surely would greatly  
 haue troubled vs, and doubtles they were in his  
 minde also. For we are commaunded aswell as Pe-  
 ter, to labour and to serue in our vocation. He that  
 taketh holde to his vocation, and suffereth not him-  
 self to be withdrauen from his purpose, although  
 it doeth but slowly prosper, and the blessing is long  
 in comming, yet must he not doubt of a prosperous  
 ende. For GOD can do no otherwise, but at length  
 haue respecte to obedience, although he differeth  
 it for a tyme, and proueth vs, whether we regarde  
 his commaundement or not. Wherefor no manne  
 ought to be weary, if he hath laboured all the night  
 without profite. For if Peter had gone about this

The example  
 of Peter.



draught in the night, he would haue imputed it to his cunnyng and labour, neither would he haue thought any thyng els, requisite to suche a successe. But whereas he fisheth all nighte, and taketh no thyng, and Christ first ministreth his woorde, bidding hym therewith to assaie againe: there hath Peter a sure triall, that this good successe, came not by fishyng and labour, but of Gods woorde and blessing. And lette this suffice you, as concernyng the firste doctrine, whiche is corporall, and pertaineth to the bodily liuelode, that Christe will be present, with all his that laboure by his blessing, and not suffer them to perishe for hunger.

The second doctrine is spirituall. For thus doth it followe in the historie, that Peter is astoned by the draught of fishe, and cometh to the knowledge of Christe, that he is not onely man. And whereas he acknowledgeth hymself a synner, and falleth doune at Christes feete, sayng: departe from me Lorde, for I am a synner: It is a spirituall matter and fewe vnderstande it. For it semeth hereby, that Peter did it of a certaine religion, and that he desired for a reuerence, to departe from Christe. But the meanyng of it is not so. The consciēce is in this case, when GOD comineth with his grace, and promisseth remission of synne, and life euerlastyng, frely for Christes sake: the grace is so large, that all thynges seme to greate for vs, neither dare we approach nigh thereto, for the greatnesse thereof. It is easie to beleue that GOD is good and mercifull: but that he imbraceth vs with his greate mercie, our heare can not be made to beleue that. All men thinke, if

Mark: well

I wer so pure and rightuous, as Marie the virgin  
 saint Peter, saint Paule: I would couple my self  
 also to his grace, but I am a sinner: I am not wor-  
 thie of grace, but rather of wrothe. Then comineth  
 the Deuill, and he enlargeth sinne so muche in thy  
 heart, that thou maiest see nothing but thy vnwor-  
 thinesse, and thou canst not but wonder, and be a-  
 mased at the greatnes, of that exceeding grace. This  
 is a spirituall temptacion, whereof the prophane  
 and rude (as wee bee almoste all) haue no perceue-  
 raunce nor vnderstanding. For this is learned by  
 experience onely, and no other wise. Wherefore the  
 greatest sort liueth on such wise, that thei thinke not  
 muche, either of their sinne, or of the grace of GOD.  
 But true Christian men doe alwaies tremble and  
 feare, that that is to muche that GOD doth, on his  
 owne behalf. who am I (saie thei) O Lorde GOD,  
 that thou byngest me thus farre, I am not wor-  
 thie of so greate mercie of GOD.

And herevnto belögeth, that Christ comforteth  
 Peter, to be without feare, for bicause he goeth not  
 about now, to iudge Peters synnes, but to deliuer  
 hym from sinne, and to sette hym in suche an office,  
 that he maie byng other also to the same grace.  
 So that all this comforte maie bee applied, if wee  
 should chaunce to haue suche thoughtes, and be put  
 in like feare: to encourage vs to resiste theim, and  
 not to giue place vnto them. For Christe came not  
 to driue synners from hym, but he came into the  
 pearth for their sakes. Wherefore he comforteth Pe-  
 ter against suche thoughtes, and biddeth hym not  
 to feare, as (he saiethe) also in an other place. Feare

Christe hath  
 mercie on  
 synners.

ff. ff.

not

Math. ix.  
Luke, xii.

God giueth  
to the vnworthie  
this of his  
mercie.

not little flocke, it is my fathers will, to giue you the kyngdome. In that place Christe talketh also with suche, that thinke: How canste thou come to heauen, and to eternall life? Canst thou obtaine to the fellowshipp of Angelles? If thou were holier, there were no cause why thou shouldest despaire. But as thou art now, all thy hope is in vaine. But Christe answereth other wise, you feare (saith he) but dooe not so. For it hath pleased my father, to giue you the kyngdome, and that of his owne free will. For whereas you are vnworthie beyng synners, this is his mercifull will, to giue it you of his grace and mercie: wherefore feare not, but receiue it ioyfully, and with a gladde hearte. For if GOD would not giue vs, untill wee were worthe, wee should neither haue meate nor drinke. But he will not haue respect to our worthinesse & merites, but to our nede, and to his owne goodnes & mercy. And this is the cause, that he giueth vs not onely thynge requisite to the bodie, but also euerlasting life, with suche temptation is Peter also here entombed. He perceiueth the greates goodnes of Christe, and casteth in his mynde, howe vnworthie he is thereof, and therefore he beginneth to despaire, what place (saith he) is there for thee with vs? Couple thy self with the rightuous, I am a synner. But Christ comforteth hym, and be with hymself to be farre vnlike that, that Peter thought of him, commaundynge hym to bee of good chere, and to take heart of grace, and that the matter as concerning the fishe, is but little in comparison of that, that, he will make hym a fisher of men. Now thou  
are



art a fisher, but I will giue thee an other office, to enter into other waters, and to take other fische, that is, men, that heauen maie haue store of suche fishes to be saued, as thy shippe is now full of fische. I will finde thee an other Nette for that draught, that is, the Gospell. By this shalt thou take the elect, that thei maie bee Baptized, beleue, and haue euerlastyng life. And that not in one place, but that in all the worlde, thou maiest tourne to the saithe, in one place, a citie, in an other the whole people.

This is a spirituall comforte, whiche GOD putteth forth to his disciples, that he will not onely satisfie their hunger, but gouerne their spirituall administration, and sende them into all the worlde, to kynges and Princes with the Gospell. And although the deuill withstandeth those fishers, with all his might, yet the vertue of this fishyng, can not be restrained, but that the worde breaketh thorowe, and getteth many Christians, enuieth the deuill neuer so muche. And the Gospell, Baptisme, and the Lordes Supper, are our instrumentes for this matter, whereby the waie to euerlastyng life is opened vnto vs.

A Nette for  
spiritual fish.

It is a greate thyng, that we are appoynted to euerlasting life, and a thing hard to be beleued. But consider on the contrary part, what a great thing it is to burne in hell fire, and that we might escape this punishment, GOD giueth vnto vs, his worde and sacramentes, whiche are Nettes prepared for the draught of suche fische. Wherefore Christ comforteth and saith, feare not, consider not whether ye bee worthis. It is my fathers will, that ye should

ff. iii. not

## The sixth Sondaie

not perishe, as your synnes haue deserued. Wherefore cleaue to me onely: come to Baptisme: vse the Lodes supper: shewe your selues obedient to my Gospell, and there shall be no perill. We haue now intreated of these two doctrynes, with the example, that Gods woorde might be greatly studied. The first is, that although there be pouertie and lost labour for a tyme, yet that GOD will helpe vs at the length by his blessing.

The seconde is, that he helpeth vs against sinne, that we maie not be damned. And for this cause he giueth vs his worde, that we maie be certified in our selues, to bee the sonnes of GOD. The whiche thyng our heavenly father graunt vs, through Iesus Christe his sonne, and our Lorde, Amen.

*y The .vj. Sondaie after Trinitie Sondaie.*

*The Gospell. Matth. v.*



Iesus saied vnto his disciples: excepte your righteousness excede the righteousness of the Scribes and Pharisees, ye can not enter into the kyngdome of heauen. Ye haue heard that it was saied vnto them of old tyme, thou shalt not kill, whosoener killeth, shall bee in daunger of Iudgemente. But I saie vnto you: that whosoener is angrie with his brother (vnadvisedly) shall bee in daunger of Iudgemente. And whosoener saie vnto his brother, Racha, that is, be in daunger of a counsaile. But whosoener saith, thou foole, shall be in daunger of hell fire. Therefore, if thou offerest thy gift at the aulter, and there rememberest that thy brother hath ought against thee, leave there thyne offering befoze the aulter, and go thy waie first, and be reconciled to thy brother, and then come  
and

and offer thy gifte.

Agree with thyne aduersarie quickly, while thou art in the wate with hym, least at any tyme the aduersarie, deliuer thee to the Iudge, and the Iudge deliuer thee to the minister, and then thou be caste into prison. Merely I saie vnto thee, thou shalt not come out thence, till thou haue paid the uttermoste farthyng.

### THE EXPOSITION.



In this Gospell we vnderstande, that it is Christes counsaill and purpose here to teache his Christians, after thei beleue and are Baptised, and hath obtained this glorious name of Christians, and besides that, diuerse good thynges and spirituall giftes, to order their life soberly, righteously, and Godly, whiche procede of a true, and not of an hypocriticall trade. For neither did he shewe vnto vs any fained grace, whiche semeth grace to sight, but euen as our synnes were not fained, but very deadly and felenous, so was not his grace counterfeited, nor forged, but true and sincere in deede. Wherefore must we also endeavour our selues, not to doe fained woorkes towarde our neighbours, but true and hartie, euen as GOD wrought the woorkes of our saluation in verie deede. And for this cause, Christe taketh on hym this Gospell, to expounde the first precept, and putteth forth to vs an example to beware, sayng: Except your rightuousnesse excede the rightuousnesse of the Phariseis and Scribes, ye can not enter into the kyngdome of heauen. The sentence is shorte, he must haue more rightuousnesse then the Pharisee, that aspi-  
reth to

True good-  
nesse.



the kyngdome of GOD. What is then the rightu-  
ousnes of the Phariseis: This is not to be blamed,  
that thei liued an honest and sober life, refraining  
them selues from sinne. &c. For GOD requireth that  
of vs: as is his commaundemente: Thou shalt not  
kill: Thou shalt not commit adulterie: Thou shalt  
not beare false witnesse. And he that obeieth there-  
to, dooeth well. But this was to be blamed in the  
Phariseis, that thei thought theim selues rightu-  
ous for these woozkes, and that thei were faultlesse,  
in all that the Lawe requireth, as though thei had  
whollie accomplished it. And leass we should haue  
suche an opinion, Christ warneth vs in this place,  
that although we doe the woozkes of the lawe, and  
liue blamelesse in the sight of mē. yet that we should  
not be so arrogant, as to thinke our selues iuste be-  
fore GOD therefore, and in perfecte obedience. For  
as Christ saith here: Although a manne hath not  
killed with the hande, yet maye he be a murtherer,  
and a breake of the lawe before GOD. The reason  
is. For GOD hath forbidden all anger in the heart,  
euery wrathfull worde, and all angrie signes in the  
face, by this commaundement.

The right-  
ousnes of the  
Phariseis.

So that the Phariseis rightuousnes, signifieth  
outward rightuousnes, as not to kill, not to com-  
mit adulterie, and to thinke that all rightuousnes  
and holinesse consisteth therein, and that the  
Lawe hath nothyng against vs, but that we haue  
fulfilled it, and haue no neede of Gods mercie, al-  
though the heart inwardly be full of suche sinne and  
concupiscence. For this rightuousnes, saith Christ,  
there is no place in heauen, but rather in helle. For  
woozkes

woorkes fulfill not the lawe, but an heart is requisite thereto, whiche is pure, and boide of ire, hatred, enuie, lecherie, & other concupiscences. He that can doe so muche, is sure of rightuousnes. As long as sinne and concupiscence are not mortified in slaughter, but hath stil their motions, although they proceede not to effect and worke, yet be ware thou think not thy self rightuous, or to be in heauen. Ye haue neede of more rightuousnes, saith Christe. For ye can not enter into the kyngdome of heauen, by the rightuousnes of the Phariseis and Scribes.

What is this greater or more perfecte Iustice? Truly this: when the woorde and heart are both rightuous, and fulfill the woorde of GOD, so that not onely the hande doeth not kill, but the heart also is without ire, and desire of reuengyng, and that thou be not onely no adulterer in worke, but that thy hearte also be pure, without the luste thereof. And like wise in all other preceptes. For the Lawe requireth not onely to dooe woorkes, but that the heart also be pure, and agreeable in all pointes, to Gods worde and lawe.

What is greatest rightuousnesse.

But thou wilt saie, where maie suche an hearte be founde? Merely neither I, neither thou haue it in store. For we se how sone we fall into wrothe, and how sone also sensualitie riseth in our heartes, yea other wise then wee thought or willed. Yea, and where we purposed the contrary, and hate our selues therefore. What must be dooen then? We haue not suche perfect rightuousnes, and a cleane heart, and yet we heare the sentence, that the Phariseis rightuousnes, hath no place in heauen. Truly this

The rightuousnes that is required.

ff. v,

must

must we doe. we must not followe the Scribes and Phariseis, to thinke our selues rightuous for our woorkes. But for all our rightuousnes, what soeuer we dooe, we muste shewe suche submission, and humblenesse before GOD, that wee maie saie: O Lord I am a synner, be thou mercifull vnto me, and enter not into Iudgement with thy seruant, as touchyng woorkes, but deale with me accordyng to thy mercie and grace, whiche thou haste promised and performed to vs in Christ.

This doctrine tendeth to this ende specially, that spirituall pride maie therby be restrained, and wee by that meanes come vnto the knowledge of our filthy hearte, and molle corrupt nature, and so at the laste be brought to the hope of Gods grace, fauour, and mercie. And this is the very rightuousnesse, that obtaineth the inheritaunce of the kyngdome of heauen, whiche hath her foundation of our woorkes, although thei ought to be good and Godly, but of the remission of synne, and of the grace of GOD. For although we preuaile som what, by that we labour to offende no bodie by our leudnes, and studie as muche as wee can, to accomplishe Gods will: yet the greatest fault remaineth still; wheras the hearte is vnpure, and full of sensualitie and wickednes. But he that obtaineth remission of his synnes, is rightuous, not by his owne power, but by grace, forasmuche as his synnes, are forgiven hym for his fathers sake in Christ. Wherefore, Peter in the Actes of the Apostles saith, that our heartes are purified by faith. But this purifying is not on suche wise, as though no ill thoughts, or vn-

cleane

Psal. xxxii.  
Roma. iiii.

Actes. xv.



cleane concupiscence, should after that be felt in our heartes: for that should neuer come to passe, before this bodie of synne bee laied in the grounde, and a passage made vnto euerlastyng life: then shall the hearte be cleane in deede, and pure of his owne nature. But so long as this life endureth, all the purenesse is in faith, and in the woorde, that GOD for Christes sake, will not impute our sinnes to vs, nor punish vs for them, but rather remit, pardon, and forgieue them. And this neuerthelesse must follo we therof, that afterward by the help of the holy ghost we begin to leade a pure, holy, and Godly life, and shewe GOD due obedience. But, as I saied before, this is an vnperfect obedience. Therefore the whole rightuousnes before GOD, consisteth onely in the remission of synnes.

wherein the  
christian pure-  
nesse consisteth.

And this is the true meanyng of these wordes, where Christ saith: Excepte your rightuousnesse exceede the rightuousnes of the Scribes, and of the Phariseis, ye can not enter into the kyngdome of heauen. These wordes are not to be vnderstand, as though all that the Phariseis dooe, is naught by nature. For where as the Pharisee in the Gospell of Luke boasteth, that he is not vnrightuous, no robber, no adulterer: againe, that he fasteth twice in a weeke, and paieth tithes of all that he possesseth: to do these thinges is not euill, and we would wish, that all men wer suche, euen vnto their liues ende: then should the Maiestrates, Iudges, and parentes, with suche like, haue lesse businesse. But herein is the fault, that for this outward rightuousnes sake, the Pharisee boasteth himself to be rightuous before

Math. v.

Luke. xviii.

The error  
of the Phari-  
seis.

before GOD neither thought he, that he had neede of Gods mercie, and remission of synne, for the obtaynement of true and perfect rightuousnes. Christ resisteth this leude perswasion, that wee should not trust in suche rightuousnes before GOD, but make inquisition for better, if we determine to haue any hope of the heauenly inheritaunce. And he putteth forth vnto vs the first commaundement for an example, that by that wee maye learne, what is the rightuousnes of the Phariseis, and beware of it.

An exposition  
of the first co-  
mmaundement

The first commaundement, as ye knowe is this. Thou shalt not kill. Here the Phariseis perswaded them selues, that if thei did but onely abstain from grosse murder, thei neded not to care for any more; and that thei had fulfilled this commaundement: againe, that nothyng els was required of them in this behalfe. But Christ requireth greater thynges. For the woordes of this commaundement are not: Thy handes shall not kill; but, Thou shalt not kille. That is to saie: Thy hearte, thy mouth, thy tongue, and all the powers in thy senses, and what soeuer is in thy bodie besides, whereby murder is committed, thou shalt auoyde, so that thou doe not onely eschewe grosse murder, but all other thinges in hearte, in minde, in woorde, in gesture, in countenance, &c. whiche are as a manne would saie, the waie and preparatiō vnto murder. For this sayng: Thou shalt not kill: Christ doeth not so nakedly expounde it, that it should signifie slaughter onely, whereby mennes bodie is slaine, and depriued of their life, but what soeuer is doen besides, whereby murder ensueth. As when thou hatest any man,

what it is to  
kille.

and



and wylte in no conditiō helpe hym, but art so affected toward him, as the riche glottō was toward poore Lazarus. Suche through thy faulte might perishe, and so art thou by this precept guiltie of murder, as Ambrose saith: If thou hast not fedde: thou haste slaine and committed murder. And S. Iohn i. Iohn. 8. saith: he that hateth his brother, is a murderer. And ye knowe, that a murderer hath everlastyng life dwellyng in hym.

Therefore, he that purposeth to kepe this commaundement, must not onely refraine his handes, but his harte also muste be voide of wrath, so that he neither shewe churlysh countenance, nor giue cruell woorde against them, that haue deserued an euill tourne at his hande, yea, and that by all mennes iudgement. For Christ saith plainly, that this commaundement is transgressed and broken, fūe maner of waies. firste, with the hearte, when it is moued with anger & displeasure against thy neighbour. Secondly, when the hearte betraieyth it self outwardly, and sheweth by some externall gesture that it is angrie in deede, as when we passe by any man, and tourne a waie our faces from them that salute vs, and will not ones giue them an answer, no not so muche as a louyng looke. For this worde Racha pertaineth specially, to a disdainfull and angrie mocion, as when the anger is Iudged by the eyes, by the countenance, or by some croked worde. Thirde, when wrath procedeth out of the heart, into the mouthe, as when we raile vpon any man, or obscure his good name, by our clauderous wordes. Fourthly, whiche is moste grosse and wicked, when

Luke. xvi.

i. Iohn. 8.

fober maner of waies, the fyve commaundement is transgressed and broken

1. Hearte.

2. Gesture.

Racha.

3. Mouthes

4. Handes



Math. v.

Deut. 27.  
Gala. 3.

what is to be  
doen concer-  
nyng the ful-  
filling of the  
sixt commaun-  
demente.

When all these thynges come together, a wrathfull  
hearte, an angrie mocion, a leude tongue, a scarce  
hande. &c. and when violence is doen, slaughter is  
committed, or at the least, the will to doe it is plain-  
ly declared. And albeit that among these thynges,  
some be more greuous then other (for Christe hym  
self declareth, that by the diuersities of their pu-  
nishmentes) yet all, as well the little synnes, as  
the greate, are against this commaundement: and  
he that offendeth againste the leaste, is a murderer  
before GOD. Now call thy self to a rehenyng, and  
proue whither thou hast doen this comaundemēt so  
sincerely & perfectly in all thy life tyme, or yet canst  
doe, as it is here required of thee. And thou shalte  
easely finde, that neither hast thou doen it, neither  
is it possible for thee, at any tyme to doe it. What  
then must be doen? For we knowe what punishmēt  
is appointed, for the transgressours of his worde.  
Cursed, saith Moyses, is every one, that abideth  
not in all thynges, that are written in the booke of  
the lawe, that he maie doe theim. Dooe as Christe  
biddeth them in this place. Be no Scribe or Pha-  
rise, that is, thinke not thy self rightuous, because  
thou hast dooen no murder with thy hande. But  
looke rather on thy hearte, on thy mounthe, and o-  
ther mocions: and when thou perceiuest, that thou  
art environed, besieged, and compassed round about  
with ire and wrath: straight waies tourne thy self  
to GOD, and saie: Lorde, I as a synner haue offen-  
ded against thy sixt precept. I haue giuen place to  
wrathe. I haue vsed angrie tokens and woordes  
against my neighbour. Forgiue me this great sin,  
and

and so instruct me, that I trespasse no more against thee. And this is one thyng that thou oughtest to doe, whiche the Phariseis do not. Then must thou adde this also, that thou temperate thy self, and by no meanes suffer wrathe to rule in thee. And although thou canst not vtterly expell, and put it out of thy hearte, yet confesse thou this thy synne, and aske forgiveness thereof, and euer after so stoutely fight against it, that the residue of thy ire, gette not vnder her daunger the other members, as the countenaunce, mouth, tongue, handes, eyes, &c. that by this meanes at the laste, thou maiest repress thy wrathe, and so subdue it, that thou maiest not onely not be angrie with thy neighbour, but also shew vnto hym all gentlenes, whiche thyng thou shalt finde again at thy neighbours hand. By this meanes shalt thou by little & little, drive out al wrathe out of thy hearte, and make it vanishe awaye as the smoke.

This did not the Phariseis. Thei had wrathe in their hearte, malicious signes in their countenaunce railing wordes in their mouth: and yet tooke thei all these thynges for no synne. For this is the propertie of this vice, to shewe outwardly, that it doth nothyng without a iuste cause. Why, saie thei, shal I suffer this, being so vnworthely prouoked? Shuld I by my sufferance, giue them an occasion to doe worse: we maie not giue place to the wicked, that thei maie thereby ware the more licentious. And so are thei that are wrathfull by nature, more enkindled and sette on fire, when thei are perswaded, that their cause is iuste, vtill that by the deuilles helpe,

The Pharisei  
saie call righte-  
uousnesse.

helpe, the flame increaseth so muche, that these  
wraethe must nedes be ended with violence.

The christis  
righteousnes

Confession of  
our synnes to  
God is ne-  
cessarie.

Praier.

Faith.

The Baptis-  
mes inter-  
pret not this  
lawe a right.

Therefore Christe admonisheth vs, that we bee  
not prouoked vnto euill, through the opiniōs of the  
Scribes and Phariseis. But this is required of  
Christian men, that either thei doe good, or els con-  
fesse their synne, and desire GOD to forgieue theim,  
and to create in theim newe heartes. And he that  
after this sort exerciseth hymself in the preceptes of  
GOD is it not to be thought, that he shall haue at  
all tymes sufficiente cause, to confesse his synnes, to  
desire forgiuenesse of the same, to exercise his faith,  
and to applie hym self to the studie of the woorde,  
bothe night and daie? For confession is necessarie,  
either then wraethe, or any other concupiscence hath  
oppressed vs, so that wee can not deny, or excuse it,  
but must nedes confesse to GOD, that we haue syn-  
ned. After this also, muste wee prae vnto GOD, to  
forgieue vs, and to giue vs his grace from hence-  
forthe better to doe. To this praier must faith also  
bee ioyned, that we by no meanes doubt, but that  
GOD will forgieue vs bothe our synne, and all o-  
ther for Christes sake.

This is the true practise of the Lawe: Neither  
must thou seke any other woordes or rites, to wor-  
shippe GOD, as the Pope and his complices dooe,  
whiche are whollie giuen to the rightuousnesse of  
the Phariseis, as their sayng touchyng this pre-  
cept testifieth. It is necessarie, saie thei, to put aside  
rancor, but not the signes of rancor: that is, when  
thou art hurte, beware thou be not angrie therfore:  
as for not speakyng vnto them, and flyng their com-  
panie,



panie, it maketh no matter, it is no synne. Therefore thei coumpted the commaundementes, to be but a vile doctrine, whiche prophane persones would ha-  
dle. For them selues thei haue founde out woorkes,  
and worshippinges of GOD, of a more excellencie,  
and greater price, as thei thinke. But he that would  
kepe well the tenne commaundementes, as I haue  
now declared of the first, should haue enough and to  
muche to doe, so farre is it of, that he needed to de-  
uise any other seruices, or worshippinges of God.

Christe maketh this doctrine a matter of greate  
necessitie, and willeth, if we will be christians, that  
wee continually excercise our selues, in these and  
suche his woorkes. For as it is a sentence graue,  
waightie, and of greate importaunce, whē he saith  
first: Excepte your rightuousnes excede the rightu-  
ousnesse of the Scribes and Phariseis, ye can not  
enter into the kingdome of heaues: so likewise doeth  
he earnestly in the ende conclude, and deuidenth the  
into partes. For where dissention and wrathe is,  
there are twoo partes: One whiche hath hurted  
and doen vniustly: the other, whiche was hurt, and  
suffered wrong. As concernyng him, whiche is the  
cause of anger, and hath hurte other: Christe tea-  
cheth hym a good lesson, and commaundeth hym  
diligently to take heede, that ye meddle not with  
GOD, nor with any thyng that belongeth vnto  
GOD, till he be agreed with his aduersary. If, saith  
he, thou offerest thy gift at the alter, and doest there  
remember, that thy brother hath any thing against  
thee: leaue there thy gifte before the altare, and go  
thy waie, first be recociled to thy brother, and then

Math. v.

In dissention  
there are twoo  
parties.

What the par-  
tie ought to  
doe, that hath  
doen hurte,

Eccl. i.

come

come and offer thy gifte. For if thou dooe not this, all thyne Oblation shalbe in vaine, neither shall it please GOD, what so euer thou offerest.

In these woordes Christ tareth and reproveth the thoughtes and fancies of the Phariseis, which imagined that thei should so bleare the eyes of GOD that he should not perceiue and see, their enuie and hatred in their hearte against their neighbour, and so thei should bee counted rightuous of all men. But Christ saith thus: Thou deceiuest thy self. GOD firste of all will beholde the hearte, how it is affected towarde the neighbour. If he spie any enuie or hatred to be in the heart, thinke not, that thy oblations, giftes, and Sacrifices can please GOD. For when GOD gaue thee this commaundement: thou shalt loue thy neighbour as thy self: he requireth first of all of thee, obedience to this his commaundement, whiche excepte thou doest he we, he vtterly reiecteth thee, and all that thou doest. For what a leude maner were this, that thou shouldest offer an Ore vnto GOD, and steale thy brother: This were to offer vp an halpenie, and to steale a waie infinite talentes, Thus it becometh thee not to doe. But if thou wilt worshippe GOD a right, firste of all provide, that there be no hatred in thy hearte against thy neighbour, otherwise thou canst by no meanes please GOD, what so euer thou dooest. And here of cometh it to passe, that many through displeasure, borne to their neighbour, abstaine from the Sacrament, and by no meanes giue them selues to prayer. For this petition maketh them aserde, when thei saie: Forgiue vs our trespasses, as we forgiue them

Gene. iiii.

Leuii. xix.  
Math. xxii.  
Marke. xii.  
Luke. xx.  
Roma. xiii.

Math. vi.

them that trespasse againste vs. Thei feare, that if  
 thei should not forgiue, thei should giue sentence a-  
 gainst them selues, and desire that GOD also maye  
 not forgiue them. And it is true: neither ought thei Eccle. 28.  
 to thinke other wise. For if thou wilt not forgiue:  
 neither will GOD forgiue thee. Therefore consider  
 well, in what a daungerous state thou standest,  
 whē thou receiuest anger in thy heart, against thy  
 neighbour, and wilt by no meanes put it a waie frō  
 thee. Neither shall this profite thee any thing at al,  
 that thou praieest not, nor receiuest the Sacrament:  
 yea, thou art so muche the worse, because thou wilt  
 not praie thy self, that thou maiest come vnto suche  
 and so Godly prayers. For as GOD findeth thee: so  
 will he Judge thee. Therefore this is the best coun- follo to the  
counsel.  
 saill, euen out of hande to bee at one with GOD, to  
 be reconciled to thy neighbour, and to cast a waie  
 all anger, wrathe, and displeasure. For otherwise,  
 thou hearest here, that thou maiest not medle with  
 GOD: againe, that what so euer thou dooest vnto  
 hym, he regardeth it not. In consideration wher-  
 of Christ saith: Leauē thy giste before the altare:  
 for it shall profite thee nothyng at all. And this is Math. v.  
 the one parte, whiche giueth thee cause of anger.  
 This partie is bounde, not onely to humble himself  
 before GOD, and to confesse that he hath doen euill, Note well  
 but also he ought mekely to come vnto his neigh-  
 bour, and to desire hym to forgiue hym his synne,  
 euen as he would bee forgiuen of GOD for Christes  
 sake.

The other is the partie that is hurte, whiche what partie  
ought to doe,  
that is hurte  
 thinketh, that he hath a iuste cause to bee angrie.

Eg. ii. Christ



*The sixth Sondaie.*

*The Judge  
is God.*

*The Serge-  
aunte is the  
Angell.  
The prison  
is helle.  
Lukc. vi.*

Christ also chargeth this partie, that he be redy vn-  
to reconciliation, and by no meanes betwix hymself  
harde, & vntoward in this matter. For it is great  
icopardy, saith Christ, that if thou differ thy good  
will, thy aduersarie will commit his cause to the  
Judge, that is, to GOD in heauen, and saie on this  
maner: *Lord, I haue doon that I ought to dooe.*  
*Thou forgiuest me, but minne forgiue not.* I ther-  
fore commit the whole matter to thee. If this bee  
dooen, what sentence shalte thou receiue, thinkest  
thou? Verely euen this: that forasmuche as thou  
wilt not forgiue, he shall deliuer thee to the Serge-  
aunt, and so thou shalt be cast into prison, out of the  
whiche thou shalt not goe, till thou haste paid the  
vttermoste farthyng: that is to saie: Thou shalt  
neuer be forgiuen, as Christ saith: *Loke with what  
measure ye meate, with the same shall it bee mette  
to yon againe.* This therefore doeth Christ require  
of bothe partes, that thei will suffer them selues to  
be intreated, to giue ouer all displeasure, and be co-  
content one to be reconciled to an other, and frely  
euen from the verie heart, one to forgiue an other,  
so that euer after, there maie bee betwene them,  
heartie good will, and continuall amitie. Otherwise  
we haue the sixt commaundement against vs, whi-  
che accuseth vs, and proueth vs murderers before  
GOD, so that we shalbe sure, not to escape unpunished.  
This doctrine and kinde of life, muste the Chri-  
stians maintain among them, and diligently exer-  
cise them selues in the same. For other wise we run  
into daunger before GOD, without ende, and pro-  
cure vnto our selues damnacion, not onely of body,  
but

*Superiours  
shate lawfull-  
ly punishe of-  
fendours.*

but also of soule, as Christ threateneth. Notwith-  
standing, where men are no priuate persones, but  
publique officers, as Judges, Sheriffes, Conesta-  
bles, &c. there goeth the matter otherwise. For he  
that is a ciuill maiestrate, or temporall ruler, hath  
a commaundement to be angrie, and to punish  
malefactours, for their iniurious and wicked doy-  
nges. Parentes like wise haue a peculiere commaun-  
dement, concernyng their childre and familie, that  
they should not wincke at the lasciuious and wan-  
ton behauiour of their children, or at the vngraci-  
ous leudnes of their familie, but reprove them, and  
according to their desert, punish them. GOD com-  
maundeth them thus to doe. And if they doe it not,  
they obeye not GOD, neither dooe they satisfie their  
office, and the commaundement of GOD.

For this is not to be suffered, that a these should  
saie to the Judge: Punishe me not. For it is writte  
in the sixt commaundement: Thou shalt not kill.  
Thus maie he saie to priuate persones, that are not  
in office. But the Maiestrate hath a commaunde-  
ment to vse the swearde, and to punish euill doers.  
Neither is this tollerable, that a maide seruaunt,  
whē through her negligence, she hath suffered thin-  
ges to go to wracke, and to be spoiled in the house,  
should saie to her maistresse: you maie not bee an-  
grie with me, beyng a Christian woman: For it is  
forbidden in the sixt commaundement. Christe in  
deede forbiddeth, that any manne should be angrie  
with his neighbour, and saiethe: that who so ever  
so doeth, is guiltie of Iudgemente. But there is an  
other power in this persone, bicause of the comaun-  
dement

Roma. xiii.  
i. Peter. ii.

Eg. iii. Dement

Psalm. lxxi.  
Ephe. iiii.

dement of GOD, that she maie reioyce, yea, and punishe the negligence, and vntowardnesse of her familie, accordyng to their merites. And this anger is not againste Christianitie, as it is not againste Gods worde, to be a Father, or a Maister of an householde. This were directly againste the Christian profession, if they should not regarde their vocation, but neglecte domesticall discipline, and suffer their familie to liue after their owne lustes, without all good and Godly order.

The kyngdome  
of Christe,  
and of the  
worlde.

We must therefore, diligently consider this discipline. In the kyngdome of Christ, there is no place for anger, but for gentlenes and loue, that the very hearte maie bee quiete, and without bitternesse toward all men, and that neither the mouth, nor the hande offende, or hurte any manne. But in the kyngdome of the worlde, in matters of policie, in thynges of householde, neither hande nor mouth is to be restrained. We maie lawfully vse these instrumentes to reuenge, accordyng to euery mannes vocation, office, and auctoritie.

For here there is no place for lenitie and mercie, but for vengeance. So that in this behalfe would neglecte vengeance, he should giue an occasion to GOD the high iudge, that he should punishe the sinnes and offences of men, and then were the matter in worse case. For when GOD punisheth, he punisheth more greuouly, then men doe.

And this is the doctrine of the Gospell, for this presente Sondaie. The Lorde our GOD, helpe vs by his holy spirite, and giue vs grace for his sonne Iesus Christes sake, that in this worlde we maye liue



live here a Godly, rightuous, and sober life, every manne, accordyng to his vocation and office, and in the worlde to come, enioye the fruction, presence, and sight of the moste blessed and glorious Trinitie, GOD the father, GOD the sonne, and GOD the holy Ghoste, thzee distincte persones, and one true immortall and everlastyng GOD: To whom be all power, glory, and honor, bothe now and ever. Amen.

¶ The. vii. Sondaie after Trinitie Sondaie.

The Gospell. Matth. viii.



I those daies, when there was a verie great companie, and had nothyng to eate, Iesus called his disciples vnto hym, and saied vnto theim: I haue compassion on the people, because thei haue been now with me thre dayes, and haue nothyng to eate, and if I sende them auaie fastyng to their owne houses, thei shall fainte by the waie, for diuers of theim came from farre. And his disciples answered hym, where should a manne haue breade here in the wilder nesse, to satiffie these? And he asked them: how many loaves haue ye? Thei saied, seuen. And he commaunded the people to sitte doune on the grounde. And he tooke the seuen loaves; and when he had giuen thanks, he brake, and gaue to his disciples, to sette before theim. And thei did sette them before the people, and thei had a fewe small fishes, and when he had blessed, he commaunded them also, to be sette before them, and thei did eate and were suffised. And thei tooke vp of the broken meate that was left, seuen baskettes full. And thei that did eate, were a-boue fouer thousande. And he sent them auaie.

THE EXPOSITION.

Eg. liii.

This



His miracle did Christe twice. For on midde Lent Sondaie, is the like historie sette forth, when with fife barlie loaues and twoo fishes, he fed fife thousande menne, besides women and children, and yet there remained so many fragmentes, as filled twelue Baskets full. But in this Gospell ye heare, how with seuen loaues, and a fewe little fishes, he fedde fower thousande, and there were lesse so many fragmentes, as filled seuen Baskets. It appereth, that suche as appointed this Gospell now to bee redde, had a consideration of the tyme, saying that this miracle is set forth in the fruitfull tyme of the yere, that all men maie learne and vnderstande, that all these thynges, whiche wee receiue and take of the grounde, come vnto vs by the blessing of God, and that God euen at this presente daie, worketh with vs this miracle, whiche at the tyme he wroughte in the wilderness, saying, that with a fewe nourishments, or slender prouision, he is able now also, through his blessing, to minister foode to many, yea, to thousandes, thousandes of people, as he daily doeth, so that although many times through tempestes, the fruites of the yearth haue no good successe, yet that wee should knowe, that our chief help and comfort, consisteth in the blessing of God. For it is not the abundance of foode, but the blessing of God, that feedeth. For suche is the naturall forwardnes, of the vnfaithfull worlde, that when it seeth not present store of victuall, yea, a little enough the same: straight wates it beginneth to despaire,

Why this gospell is redde in the church this tyme of the yere.

The incredulitie of the worlde.

as though it should out of hand perishe for hunger. Thei that haue great plentie of victuall, as of corne wine, &c. thei will utter none of it, before thei bee able to make the moste of it, and to sell it so dearely as is possible. These are very leude persones, and suche as knowe nothing of Gods blessing, neither doe thei beleue it. Or els thei would so behaue the selues, that thei might haue Christ with them: and so should thei neuer doubt, but that he through his blessing, bothe were able, and also would make of their little store, great abundance, and sende plentie of all thynges. For this miracle teacheth vs, that there is no cause, why we should doubt of the good will of Christe, but that he will prouide abundantly, bothe for our soule and bodie: for our soule, his spirite, worde, and faith: for our bodie, meate, drinke, clothe, lodgyng, &c. so that although sometyme, he suffereth suche as beleue in him, to be bereft and greued with penurie, scarcenelle, pouertie, and contempt (for thei are greatly hated of the world, neither doeth the worlde thinke them worthy to be fedde, or to liue on the yearth) yet thei should not doubt of this, but that Christe, euen in the greatest tyme of penurie, and then all thynges bee moste scarce and deare, will plentifully prouide for theim, all thinges necessary for this present life. Notwithstanding Christe ministereth his blessing, accordyng to the rule, whiche he prescribeth in the Gospell of Matthe w: Seke ye first, saith he, the kingdom of GOD, and the rightuousnes thereof: and all these thynges shall be caste vnto you. For the Euangeliste declareth, that the people taried with Christ

Eg. b. three

The couetousnes of the wicked world lynges reproued.

what this miracle teacheth.

Christes blessing vertueth to them, that regarde his worde.

Math. vi.



three daies. What was the cause, of their so long abode with Christ, it is easie to conceine: Merely to heare the woꝛde of GOD at his mouth. And this is the cause, that he after ward is so carefully moued, to make prouision for them, and coumpteth it his office, to see that thei lacke nothyng, leasse thei should perishe for hunger: that it should bee a speciall doctrine to vs, first of all, to haue a singuler regard to the woꝛde of GOD, and to practise the same, in our life and conuersacion: and after ward as touching thinges appertaining vnto our liuing to caste all our care vpon Christ. For he hath taken vpon hym, to make prouisiō for vs, so that he will by no meanes, suffer vs to perishe for hunger. Stones shall soner be made bread, then thei, which seke the lyngdoine of GOD, & the rightuousnesse thereof, shall lacke any good thyng, as the Psalmographe saith: O feare the Lorde, ye that be his sainctes: for thei that feare hym, lacke nothyng. The Lions doe lacke and suffer hunger: but thei which seke the Lorde, shall want no maner of thyng, that is good. Again: I haue been yong, and now am old: and yet saue I neuer the rightuous forsaken, nor his seebe beggyng their breade. The rightuous is euer mercifull, and lendeth: and yet haue his children Gods blessing and inough.

Psalm. 34.

Psalm. 37.

Math. vi.

So saith blessed Marke, in the first Chapter of his Gospell, that muche people came flockyngly together, out of diuers cities, townes, and villages, vnto Christe: whom so sone as he behelde, he was inwardly moued with mercie towarde them: for thei were as shepe without a shepherd, And he began

gan to teache them many thynges. And this is the first and chiefeſte miſerie, whiche Chriſte, as a good Doctour and teacher conſidereth, that the people were as ſcattered ſhepe, euen as we alſo were vnder the kyngdome of the Pope. One called vpon Barbara: an other vpon Catherine: the third vpon George. Here was no Doctour nor teacher, to ſette forth the true doctrine of inuocation. All thynges were ouerwhelmed with Idolatries, errours, ſuperſtitions. &c.

The greate miſerie is the lacke of gods worde, which is the foode of the ſoule.

It appereth by ſainct Marke, that the people of the Jewes were in greate miſerie and blindneſſe, forasmuche as thei were as ſhepe without a ſhepherd. There wer Priests and Leuites in office, to teache the people of the commyng of Chriſt, and of his gracious and mercifull kyngdome. But what did thei? Thei became of Shepherdes, rauenyng wolffes. The worde of GOD thei taught not, but thei ſette forth to the people their owne dreames, vnto the greate daunger and perill of the miſerable ſhepe, as it chaunced alſo vnto vs in the Papacie. For vnder the Pope no man knewe, that GOD would bee mercifull vnto vs for Chriſtes ſake, and forgiue vs our ſynnes, ſo that the doctrine of reconciliation by Chriſte, was vtterly vnknewen. Although that their owne woorkes were neceſſarily required vnto ſaluacion: and that this was the onely waie vnto eternall life. And this is the firſt and principall calamitie and miſerie, that Chriſt noteth in the people, and therefore is moued with a ſeruet compaſſion toward them, and preacheth vnto them a long ſermon. As though he ſhould ſay: what do  
the

## The seventh Sondaie

Priestes gi-  
uen to priuat  
liue, moze  
then to consi-  
der their cure

the Priestes: Here is a greate multitude of people, and thei would gladly learne the true religion of GOD, but there is no manne to teache them. As for the Papistes, thei are occupied aboute their owne profite, and about the sacrifices.

A shepe with-  
out a Shep-  
heard.

Therefore Marke saith: Thei were as Shepe without a Shepheard. It is an extreme miserie, when a shepe is without a shepherd. The reason is. For a Shepe beeyng but a weake and vndefensed beaste, is in iecopardie of the wolfe, or of some other noysome beast, when she is without her shepheard, dogges, and folde, so that he can not but be in daunger. Euen so it is with vs. Looke where the worde of GOD is not taught, and where the doctrine of the Gospell is not preached: there hath the wolfe, that is to saie, the Deuill full power ouer the people, as Salomon saith: when the preachyng of Gods worde faileth, the people perishe and goe to hauocke. For we haue inough to doe, to kepe vs fre from Satan and his assaultes, euen then also when we mosse earnestly either heare, rede, or teache the Gospell, and gine our selues mosse frequently to pray, yea, and when true teachers and shepherdes of our soules are present. What is then to be thought of the, whiche lacke all these thynges. Suche maie easely be perswaded, one to become a Monk, an other a frier, the third a Chanon, &c. One to call vpon this saint, an other vpon that: one to trust vnto his good worke, an other vnto that: and so to bee brought into manifolde errors and heresies, and at the laste to become a praye to the wolfe.

Pro. xxix.

where the  
word of God  
is not taught  
the people are  
sone seduced.

Psalme. 34.

Merely the eyes of our Lorde Iesu Christ, must  
nede



nede bee shynynge and bright, seynge thei pearse into the very breaſtes of menne, and are moued with ſo greate and ſeruent affection toward theim, bicauſe thei ſo daungerouſly walke and ſtraye abrode, as ſhepe without a ſhepherd. In conſideration whereof, although Chriſte for his reſte and quietneſſe ſake (as ſainct Marke ſaith) went into the deſerte, yet he beyng as it wer, waken and ſtirred bp with the miſerie of theſe diſperſed people, firſte of all hath conſideration of the ſpirituall famine, and honger that thei haue: and therefore he falleth in hand to teachethẽ. Euen ſo it is in this our Goſpell, where the Euangelist ſheweth, that the people continued with Chriſte three daies. This did thei without doubt, for the ſeruent ſtudie and heartie deſire, that thei had to heare the ſermons of Chriſt. Oh, infinite treaſure were to be giuen for theſe ſermons, if thei might be had. But the Euangelistes minde, was oneie to deſcribe and ſet forth, the worke & miracle.

And this is the firſt part, that Chriſt aboute all thyngeſ. is carefull for the ſoules, of theſe miſerable and diſperſed people. And therefore he prayng vnto his father, to ſende workemen into his Harueſt: yea, he embraceth the ſelie ſimple ſoules, and teacheth theim. Seeyng that he ſheweth ſuche an heartie affection toward his people, with what countenance, thinke ye, will he beholde at the laſt daie, thoſe negligent ſhepherdes, whiche regarde not their office, and ſo are the occaſion, that the people fall into errours. How will he looke vpon thoſe Princes and Rulars, whiche compell their ſubiectes vnto Idolatrie, and will not ſuffer that the true worde,

Eccle. xv.  
Hebr. iiii.

Marke. vi.

Chriſte firſte  
regardeth  
the ſoule, and  
afterwarde  
the bodie.

Math. ix.  
Luke. x.

The louynge  
affection of  
Chriſte to-  
warde the  
people.

The punish-  
ment of them  
that haue not  
brought their  
people vnto  
true know-  
ledge of christ

woorde, and sincere doctrine of GOD, should bee taught vnto them: what shall the Bishoppes saie then, whiche boaste and bragge muche of their titles, as honour, holinesse, grace, &c. And craue of their office, to the vttermoste, that GOD hath appointed them Bishoppes, and Querscers of mennes soules, and yet thei doe nothing els, then euen of set purpose, kepe the people still in Idolatrie, neither suffer thei them ones to aspire, or come forward vnto the true knowledge of GOD, and vnto the true worshipping of the same, but greuously punish and torment them, if thei will not consente to their Idolatrie, and walke in the traditions of men: Againe, what shall Parentes saie, whiche labour not, to the vttermoste of their power, to bryng bp their children and familie, in the true doctrine of Christ, either by their priuate teachyng at home, or els when it is publicuely set foorth, in the congregation of GOD: This then without doubt, shall be the sayng of GOD: Ye fathers of householdes, ye Kynges and Princes, ye Bishoppes and Spirituall Shepherdes, so many soules wer committed to you, to se that thei should bee brought bp, in the true knowledge of my worde, and that thei should worship me, as I haue commaunded in my holy lawe. But this haue ye not dooen. Ye haue suffered theim to liue in all kinde of wicked ignorance, to be defiled with all maner of Idolatrie, to walke after the traditions of menne, but not according to my worde. Of whom should I require this, and be reuenged, but of you, whiche wer Parentes and Gouernours, Princes and Rulers, Bishoppes and

and Quersears ? And yet haue ye not dosen your Diligence, that youre Seruauntes, Childzen, Subiectes, and Parisheners should bee truely and Godly instructed and broughte by. For Parentes, Princes. &c. are not onely sette in authoritie for the bodie's sake, and for the necessitie of this temporall life, but also that thei should be helpers, and, as the Prophete saith, Nurses of the congregation of GOD, that families and subiectes, maie be brought vnto the true knowledge of the worde, feare GOD, become righteous and Godly in their conuersacion, and so at the laste, obtaine euerlasting saluacion.

why princes  
are set in au-  
thoritie.

Esa. xlix.  
and. lx.

Therefore this is the highest woozke, and the moste principall seruice, that we can doe vnto God in this worlde, euen to bryng all suche as he committed to our charge, vnto the true knowledge of God, and of his blessed Gospell. For who seeth not, how earnestly the Deuill labour, partly by sectes, and partly by tyrantes, to stoppe the proceedinges of the Gospell, that no kinde, no age maie come vnto the religio, & feare of GOD? As I maie speake nothyng, how laborious and painfull a thyng it is, to bryng the people vnto the true knowledge of God. Suche seruice to God, and suche almose to the peoples soules, doeth Christe here firste of all, declare to them that come vnto him, that is to saie, he first sedeth their hongrie soules with the worde of God. And this is truely to sanctifie the Sabbath daie: I meane, to preache and heare the woorde of God, in so muche that thei, whiche doe this, please God more, then if thei should offer to hym, greate mountai-

The highest  
seruice that  
we can doe to  
GOD, is to  
bryng men to  
the knowledge  
of his worde.

Note well.



mountaines of golde. We therefore must also followe this example. And verely if Princes, Barretes, Gouernours of householdes, &c. would dooe this, they might deserue heauen, by this their office, that is to saie, they should doe vnto God, moſte high and acceptable sacrifice, for asmuſhe as they, to the bettering of their poore labour, and doe their true diligence, that the ſoules, whiche are committed vnto them, maie be brought vnto the true knowledge of God, and of his ſonne Ieſus Chriſt, and ſo be deliuered from the kyngdome of the Deuill, and bee made inheritous of euerlaſtyng glory.

Chriſt feedeth  
the body alſo

Mat. ix. xv.  
Luke. xix.

The bodie  
with too much  
labour, is not  
to be deſtroied

After this ſpiritual refection, I meane the preaching of Gods woorde, followeth the ſeconde refection or almoſe, when Chriſt alſo taketh care for the bodie. For Chriſt came not into this worlde, to deſtroie either ſoule or bodie, but to ſaue bothe. Therefore the Carthuſian or Monke of the Charterhouſe went not the right waie to worke, when he thought his greate abſtinence, and longe prayers, hindered the health of his bodie. The bodie is ſubiect to labour, that it ſhould not be idle: yet muſt that ſo be dooen, that the bodie looſe not his health. For he that deſtroieth his bodie, as the Monkes many tymes enſebleth the ſelues, and weaken their ſtrengthes, by their loude ſyngyng, long faſtyng, and tedious prayyng, doeth nothing els then murder himſelf. This muſte bee auoided, as a moſte greuouſ ſynne, as Ieſus Sirach preſcribeth: The ſodder, the whippe, and the burthen belongeth vnto the Alſermeate, correction, and worke vnto the ſeruaunt. But, ſaith he, doe not to muſhe vnto hym in any wiſe,

wife, and without discretion doe nothyng. For the body is mortall, and therfore it hath nede of meate, that it maie be in healthe. It is also to be put vnto labour, that it waxe not wanton, and imagin some euill. Moreouer, it hath nede of correction and discipline, that thereby it maie be prouoked, excited, and stirred vp vnto labour, that it waxe not idle, and negligently do the thinges that are to be doen. And yet in all these thynges, there must be a measure or meane. For the bodie can not alwaies labour. It must sometime haue rest. And for this cause hath GOD appoynted not onely the daie vnto labour, but also the night vnto slepe and reste. And the middaie serueth vs to eate. For GOD is no murderer, as the Deuill is, whiche Deuill labourereth to this ende, that the Monke maie vtterly kill hym self, with the immoderate exercises of fasting, watching, praisynge, &c. But GOD will none of this. He will haue measure to be kept in all thynges. Measure is a merie meane, as thei vse to saie.

This is the seconde comfort, that we should goe the right waie to worke, and aboue all thynges seke after the worde of GOD: whiche when we fall euery into the desert and wildernes, and therefore are in daunger of famine, yet lette vs not despaire, nor be dismayed. For euē here is the lord with vs, which is moued with our necessitie, and also is carefull for vs, yea, and that muche better, then we be able to care for our selues. For we with our care, can bypnyng nothyng vnto good effecte. But where Christe careteth, there must nedes be greate plentie of all thynges, though there were nothyng els in the worlde,

Th. i.

then

Penurie is  
not to be feared  
of a chaste  
man.

Proue. x.  
Psalme, 127.

then highe penurie, and moſte miſerable lacke, as we ſe here. The Apoſtles alſo take care. But what is their care? For ſothe this: whens ſhall we gette bread here in the wildernes, that we maie fede thys people? This their care is ſuche, that no goodneſſe cometh of it. But when Chriſt ones taketh care of the people, and appointeth with hym ſelf, how he will fede them, although there be preſent onely. vii. loues, and a ſewe little fiſhes, yet through his bleſſyng, thei be made ſo great and plentifull, that thei ſuffice ſower thouſande menne, yea, and there remain of their fragmentes, ſeuē baſkettes full. Women and children are not nombred, whereof it is to be thought, that there was alſo a greate number.

Now tell me, if any man were certain and ſure, that he ſhould go as farre, and dooe as muche with one pece of golde, as a riche manne ſhould doe with many thouſandes, would not he wiſhe that his one pece of golde, caſt a ſide all care, and be as mery and as frolike, as the riche man with all his thouſandes? And if the riche man ſhould boaste, & auance hym ſelf, bicauſe of his riches, would not the poore man mocke hym, and ſaie? Thou haſt no cauſe to be proude, for all thy riches. For although thou haſt muche, yea, & more then I, yet art thou in no better caſe then I am. For my one pece of gold is as muche to me, as all thy heape of golde is to thee. Neither can thy ſo many thouſandes, any lenger indure, then this my one pece of golde. Therefore I am in as good ſtate with my little, as thou with all that thou haſt. ac.

But how come this to paſſe, when we be chriſtians,



Stand, or at the least, will so be counted, that we  
 dooe not in all poyntes, so behaue our selues, that  
 neither in wealthe and plentie we ware proude, nor  
 yet in penurie and scarlenes we faint, are dismayed,  
 or despaire: For if we earnestly and diligently, seeke  
 the worde of GOD: there shall bee no perill of scarle-  
 nes. Christ will be carefull for vs, neither shall we  
 want any good thyng at all. For this is nothyng  
 to the purpose, whither wee haue muche or little.  
 This is altogether, that Christe maye blesse that  
 we haue. When he putteth his blessing, vnto that  
 little thou hast, then shalt thou not onely, not lacke  
 any thyng, but also for that blessinges sake, thou  
 shalt haue more remainyng, then thou haddest at  
 the beginnyng. If we would truely and earnestly  
 beleue this doctrine, we should not onely be with-  
 out carefulnes, but we should also repressel couetu-  
 onnes, whiche maketh vs alinoste, as persones be-  
 sides our selues, or out of our wittes. For suche wic-  
 kednesse ruleth and reigneth, in the heartes of co-  
 uetuous people, that the more thei haue, the more  
 the couete. Yea, the couetuous man, dooeth as well  
 lacke that he hath, as that he hath not: and for the  
 mosse parte, couetuousnes doeth so blinde his eyes,  
 that he falleth into al kinde of mischief, fearyng nei-  
 ther GOD, nor manne. But he that would consider  
 this miracle a right, should be of an other minde: I  
 meane, he would neither because of plentie bee to  
 bolde, or trust to muche, nor yet for his penurie de-  
 spaire, or be bitterly dismayed. For this he knoweth  
 that he, whiche hath Christe, hath suche a dispen-  
 satour and stewarde, as is able to make muche of a

How christe  
 an me ought  
 to behaue the  
 selues in eue-  
 ry kynde of  
 fortune.

Christes  
 blessing en-  
 richeth.

Couetous-  
 nesse.

little: And again contrariwise, that where Christe is absent with his blessing, all thinges out of hâde must nedes come to naught, be thei neuer so great and plentuous.

Paradventure these seuen loaves, and a fewe fishes, were for Christe and his disciples. For seying this was Christes maner, oftentimes to go into desert & solitarie places to praie, and to fight against Satan: it is to be thought, that the disciples prepared victuall for their purpose. Therefore so sone as Christe taketh the breade into his handes, it is straight waies, increased, as it mafe bee perceiued, so that although he distributeth thereof, yet remaineth there in his handes, still more and more. This arte and connyng Christ knoweth, and gladly exerciseth the same for their sake, whiche loue and embrace his worde: and yet not before that the lacke, be perceiued and felt. Therefore he that desireth to haue this blessing, let hym not bee greued, though he suffer penurie for a little tyme. Embrace thou the worde constantly, and liue accordyng to thy vocation. (For this doeth Christe require of thee) and as for all other care, caste it vpon him, and he shall nourishe thee.

For no man hath euer, either heard or seen, that a Christian man hath perished, and died for hunger. Thei haue been afflicted and caste into prison: but after thei haue receiued the fatte, almoste of the worde of GOD, thei haue founde other meate sufficient, neither haue thei lacked any good thing. Neither ought this to moue a christian man, any thing at all, that he hath not suche, and so great deinties.

as

Math. vi.  
Psalm. 34.  
35. 37. 55.  
104. 145.  
i. Tymo. vii.  
i. Peter. v.

Against de-  
licate fare.



as the riche worldynges haue. For Christ did not ouer deintely fede his geastes. Bread and fishe was their meate, water was their drinke. He setteth not before the many dishes, and varietie of precious and pleasaunt wines, as the maner is of rich men, and of men of power, that haue plentie and superfluitie of al worldly thinges. He willet that meane meat and drinke shuld be our fare, while we are in this world & that therewith we ought to be content. For what requirest thou more, then that thou maiest repressse and slake hunger, and preferue thy health? Be therfore content here with. If other fare more daintely, thei haue the more cause to thanke God for it, and to take heede, that thei doe not abuse that their abundance, and large blessing of GOD, nor make it an occasion of wickednes. For experience teacheth, that deintie fare can not agree with all men, and that good health and delicious foode, haue seldome concord betwene them, so that bread, salte, and water with prosperous welfare and good health, is more to be wished, then al the deinties of the worlde with sickenesses, diseases, and tormētes of the bodie. As we haue examples by diners riche menne, whiche rather followe their beastly pleasures, then their naturall appetite of feedyng. But thei receiue a reward, with their foolishenes. For where as if thei would liue soberly, temperatly, and accordyng to the desire of Nature, thei shoud bothe haue their health the better, and also be the more able in good and semely order, to doe suche thynges, as belong huto their vocation and calling, and so please both GOD and man: Now oppressyng nature, by their

Sumptuous  
fare & health  
of bodie, sel-  
dome agree

Epicures.

Howe greates  
cutties come  
of excesse in  
eatyng and  
drinkyng



Eccle.27.

Luke.xvi.

Esa.i.viii.

to muche ingurgilatio and excelle, by their surfe-  
tyng and dronkenness, thei doe not onely make the  
selues vnapt vnto the seruice of GOD, of their neigh-  
bour, and of them selues, but also thei fill and infect  
their myndes and bodie, with many synnes and  
diseases, yea, and haste death vnto them selues, be-  
fore the naturall tyme, as the wiseman saith: Ex-  
celle of meates bryngeth sickenesse, and glotonie  
cometh at the laste to an vnmeasurable hate. Tho-  
ro we surfette haue many one perished: but he that  
dieteth hymself temperatly, prolongeth his life.  
Moreouer, through this their to moche delicate  
fare, and varietie of dishes, the poore people are de-  
frauded of their porcion. For the more that the rich  
glotons spende thus wastfully vpon them selues,  
the lesse haue thei to bestowe vpon the poore, yea,  
thei are moued nothyng at all with pittie, and com-  
passion toward the nedie people, as we maie see by  
that voluptuous Epicure, in the Gospell of Luke,  
whiche far yng deintely every daie hymself, disdai-  
ned to geue vnto poore and beggerly Lazarus, so  
much as of the cromes that fell from his table, so  
farre was it of, that he shewed any obedience to this  
commaundment of GOD: Breake thy bread to the  
honger. As for the nedie and waifaring men, leade  
them into thy house. And when thou seest a naked  
man, clothe hym; and despise not thyne owne flesh.  
But these cormorantlike Epicures, little regarde  
this, and suche like commaundmentes of GOD.  
Therefore in makynge prouision for their owne bel-  
lies, thei spare no cosse: but vnto the maintenaunce  
of the poore, all that euer thei geue, is not worthe,  
GOD

God a mercie.

We ought therefore, to haue a speciall regard to this simple fare, whiche is here set forth, and greatly garnished, with the moſte comfortable bliſſing of GOD, and therewith to be content, ſeyng as the Philoſopher ſaith, we liue not to eate, but we eate to liue. And nature is content with a little.

When GOD gaue to his people Manna in the wildeſſe, dailely for their foode, ſuche as were thāſi- full, and Godlie minded, receiued it not onely as a moſte goodly & noble meate, but thei alſo thought it to be ſufficient, for their corporall neceſſitie, neither required thei any other kinde of meate, or varietie of diſhes. But the delicate belligoddes, it could by no meanes ſuffice, whiche deſired rather to retourne into Egypt, and to ſitte there among the greaſie fleſhe pottes. But what the reward of the was, the holic ſcriptures doe manifeſtly declare.

The Patriarche Jacob departyng frō his countrie, when he prayed vnto GOD, asked no more of hym, but foode and raiment. GOD gaue to Helias the Prophet by his Angell, a loafe of broided bread and a beſſell of water. At an other tyme he fedde hym by a Rauen, twiſe a daie with bread & fleſhe, and willed hym to drinke the water of the Brooke Cherith. Here is no varietie of diſhes, nor delicate wines. Daniel, Ananias, Miſaell, and Aſarias, when thei might haue eaten and dronken, of the ſame meate and wine, that kyng Nabuchodonozor did eate and drinke, refuſed ſo to dooe: and choſed rather, in ſtede of that princely fare, to eate Potage and to drinke water, and yet wer thei better liking

Exod. xvi.

Nume. xi.  
i. Cor. x.

Gen. xxxviii

iii. Reg. xix

iii. Re. xvii.

iii. Re. xvii.

Daniel. i.

Hh, iiii.

and

Dani. xiiii.

i. Timo. vi.

Math. vi.

Luke. xi.

Prou. xxx.

and satter then thei, whiche did eate of the kynges meate, The meate, whiche GOD sent to Daniell, beyng in pryson at Babilon, by Abacuc the Prophete, was it any other then Potage and broken bread: GOD giueth not deinties, but necessities to his people, whiche thei shall neuer want that loue hym. Saint Paule saileth: hauyng nourishment and clothyng (he saith not, hauyng delicious fare, & sumptuous apparell) let vs be contēt. For nothing brought we into the worlde, neither shall we cary any thyng out of it. Therefore our sauieur Christ in that prayer, whiche he taughte his Disciples to saie, commaundeth vs to praie, not for deinties and varietie of pleasaunte dishes, but for breade, that is to saie, for necessary foode, wherof presētly we haue neede. Giue vs this daie our dailie breade. And that moſte wiſe and noble kyng Salomon, desired of GOD, onely a necessary liuyng. O Lorde, saileth he, giue me neither pouertie nor riches: onely graunt me a necessary liuyng: least I be to full, I deny thee and saie: who is the Lorde? And least I beyng constrained through pouertie, fall vnto stealyng, and take the name of my GOD in vaine.

This frugalitie therefore and simple fare, accompanied with the blessing of Christe, and practised of all good and Godly men, from the beginning in all ages, ought to moue vs for to eschewe al kindes of voluptuous and delicious fare, and to content our selues, with thynne and necessarie diete, avoiding all excelsse and superfluitie, not onely as a synne displeasunt vnto GOD, but also as a pestilent noysome and hurtfull to our healthe and liſe  
allwaies



alwaies hauing before our eyes, this sayng of our sauiour Christe: Take hede that your heartes bee not ouercome with surfettyng and dronkenesse. And as saincte Paule saieth: Make no prouision for the fleshe, to fulfill the lustes thereof. Luke. xxi.

To ende: This is not the meanyng of this our Gospell, that we acknowledge and confesse, Iesus Christ our Lorde, to be our nurse father, prouider, and Steward, whiche giueth vnto vs all thynges abundantly to enioye them: whiche notwithstandyng hath the mosse speciall care, for the foode of the soulle, that we maie get aboue all thynges, the knowledge of Gods woorde, and of true Godli- nesse, and so obtaine everlastyng life. Againe, that so many as seeketh the kyngdome of GOD, and the rightuousnes thereof, should not despaire, concernyng corporall sustenance, but in all their necessities, flee vnto Christes blessing, and faithfully beleue, that Christ will no lesse feede them, and take care for them, then he did for the fise thousande, of whom our Gospell maketh mention, although reason senot, how this thing maie be brought to passe: so that here we are taught, that as we be made of twoo partes, that is to saie, of soulle and bodie: so likewise doeth Christ make prouision for the bothe: neither will he suffer suche as trust in hym, to want any good thing, either for the soulle, or for the body, but giue them all thynges liberally, as the Psalmographe saieth: Roma. xiii. Math. vi. Psalm. 34. O feare the lorde, ye that be his Saintes: for thei that feare hym, lacke nothyng. The Lions dooe lacke and suffer hunger, but thei, whiche seeketh the Lorde, shall wante no maner of  
thyng  
 Hh. v.

## The eight Sondaie

thyng that is good. That we maie obtaine these twoo blessinges of GOD the father, through Chyft accordyng to his moste swete and comfortable promyses, that is to saie, foode bothe for soule and bodie, necessarte liuyng, for the sustentacion of this mortall life in this worlde, and euerlastyng glorie in the worlde to come, bothe for soule and bodie: let vs at all tynes diligently praie, for the assistaunce of Gods moste holy spirite, that he maie breath into vs, suche heauenly and spirituall motions, that we maie aboue all thynges, like the kyngdome of GOD, and the rightuousnes therof, depende wholly on his faithfull prouidēce, and alwaie be thankfull to hym for his benefites, where with daiely he enricheth vs, through his sonne Chyfte Iesu: To whom bothe now and euer, bee all glorie and honour. Amen.

The. viij. Sondaie after Trinitie Sondaie.

The Gospell. Matth. vii.



**B**eware of false Prophetes, whiche come to you in Shepes clothynge, but inwardly they are ravenyng Woulues, ye shall knowe them by their fruites. Doe menne gather Grapes of Thornes, or Figges of Thistles: Euen so every good Tree, byngeth forth the good fruites: But a corrupte Tree, byngeth forth the euill fruites. A good tree can not bynge forth the badde fruites, neither can a badde tree bynge forth the good fruites. Every tree that byngeth not forth the good fruite, is helven downe, and caste into the fire: wherefore by their fruites ye shall knowe them. Not every one that saith by-

to me, Lorde, Lorde, shall enter into the kyngdome of heauen,  
but he that dooeth the will of my father, whiche is in heauen, he  
shall enter into the kyngdome of heauen.

## THE EXPOSITION.



This our Gospell is part, of that long  
sermon, whiche our sauour Chust  
made in the mountaine, described of  
the blessed Euāgelist S. Matthewe  
in the. v. vi. vii. Chapiters of his  
Gospell, and it is almoste at the lat-  
ter ende of the aforesaid sermon. And the occasion  
of these his woordes, maie right well seme to bee  
this. The Lorde Chust knewe right well, that ac-  
cording to our Englishe Proverbe, where so euer  
GOD buildeth a Church, there the Deuill will  
builde a Chapell iuste by: That is to saie, where so  
euer the woorde of GOD is truely sette forth, and  
sincerely preached: there the Deuill ceaseth not  
thzough his Cares of wicked heresies, and false  
doctrine to hinder and to lette, yea, to obscure and  
deface that good woork, as we maie se in the Gos-  
pell, that se we or none maie receiue profite there-  
by, least his kyngdome should bee diminished, and  
he spoiled of his prae. Therefore in this our Gos-  
pell, Chuste admonisheth, warneth, and chargeth  
vs to beware of false Prophetes. As though he  
should saie: I haue set forth my worde vnto you,  
and diligently taught you, what ye ought to doe:  
howe ye should rightly and truely, vnderstande the  
tenne commaundementes, prae, faste, beleue in  
GOD, giue aliuose, &c. This now remaineth, that

with the seede  
of gods word  
heresi alwaie  
groweth

Math. xiii.



ye diligently take hede, that ye by no meanes, suffer your selues to be plucked a waie, from this my doctrine, neither by the subtile suggestions, of moste subtile Satan, nor by the crastie conueighaunce, and fleshly perswasions of Antichrist, & his adherentes. For I sende you not forth among Angels, but among wolffes, neither dooe I so we you among wheate, but among Tares. Therefore take hede diligently that ye be not deceiued, nor allured from the waie of truthe, vnto the rockes of errours and heresies.

Math. x.

We ought diligently and aboue al thinges, to holde fast the word of God.

Gala. ii.

Ioan. epi. ii.

Wherefor Christ in this our Gospell, chargeth vs aboue all thynges, that wee holde faste the sincere and pure worde of God, and suffer not our selues, so muche as the breadth of our naile, to bee plucked a waie from it, but whatsoeuer is contrary to that, to coumpte it as euill as the Deuill, and plaine abhominacion, who so euer be the aucthour thereof, Kyng, or Kesar, Pope, or Patriarche. For, as we heard before, wheresoeuer the worde is sincerely preached, there are the wolffes at hande streight waies, with all their subtelties, deceiptes and crastie immaginacions, as we haue experience herof, and diuers examples also, bothe in matters of the Church, in affaires of the Common weale, and in household businesse. The wolffe thrusteth hym self into all places, that he maie plucke vs fro the worde, and so occupie the place hym self. In the Church we haue the worde of GOD: there laboureth the deuill to the vttermoste, to plucke it a waie fro vs. He stirreth vp one sectarie or other, to teache some newe thyng of Baptisme, of the Lordes supper, yea, of Christ hym self, whiche we neuer heard before.

Sectaries come of the Deuill.

before. And then suche and so greate is our foolish-  
 nes, inconstancie, and leudnes, that out of hand we  
 are desirous of newes, so that immediatly we cast  
 awaie the wooorde, and haue a singulare respecte,  
 vnto the aucthour of that newe doctrine, when  
 not withstanding he dooeth nothyng els, then goe  
 aboute to deceiue and destroye vs. And vnto this  
 ende, that is to saie, that we should not bee seduced  
 of suche wolffes, doeth our sauiour Christe special-  
 ly, direct this his admonicio. As though he should  
 saie: Ye shall not wante wolffes, whiche shall come  
 vnto you with goodly visars, and holy shewes, that  
 ye shall thincke, ye neuer in your life, heard more  
 Godly, or more excellent Preachers. And thus ex-  
 cept ye take hede, ye shall bee deceiued, and fall into  
 daunger, before ye be ware. But who shall be in the  
 faulte? Surely not I, whiche warne you to take  
 hede, but ye your selues, whiche heare the wooorde  
 and haue it, and yet will you not kepe it, nor holde  
 it faste. &c. For if a chistian man being circumspect,  
 and haupng regard to himself, and to his owne sal-  
 uacion, had no more but the Catechisme, that is  
 to saie, the tenne Commaundementes, the Articles  
 of the faith, the lordes praier, the wordes of Christ  
 concernyng Baptisme, and the Lordes supper: enen  
 by these thynges onely, might he defende hymself  
 against all heresies and errours. But seing there is  
 so greate negligence of hearpyng the wooorde, and so  
 fewe that delighte in the same, with their wholle  
 heartes: it is no maruelle, though the Deuill take  
 place in theim, and throwe theim hedlong into all  
 kinde of wicked and vngodly doctrine.

These fa-  
 gies Gospels.

The Cate-  
 chisme neces-  
 sarie to bee  
 knowne of al  
 degrees.

Against



The woordes  
of God is a  
defence against  
the Deuill  
and all his  
ministers.

Eph. vi.

Math. xiii.

Against this so greate daunger, Christe would  
haue vs well enarined, and strongly defended, that  
we be not circumuented nor beguiled, yea, decelued  
and destroyed of those wolffes: whiche shal be, if we  
caste a waie this securitie and negligence, and for-  
tresse our selues manly and baliuantly, with the  
woorde of God. He setteth before vs, the most certain  
deceiptes of the wolffes, and how craftely thei goe  
about to beguile. We had nede therfore diligēty to  
take hede. And therefore saith Christ: he that wil  
bee in saffegarde, and sette free from the rauenyng  
teeth, of the moste rauenyng wolffes, let him holde  
faste my woorde, whiche is the true light, whereby  
he maye clerely, as in a moste cleare glasse, beholde,  
se, and perceiue the nye subtilities of subtile Satan:  
whiche also is the armour to defende vs, againste  
the fierie darteres of the deuill, although he approach  
vnto vs neuer so craftely, euen cladde and garnished  
with the simple apparell, of a moste simple shepe.  
For this is the greatest leopardie of all. When the  
Deuill cometh, he cometh not in his owne habite,  
but he taketh vnto hym, some holie and religious  
garment, and pretendeth muche deuotion and god-  
linesse. After this sort came he vnto Christe in the  
wildernes, whē he saied vnto hym: Fall doune and  
worshippe me, and I will giue thee all these thyng-  
es. These woordes were not mete woordes for the  
Deuill, but for the moste high Maiestie of GOD:  
This alone is to be worshipped. This alone hath  
the right & power, of the kyngdomes of the worlde,  
and giueth them vnto who it pleaseth hym. Ther-  
fore Christ rebuketh hym and saith: Dens Satan  
Ag



As though he should saie: Thou comest vnto me in the apparell of GOD, but I knowe thee. Thou art the Deuill. Therefore the Shepes clothing ought to moue no man. For so maie we sone be deceiued, receiue and heare the Deuill in sleepe of GOD. In like maner, when the Deuill cometh vnto vs with his Sectaries, Schismatikes, and Heretiques, he first of all putteth vpon him, a goodly countenance and apparelleth hym self like an Angell of lighte, that it maie none other wise appere, but that those impostores, iuglars, and deceiuers are mooste holy, mooste religious, mooste seruente in Gods cause, and mooste zelous in matters of true Godlines, and yet it is the Deuill, as we haue plentie of examples, in the Arrians, Anabaptistes, Damidiangs, Swenckfeldians. &c.

Sectaries,  
Schismati-  
kes, and He-  
retikes.  
ii. Cor. xi.

To be Morte, where the Deuill findeth idle and carelesse heartes, there creepeth he into theim, as a Serpente, when menne slepe on the grasse, and fele nothyng. We maie not therefore neglect, caste a waie, and sette naught by the the faithfull admo-  
nition, and warnyng of Christe, least through our negligence, we be deceiued of these glistering Hypo-  
crites, and bee caried aboute with euery winde of doctrine, but we ought rather, diligently to heare the woorde, haue our meditacion in that, and em-  
brace it with high constancie, and by that expende weigh, discern and iudge al doctrines, who soener be the aucthours of theim. If we would thus doe, the Deuill should not haue so greate power to de-  
ceiue vs.

Carnal secta-  
ritie openeth  
a waie to the  
Deuill, for to  
enter into the  
hartes of ms.

In the regimentes of common wealthes, wee  
maie

Negligence  
of Princes  
bryngeth de-  
struction of  
the common  
wealtke.

Notwell,

maie beholde an example, and as it were a picture of Ecclesiasticall matters. For when Princes are carelesse and idle, and doe not their office, diligently and earnestly, as thei ought: Then is as the lande full of flatterers. For thei beleue generally al men: what so euer thei heare, thei thinke it straight wayes to be true. And this is the cause, why all thyn- ges go to haucke in their countreies, and their sub- iectes bee inostre miserably polled and pilled, as I maie speake nothing of their owne incommodities and losses. For it is not vndaungerous, to commit the handlyng of so waightie matters to all men, and the Princes them selues, nothynge at al regarde them. If thei them selues were presente, at the do- yng of suche matters, knewe the accomptes of their officers, and would beleue no more then thei knewe certainly to be true, it should go better with the common wealtke, then it doeth at this present.

Negligence of  
housholders  
bryngeth de-  
struction of  
housholdes.

And euen so is it likewise, in families or house- holdes. whē suche as should be gouernours of hou- ses, are idle and carelesse, and commit all thynge to them of their household: losses chaunce soner then thei loke for. In deede, this is true: we ought not to despaire generally of all mennes fidelitie, and right by behauiour. For it oftentymes chaunceth, that when a manne perceiueth, that he is not tru- sted, he sheweth hymself the moze negligent, in do- yng his duetie. As loue with loue, so faithe also is bought with faithe, and trust with trust. Not- withstanding, this matter is to bee handled with measure and discrecion, so that we shall not rashly, and without good aduiseement, commit all thinges to



to all men, neyther at all tymes, nor in all places. And men are so to be trusted, that not withstanding they shall thinke, that the Father of the household hath also hymselfe an eye to his thynges, and that he wyll easily perceauie it, if any thyng be doone amysse of suche as he trusteth, or hath in his house. For the negligence of maisters, is many tymes the occasion, that seruantes are negligent, and geue them selues to a more licentious and retchelesse lyfe, when notwithstanding the household seruantes ought not to be carelesse, but studiously to obey the wyll and commaundement of theyr maisters, and not to suffer theym selues by any meanes thorough the counsaile of the wycked to be brought vnto lewdnesse. For what good successe of thynges canne be there, where the maysters commaunde one thyng, and the seruantes neglectyng theyr maysters commaundement thorough the wicked aduyl of certayne naughty persones do the contrarie: yea, geue theyr myndes to idlenesse, to plays, to pastymes, to dycyng, to cardyng, to drynkyng, to whooryng. &c. And yet many in these theyr lewde doynges wyll beare a faire face outwardly, as though nothyng were amysse, but all thynges well, yea as though they dydde theyr office, accordyng to theyr bounden duetie. But yet for all that, seynge disobedience is shewed to theyr maisters, it must nedes come of the deuyl, whatsoeuer they doo in this behalf. And many tymes seruantes dwell with suche maysters, as by no meanes can abyde suche neglygente, lewde, and lyghte behauioure. But here cometh in the deuyl with hys subtilties and craftye deuices, whyche by somme naughtye packe, goeth about to persuaade them, that suche seruice is miserable bondage, and

Disobediente  
seruantes.

The disobedience of seruantes vnto their masters cometh of the deuyl.



therefore they oughte to caste awaye that captiuitie, and seeke more libertie, whyche they shall easlye and with greater profyt fynd in some other more conuenient place. Awaue therefore with the olde maisters, and seeke after newe. The unwise seruantes thynke thys to be good counsell, and to come from a lounyng and frendly hearte to warde theym, and therefore they bothe obeye, and disobeye. The dyuell they obeye: God they disobeye, whyche hath commannded to obeye t heyr bodyly maysters in all thynges, yea and that with simplenesse of hearte. But the symple are soone deceaued, specially when frendeshyp is pretended, and those thynges vttered, which delite the foolyshe fancie of men.

Ephe. 6.  
Coloss. 3.  
Tit. 2.  
1. Pet. 2.

The deuyl  
can not abyde  
gods ordina-  
nces.

But why make I many woordes? The wolfe is redy at all tymes both in weightie and in slender matters. For all thynges that with trewe diligence and good mynde oughte to bee doone in the Church, in commune wealthes, or in householdes, the deuyl by no meanes canne abyde: but all offices that are ordeined of GOD, hee goeth aboute to hynder and lette yea vtterly to subuert and to destroy them, that that, whyche is ordeyned vnto the conseruation bothe of thynges presente, and of thynges to come, maye be euyl spoken of, that no goodnesse maye ensue thereof. We muste therefore dilygentlye take heede and marke, what the deuyl at all tymes goeth aboute, leaste wyth hys fayre face and pleasant countenance he deceaueth vs, and byrgeth vs into erreure. For all suche, as wyth whome wee haue to doo, are not sincere in Relygion, but manye are hypocrites: They doo pretende Relygion and godlynesse

nesse, but they haue not one poynte of trewe Religion in them. Wherefore, it is harde for to knowe the wolfe thoroughly, except we be very diligent, circumspecte, and discrete.

But thys thyng is moſte daungerous and grievous in the Church. For ſciſmatykes, ſectaries, and heretykes comme in wyth ſuche pretence, as though that earneſtly and even frome the very hearte, they dydde regarde the ſaluation of mennes ſoules, and that they hadde a fervente zeale and greedy deſyre to ſette forth the woorde of GOD, and the truthe thereof. Whenne the ſimple ſely ſhepe behold theyr ſhepiſhe garmentes, they ſuſpect no euyl, no deceit, no crafte, no ſubtiltie. They ſtreyght waies embrace them as trewe and godly teachers. For who woulde not greatly regarde ſuche and ſo noble profeſſoures of Gods woorde and of the truthe? But the Chriſtians muſt knowe thys, that the deuyl alſo is wont to bragge and boaste of the truthe and woorde of God, no leſſe then the very godly. Therefore they ought to be ſo enſtructed, that they myght ſay on this manner: The truthe and woorde of GOD I loue fully derely. Notwithſtanding, I wyll regarde no mans authoritie ſo muche, but that I wyll conferre thys woorde, that he ſpeakethe with my Catechiſme, and wyth the doctrine, whyche I haue hitherto hearde. He that is ſo circumspecte, and is not moued wyth euery newfangled fancie, but hath reſpecte vnto the woorde, he is without all danger, neither can he be deceiued. He that dothe otherwiſe, it is not poſſible, but that he muſt fall into bothe errors and heresies, and be ſeduced from the truthe of the woorde.

Sciſmatykes  
Sectaries, &  
Heretykes

All mens doctrine muſt be tryede by the woord: of god.

Eue in Paradyſe is an example for thys matter.

¶.ii.

The

The eight Sunday after

Gen. 3.

The deuyls oration vnto her was moſte pleaſaunte and full of ſugred eloquence. He paynteth forth god to be ſo gentyll and meke, that he knoweth not what anger meaneth. Why (ſaieth he) hath not God geuen all this garden into your power, that ye ſhoulde doo wythall what ye wylle, and enioye the commodities therof after your owne liſte and pleaſure? Howe vnſyttynge then were it, that hee ſhoulde denye you this one only tree, whych can ſo greatly not hurt you, that by the benefyte thereof, ye ſhall gette wyſedome comparable with the wyſedome of God? Honylyke and mete to deceaue are theſe wordes, whiche were able in dede eaſly to ſeduce Eue, that ſhe myghte fall away, and forgette the commandement, whych God had geuen to her, and to her huſbande. And although ſhe hadde not forgotten it, yet ſhe beganne to doubt of it. And there came in her myſerie. Firſte of all, whenne the deuyl assaulted her, ſhe behaued her ſelfe wyſely, and gaue the deuyl a repulſe by the vertue of che commaundement, whych GOD had geuen vnto them. But when Sathan went an other way to wooke, becauſe he hadde no good ſucceſſe in the former enterpriſe, and broughte the matter to thys poynthe, that if the commaundemente concernynge the tree were true, GOD muſte nedes be malicious and full of enuy, whych would not alſo grant them the lyke wyſedome with hym: thenne ſhe out of hand caſteth awaye the woorde, plucketh the apple, and eateth. By the eatynge of the whych apple, ſhe and all we were moſt myſerably, yea for our diſobedience, moſte iuſtly, caſte into all kynde of euyls. Nowe for the lyke peryll, becauſe that we alſo ſhold not be deceaued on ſuch ſorte, Chriſt warneth vs, and ſaythe:

Beware

Ephe. 2.  
Rom. 5.



Beware of false Prophetes. As though he should say: If ye bee deceaued hereafter, the faulte shalbe yours, and not myne. For I haue deliuered vnto you my woorde whole and pure. See that it be your fortreffe conforste, and lyghte. Onely prouide, that ye lette not this lyght go from your eyes, but holde fast the word. Whē any other word is brought vnto you, that agreeth not with thys my woorde, say: I am deaffe. This my lyght is of an other sort. And verily God hath sufficiently prouided for vs agaynst the deuyll and Antichrist with all theyr complices, in that he hathe geuen vs his woorde. And he is excused, neyther can we putt any faulte in hym. But we are not excused, when we holde not faste the woorde, but folowe the woorde of the wolfe, where as the very daunger of the damnation both of our body and soule oughte to admonishe vs, that we shoulde not heare suche voyces. For it is the voyce of suche an enemye, as onely seeketh oure destruction, as he declared in Paradyse, concernynge our fyrste parentes Adam and Eue, when he threwe them headlonge with all theyr posteritie into synne, Deathe, and wraathe of God: out of the whyche myserye oure moste mercyfull God and heauenly ffather hath deliuered vs by hys sonne, that we myght be enfranchised from synne and deathe. But now the second tyme our enemy layeth wayt agayn for vs, yf he by any mean can pluck vs from this grace, and throw vs agayn into our old myserye. Therefore we must diligently wathe, and with all mayn hold fast the word of God. For otherwyle can we by no meanes be free from daunger.

And thus muche haue we spoken concernynge this one sentence of the Gospell, wherein Christ comma-

The word of  
god is a suffi-  
cient armour  
agenste the de-  
uyll and an-  
tichriste.

Gen. 3.  
Rom. 5.

death vs to beware of false Prophetes, and straightly chargeth vs, that we holde fast the woorde, and by no meanes suffer our selues to be drawen from that, but whatsoeuer is contrary to the word, to flee from it as from the deuyll and the pestilence. And that shall suffice. For as it is tofore said: He that followeth this lyght, and suffereth it not departe frome his eyes, he may be sure to be saved. But Christ to shew how careful he is for vs and for our saluation, is not contented with this generall commaundement, but he also prescribeth to his christians two rules, which they ought to follow, that they may the more easily eschue this perill. The first is, that they bee not deceaued with the shepes cloyng, and iudge accordyng vnto that. For as wolues when they oppressed with hunger, practise the barkynges of dogges, if by that meanes they may deceaue either man or beast: so lyke wise doo the false prophetes: they beare a godly face outwardly, and pretende as they were the true prophetes and preachers of God, but no man ought to reeste on that alone, least he be deceaued. This one rule is diligently to be considered. For it is a matter of great weyght.

The first rule.

The nature of wolues.

Shepes cloyng is not to be regarded.

Shepes cloyng what it signifieth.

Flatteringe wordes.

The clothing or garmēt signifieth this, that no false Prophet commeth, which plainely and openly declareth his subtiltie a fals doctrine, but they hyghly commend and sette forth their good wyll toward the flocke of CHRIST, and that of a very zeale toward the kyngdome of GOD, they are moued and enforced to preache: Agayne, that they can by no meanes suffer so greate an iniurie to be doone to the pore people, in keepyng them so longe tyme in blyndenesse, and in concealynge the truth of Gods word from them. The wilie sleights of such wordes, the simple people



perceaueth not. Therfore they thinke by and by, that the matter is euen so, as they say and pretende. They thynke that these seductours and deceauers, beare an heartie good affection toward them, so that they com-  
myt them selues to their tuition, beyng ready to be-  
leue as they will haue them, and to receaue what so  
euer doctrine they teach. And by this meanes are the  
myserable poore ignorant people moste miserably de-  
ceaued. But a christen man must beware, as it hathe  
tofore ben said. For the dyuel sheweth not hymselfe in  
his owne likenes, terrible, blacke, foule, euil fauored &c.  
but he pretendeth a certain godly maiestie, and chaun-  
geth him selfe into an angell of light. Wolues likewise  
com not as wolues, but they put about the shepes clo-  
thyng, that they whiche knowe them not, wold thynk  
them in dede to be synple, innocent, & harmeles shepe.

2. Cor. 11.

Office, booke  
clon title, 7 c.

Moreouer, shepes clothynge signifieth an office or  
vocation, and glorious titles: as we also haue proued  
by experience, that the Pope and byshops herein haue  
done much harme, and yet do, in that they bragge and  
boast of their office, and therfore would, that their tra-  
ditions shold be of great authoritie. For although their  
life be such, that by it they can deceiue no man, yet this  
hath a great shew and a goodly outwarde face, & they  
haue the ministry of the church committed vnto them:  
As Christ also reporteth of the scribes and Phariseys,  
& they sit in the chaire of Moses. And we can not make  
them to leaue this bolstering. We must needs grant, that  
they haue & ministry or office, & that it is of his owne  
nature true in the, if they wold vse it wel & truly. But  
forasmuch as the Pope & byshops craue of their office  
& therfore require to be herd, as such as can not erre: a  
Christen mā must take good hede to himself, and saye:  
I knowledg the office. It is a very shepes clothing,

Math. 23.

I.iii.

But



Parke well

But Christ commaundeth me not to be content with that, when the shepes clothynge commeth forth, but that I also search, bould out, and see, whether vnder that garment there lurketh and lyeth hyd, a rauenyng wolfe, or not.

Holynes of  
life.  
Anabaptists.

In lyke maner this is also a shepes clothynge, when false Prophetes shewe outwardly a great holinesse of lyfe: As we haue the Anabaptists for an exaple. They vse no baynz, wycked, or worldly talke: They sweare not: They vse all simplicite both in theyr Diete and apparell: they speake muche of Gods worde: they pray continually: they suffer persecution patiently: they renge not what soeuer is doone to them: they suffer no man to lacke that is of theyr profession, but haue al thynges common among them, as it was in the time of the Apostles, &c. These thynges of their owne nature are not euyll, and it were to bee wished, that all men were suche in these thyngs, according to the christen profession. But that their doctrine should be indged trewe because of these thynges: That is contrary to Christes counsell. For vnder a shepes clothynge, a wolfe maye hyde hymselfe. As when they after the maner of monkes put theyr truste in workes: when they make God a lyer, in that they be baptised twise and cast away theyr first and true baptisme, as vnprofitable, wicked, and naught: when they teach corruptly of the Lordes Supper, as though there were in it nothyng els, but bare bread and bare wyne: Agayne, that the receauynge thereof is an exercyse for the younginges and for the vnperfect folke of the christen Congregation, and not for suche as are perfecte and ancient in Christe: when they burden Christen men with thynges not necessarie: when they disturbe whole householdes,

Act. 2. 4.

The errores  
and heresies  
of anabaptists.

holdes, and make the husbände to forsake the wyfe, & the wyfe her husband, to royn them selues to their wicked and damnable religion: when they take away the proprietie and owneshyp of worldly goodes and possessions, and would haue all thynges common: when they contemne and condemne the politike and ciuile power as prophane and vngodly, and professe theym selues in dede enemies to the congregation of God, to the ciuile power, and to the gouernement of families or householdes, This faire face also was set vpon the rules of monkes and nonnes, so that by them also the whole worlde was in a maner deceiued. But this iugglyng is now vttered by the word of God, so that now the wolfe, whiche lurked vnder the sheepes clothyng is come to lyght, and knowen of all men:

Moreover, great gifts lykewise ar shepes clothing, wherof Christ speaketh in the Gospel, that some shall come in his name, and prophecie or tel things to come some shall cast out deuils, and worke greate miracles. In these thynges also, there oughte to be no preiudice to the Christians, as though they ought not therefore to make inquisition of the truthe of the doctrine. The woorde muste bee considered without any respecte had to the prerogatiue of any persone: and the wolfe is alwayes to be feared and suspected vnder the sheepes clothyng.

And this is y first rule, whiche Christ prescribeth to his christians, that they diligently take heede & beware of shepes clothyng. For although their speeche be fayre and curteous, their office true: their out ward life faultlesse: besides a great number of excellent vertues: yet we ought to mistrust, lest vnder them crafte, falshode, and deceyfe, should lye lurking, forasmuche as vnder

*The nyuth Sondaye after*

faire and sugred speche, there may lye hyd most deadly popson: vnder a true office, a corrupt vsing therof: vnder a religious lyfe, fraude, guile and deceipt: vnder great giffes, great wickednes. Therfore so soone as thou seest the shepes clothyng, thynke, that thou must take good hede and beware. For Christe hymselfe geueth warnynge, that wolfes haue suche clothyng to hyde them selues in. Wherfore thou muste diligently searche them, that theyr craftes and subtilties may be knowen. But howe shall that be doone? Verily that will the second rule teache, whyche is: Thou shalt let passe the outwarde face and fayre shewe, wherof we haue hitherto spoken, and thou shalt consider the fruites. By their fruites (saith he) shall ye know theym. And he putteth forth a similitude. None of you (sayth he) is so madde, that he wold gather grapes of thorns or fygs of thistles. For such fruits grow in other trees. In orchardes also men iudge by the fruites of apple trees, of the good tree: but wher nothing is, they iudge the contrary. This trade doth Christ also put forth to vs for to iudge of false teachers, that we be not deceaued at the first blushe, although the wolfe cometh clad with neuer so goodly and godly shepes clothyng.

**The seconde rule,**

**The fruites are to be considered.**

**The fruite of a true preacher or prophet,**

But first of all, what is the fruit of a true prophet & teacher, wherby he muste be knowen to be no wolfe, but a true shepe? Truly not the outward life, nor the office, nor the titles, nor yet the noble giffs. For Christ dothe testifie this, and experience techeth the same, that men by these are oftentimes deceaued. The true fruit is, as Christ sheweth, in the ende, to do the will of the Father, whiche is in heauen. And here it is to be noted, that Christ speaketh not generally of all Christians but onely of Prophetes or teachers. This is trewe, that



that all men ought to do the will of the heavenly father, & therby do they also get saluation. The fathers will is, not only that we should do the ten comādementes, and by that meanez declare our obedience to God: (for seying we can not do this perfectly in this lyfe. it is impossible for vs to affirme, that we haue don the will of God, or that we haue any power of our selues to obtēin saluation & the kingdome of God by our workes: ) but also and moſte ſpecially this is properly y will of God. as Chriſt ſaith in the goſpell of S. Iohn, that every one that ſeeth the ſonne, & beleueth in hym, ſhould haue euerlaſtynge life. And I will raiſe hym vp, ſaith Chriſte, at the laſt dave. This is the only waie whiche all teachers and ſcholars muſte walke, if they, wyll come vnto euerlaſtynge ſaluation.

What the  
wyll of god is

Iohn. 6.

Chriſt ſpeaketh here ſpecially of teachers or prophets whose propre and true fruite is, to ſet forth & to teach this wyll diligently, that God is gentill and merciful, and willethe not the death of a ſynner, but that hee repent and lyue: and that God hym ſelfe declared. that merce, when hee ſente his onely begotten ſonne into this worlde to become man. He therefore that receaueth hym, and beleueth in hym, that is, he that hath this hope and truſte in hym, that God is merciful vnto him for his ſonne Chriſtes ſake, and forgeueth hym his ſynnes, and will geue him euerlaſting lyfe. &c. He that ſetteth forth this doctrine ſyncerely and purely, & bringeth mē vnto Chriſt, as the only & alone mediator betwene God & vs: this man as a true teacher doth the will of God. And this is the true fruite, whereby no mā can be deceiued. For if it wer poſſible that y diuell himſelf ſhould ſo teach, this doctrine could not be falſe, but.

The fruite of  
true prophets  
and teachers.

but that he, whiche doth beleue it, should surely obtaine that, whypche it promyseth.

Godly lyfe of  
the teachers.

Not the lyfe  
but the doc-  
trine of the  
preacher is  
chefe: lyfe to be  
considered.

Howe the  
pope and hys  
churche are, to  
be tryed.

The doctrine  
and lyfe of the  
pope and hys  
churche.

After this fruite, whiche is trewe, proper, and most certain, and can by no meanes deceaue: other also fol- lowe, that is to say. that the lyfe be agreable, and not contrarie to that doctrine. But this seconde fruite is then to be counted true, when the first, that is to say, the doctrine of Christe is presente. For it is possible, that the doctrine may be faultlesse, when notwithstanding the lyfe is euill & sclandrous. Therfore we must not looke specially to the lyfe, but to the doctrine. For by that means shall we most certainly know, whether it be a wolfe or a shepe, that commeth to vs in shepes clothynge. He therfore that will trie the Pope with his churche, let hym take his beginning of the first fruite, that is to say, of doctrine. For there shall he fynd, that the Popes doctrine of Remission of synnes, and of sal- uation is not onely directed vnto Christe, but vnto all maner of workes, vnto the vowes of Monkes, vnto the syngyng of Masses, vnto pardons and merits of saintes. These are prickynge and hurtefull thornes, whiche come not forth in a figge tree, or in a byne. Secundarily, lette theyr lyfe also be considered. Here shall it be founde, that the Pope and all his, cast asyde all due obedience to God and theyr princes. Again, the Pope and all his complices doo moste extremely hate the worde of God, and the true professors of the same: they persecute them moste spitefully, they punish them most cruelly, where soeuer they can laye hand on them they lyue moste filthily and abhominably: they labour not, but vnfruitfully waste and spend away lyke bel- ly gods and Epicures, the goodes of the church. To be short, there is nothyng in their lyfe worthy to be con- mended

mended. Looke therefore where these two thynges are, that is to say, where the lyfe and doctrine be both nought: thyn's surely that there are thornes & thistles: and that if thou seeke there for grapes and fygges, thou shalte not onely not fynde them, but thou shalte also departe with losse. For thys ought to offende no manne, that the vyne is so yll fauoured woodde, and the fygge tree so weake: And contrarywise, that all, whiche belongeth to thornes, is more beautyfull and syghtly, yea swete roses comine of them. For not the fayre syghte and pleasaunts looke is to bee considered, but the very matter, and the fruct and commoditie that commeth thereof. Applye all thynges to this poynt, and to none other.

Howe what shall be the punyshment of such false Prophetes? Chyrste sheweth by the similitude of a rotten tree, euen to be cut downe, and cast into the fire. This shall bee the ende of suche teachers, and also of theyr scholers, whenne they regard not true doctrine nor yet the frutes therof. Therefore lette vs highly esteeme the woorde of GOD, diligently heare and marke it, and endeuour our selues to the vttermost of oure power, to bynge forth the good frutes, and all false doctrine and wycked lyfe eschue and auoide, as the deuill and the pestilence.

The reward  
of false pro-  
phetes.

The Lorde Iesus CHRIST, thoroughe the  
holy Ghost, geue vs all grace so to do, and  
so to continue vnto the ende.

A M E N.

The ninth Sonday after Trinitie:

The Gospell. Luke. xvi.

There





Jesus sayde to his Disciples. There was a certayne ryche man, whiche had a Steward, and the same was accused vnto hym, that he had wasted his goodes. And he called hym, and saide vnto him: Howe is it that I heare this of thee: Geue accountes of thy Stewardshyppe, for thou mayst be no longer Steward. The Steward sayde within him selfe: What shall I do: For my maister taketh awaye from me the Stewardshyp. I can not bygge, and to begge I am ashamed. I wote what to do, that when I am put out of the Stewardshyppe, they maye receyue me into there houses. So when he had called all his maisters debtters together, he sayde vnto the firste: howe muche owest thou vnto my maister: And he sayd, a hundred tonnes of oyle. And he sayde vnto hym, take thy byll, and sitte downe quickelye, and writte fiftie. Then saide he to another: howe muche owest thou: And he said an hundred quarters of wheat. He sayd vnto him, take thy byll, and write fourescore. And the Lorde commended the vnjust Steward, because he had done wysely. For the chyldren of this worlde, are in theyr nation wyser then the chyldren of lyght. And I say vnto you: Make you frindes of the vnrpyghteous mammon, that when ye shall haue nede, they maye receyue you into euerlastinge habitations.

THE EXPOSITION.



This gospel is a sermon of good workes, & maketh specially against conetousnes, & me should not abuse their riches and goodes, but help the nedy & poore with them, as Christ at the ende with expresse and plaine wordes saith: Make ye frendes of wicked Mammon, that is to saye, heape the poore, and suche as be in necessitye wyth youre rychesse. For thys woorde Mammon

Hammon signifieth richesse in englishe. This doct rin  
dothe Christ set forth by parable, as his maner was, <sup>Hammon  
what it signi-  
fith.</sup> that the people might y better beare it away: & he war-  
neth vs to folow the example of the vnrightheous ste-  
ward. This steward perceaued aforehande, that if he  
must nedes geue vp his stewardshyp, he should haue  
nede of other mens helpe. Therfore in tyme of wealth  
he prouideth for hym self. To one he forgeueth the half  
of his debtes, & to an other the fourth part, that when  
he shall haue nede, he may fynde kyudnes and liberali-  
tie again at their hande.

Christes meaning is not, that we shold study to be vn-  
rightheous, & deceiue one an other, & so geue almes; but  
he meaneth that we should folow his foresight or pro-  
uidence, his circumspection, prudence, and wisdom, and  
so bestowe our riches, that the fruct thereof may  
redownde to vs in an other lyfe, and that wee make  
vs frendes of our wycked Hammon, as the steward  
made hym frendes of wicked Hammon.

And here is it fyrst of all to be learned, why Christ  
calleth it the Hammon of vnryghteousnes. For goo-  
des wrongefully gotten muste be restored and payde  
home agayne, neyther oughte they to bee conuerted  
and turned into the vse of almose, as the prophet Esai  
saith: I am the Lorde that loueth iudgement, and ha-  
teth robbery to do sacrifice therewith. Which is asmuch  
to say: If any man will do sacrifice, or geue almes, or  
do any worshyp to God with money: let hym do it of  
his owne, or els leaue it vndone. For we ought to do  
no suche thyngs of other mens goodes, but to restore  
them home agayne to the trewe owners.

How doth this then agree with that whych Christ  
sayth here, y we shold make vs frends of y Hammon of  
vnrigh-

Why it is cal-  
led vnrygh-  
teous Hammon

Esa .61.

Goods wrōg  
fully gotten  
are to be res-  
tored.

vnrighteousnesse, and heape the poore? Christe calleth it not vnryghtous or wicked Hammon, because it is vnrighteously or wyckedly gotten. (For as I sayde before, thynges vnryghteously gotten must be restored) but because no man vseth Hammon well, the Godly excepted, whyche lyue in the feare of God, and accordynge to the tenne commaundementes. All other vse they? goodes vnto ryottous lyuyng and delicious fare, without any regarde had to the poore, whiche ought to bee succoured by they? rychesse. For this cause is thys sylthye name geuen to Hammon, that it shoulde bee called vnrighteous, or wycked.

Ezech. 16.

Howe greatly this abuse of rychesse displeaseth God, it maye easily bee gathered of the Prophete Ezechiel's sayenge: Behold (saith he) this was the iniquitie of Sodoma thy syster: pryde, plentifulnesse of breade, abundance, idelnesse of her, and her systers, and because they reached not forth the their hande to the needy and poore: Agayn, because they were hyghe mynded, and wrought abominations before me, saith the Lorde. Here are ioyned together, ydlenesse and abundance, because they doo not knowe howe to liue dissolutely enough in all kynd of excesse and wantonnesse, and yet notwithstanding they haue no regarde to the poore. This corrupte order is commonly practised in the worlde: and therefore it is called the Hammon of iniquitie, hurtefull money, and robbery, yea although that it bee gotte neuer so iustly: not because it is so of hys owne nature (for what hurte can there bee in moneye, and in other thynges, the whyche be appointed for the necessarye vse of manne?) but thorough the faulte of suche as dooe not welle and rightely vse it.

Pete well.

Ther



Therefore the doctrine of this gospel tendeth specially to this point, that couetousnes may be repressed, and the true vse of worldlye goodes receaued, and that frendes maye be made by that whiche god geueth vs, that when we dye, and haue nothyng leaſte, but leaue all thinges behinde vs, we may fynde frendes to receaue vs into the euerlaſtyng tabernacles, for whatſoener benefite we beſtowe here on the poore, the ſame in the laſt daye ſhall not onely beare recorde for vs, that we haue ſhewed Chriſten charitie, but it ſhal be alſo abundantlye recompensed: Then ſhall the poore come forth with diuerſe witneſſes. One ſhal ſay that he was holpen with a coate: an other with money: an other with bread: an other with houſe come and harboꝝow: yea as it is wrytten in the Goſpell, Chriſt hymſelfe ſhall come forth and declare before his heavenly father, the glorious Angels, and all the bleſſed Saintes, what good we our ſelues haue done, and howe we haue declared our fayth to be true and vnfayned by doyinge thoſe good workes. We ſhall haue helpe of our frendes, and they ſhall promote vs to the kyngdome of God, when we ſayle here, and leaue all that euer we haue behinde vs. He that wolde beleue this doctrine, wolde ſurely diſtribute his money and richesſe liberally to the poore & can not get their owne lyuinge: And ſo ſhould they make of the Hammon of vnrightheouſnes. the Hammon of rightheouſnes. For he wold auoide the abuſe, & ſolow & true vſe. For this is not agreeable with Chriſten maners for a man to abuſe his goods & richesſe prodigally, waſtefully & riotouſly in exceſſe of apparel, in gorgious buildinges, in delicate fare, in foliſhe paſtymes, in wicked playes and ſportes, &c. As the maner of men is now a dayes both

Chriſten men  
ought not to  
ſpende their  
goods vnprou-  
fitable.

The nyntb sonday after

in Cities, Townes & villages. For this is their saying: Are not my goods mine owne? May I not spend them as I lust? my prouision is for my selfe. If thou hast nede of oughte, get it where thou may. I haue none that I can spare. All that euer I haue, is lytle ynough for me and mine. This is the Hammon of vnrighteousnes, because it serueth in this case to wickednes: & yet might the vse therof be both good and godly, yea and right acceptable to God, if it were bestowed on our poore neighbour. But consider this with thy selfe: if they haue y Hammon of vnrighteousnes, that wil forgo nothing therof to the vse of y poore and nedie: Howe much more may their goods be called the Hammon of vnrighteousnes, which get al that euer they haue with theste, deceit, crafte subtiltie, extortion, &c. As almost all craftes men marchants, brokers, vsurers and suche like dayly do both in byryng & sell yng, in chopping and chang yng, in bargaines making. The riche oppresse the poore, & the hyrelinges thorowe their vnfaithfulnes paye them home againe. These shall not only come without frendes, but they shalbe accompanied also with many enemies, whiche shall accuse them before the iudgement seate of God. Suche as in this worlde were vniustly oppressed, and durst not so much as ones hyll againste those ryche & bnumerciful worldlyngs, but crouched vnto them, saluted them with honorable names, and put of their cappes vnto the, shal at the great daye of Iudgement boldly say to the high Iudge Christ: Lord we were in great penurie, & this mā had exceeding great plentie of all thinges: howbeit of his so large abundance he scorned vs nothing at all: & if we bought any thinge of him, we gaue him much more, then it was worth.

And

Riches ought  
to be bestowed  
vpon the  
poore.

Conetofnes  
ruleth the gene-  
rally.

Beholde ye op-  
pressors of the  
poore.



And by his euill example other dyd the lyke. Some did hyre out their houses at the greater pyce. Some vttered their victuals the dearer: Some solde their marchandise and wares at such excessiue pices, that we could not by them for our necessarie vses, so that many of vs fel into extreme necessitie, some most miserably died for lacke of sustenance. These shal be in þ daye the complaintes not onely of men, but also of Christ against couetous men, and they shal accuse them of their wicked Hammon. But howe shal Math. 25. the matter go them? what sentence shal then be pronounced to those vnnmerciful people? Weryly euen this. Get ye hence ye curied into euerlasting fyre, which is prepared for the deuill and for his angels. I haue ben hongrye, and ye gaue me no meat. I haue ben thirstie, and ye gaue me no dryncke, &c. The Judge-Luc. 20. ment, sayth saint James, shal be without mercie to hym, that hath shewed no mercie. For if they shal not escape unpunished, that will geue nothyng to other, what shal be done to them, thincke ye, that haue don hurte and wronge to other, regardyng nothyng but their owne gayne, commoditie and profite, how soeuer they come be it, and yet persuaade themselves that they do no wronge?

This sermon therfore is against couetousnes, teaching that a Christen man ought not to be so redy to take, as to geue. For he is bounde wyllingly and liberally to helpe þ poore, so muche as is he able. And this seruice is don to God, which also wyll abundantlye rewarde it: whereas they that serue the deuill, and do nothyng but increase their owne, which also geue eyther nothyng or very litle to any man, shal haue their due rewarde of the deuill.



*The mynth sonday after*

All the Sainctes, specially in that daye, shall testifie againste them and saye: These men did nothyng all their lyfe tyme, but scrape together all that they could, and enlarge their possessions either by hooke or by crooke, by right or by wrong, they cared not howe we had great nede of their helpe, but nothing wolde they geue vs, no scarcely wold they asorde vs a good word, much lesse wold they succour vs with their money.

Suche a Prosopopæian or personall action doth Christ imagine in this place, where he describeth the matter as it were in doing, howe the poore Sainctes shall be about the Lorde Christ, and put foorth their cause againste the vnrightheous and niggardly riche men. But the riche men that haue vsed their goods well, and haue frendelye geuen to other, shall be in greate honour, and shall synde many frendes, and specially Christe, whiche shall declare, set forth, celebrate, praise, and magnifie their benefites and good dedes. All these thinges doth Christ set forth here to this ende, that we shoulde earnestly and studiously embrace godlines, declare our fayth by good workes, and therby haue wptinsses of our fayth before God at the last daye, that we were not geuen to the vice of couetousnes, whiche is most shamefull, moste fylthy, and must abhominable, and nothyng els but idle seruice, whose nature and propertie is onely to get, to scratte together, hurde vp, nothing regarding, what becometh of other men, syncke they, swimme they, as Cain sayd to God: Am I the keeper of my brother? Synck my brother, Swimme my brother: What haue I to do with my brother? Every man for himselfe, and god for vs all, &c.

It is said moreouer of christ in the parable, that the  
maister

Good workes  
are wptinsses  
of our  
fayth.

Ephe .5.

Couetousnes

Gen .4.

maister of the houlholde did prayſe the vnrighteous Steward. This is not ſo to be taken, as though he allowed vnrighteouſnes, but he only prayſeth the prouidence and wiſedome of the Stewarde, & commendeth vs to folowe it in a good cauſe, that we ſhould vſe lyke care and diligence in that, as this Steward vſed in an euil cauſe to his owne comoditie, although to the damage and loſſe of his maister. Euen as if I ſhould prayſe an harlotte for ſetting forth of her ſelfe euen to the vttermoſt for her owne, gayne, lucre, and aduantage. In that behalfe there is no fault in the golde, nor in other thynges, becauſe the woman doth abuſe them: yet this example tendeth to this ende, that I may admoniſhe thee, that ſeing this woman for a litle aduantage taketh ſo greate payne in deckinge and trymminge by of her ſelfe to pleaſe her louers: thou muche more oughteſt to ſett a worke all the lymmes of thy bodye for the attaynement of euerlaſtyng lyfe, and that thou mayſt pleaſe Chriſte thy louer. This is not ſo vnderſtanded, as though filthynes and diſhoneſtie ſemed worthy to be folowed, but this care and diligence is ſet forth for an example, to induce thee into a better thyng.

Howe the  
maſter praſed  
the vnrighteous  
Steward

A ſimilitude.

But how goeth the worlde? Chriſt pronounceth an horrible ſentence, & ſaith: The children of this worlde are more prudent, more forecaſtyng, more circumſpect, more wiſe in their generation, then the children of lyght. The matter is plaine. For when there is any hope of gaîne and aduantage, howe doth the children this worlde carcke and care, ſwyncke and ſweate, moyle and turmoyle? They ſpare no labour, no diligence, no payne, no trauaile: with howe great countaunces, perilles and dangers are robbers & theaues

*The ninthe Sondag after*

The fluggish  
nes of chryſtians  
8118+

afflicted and bered? Their care and penſiuenes  
ceaſſeth neither night nor daye. Purſepickers, ſtea-  
lers, whozemongers, adulterers, &c. Haue their paines  
& labours, and ſweate not a litle to gratifie & pleaſure  
the deuill, and to ſatiſſye their wicked luſtes. But  
contrariwiſe Chriſten men lye as it were oppreſſed  
with a dead ſlepe, ſecure, careleſſe, wout any thought,  
when they ſhold do the workes of charitie and ſerue  
god. They thincke al things to much, when they ei-  
ther do or ſuffer any thyng for Gods cauſe, or for the  
commoditie of their neighbour. And whereas the  
worlde beſtoweth ſo greate payne in purchaſing, hell,  
and in pleaſing the deuill, there muſte the Chriſtians  
be vrged and drawen, as it were a beare to a ſtake, to  
do their dutie althoug, god knoweth, they do it both  
ſlenderly and ſlowly.

It is therfore a moſt goodly and tryimme example,  
that Chriſt ſetteth forth here vnto vs. If we haue any  
conſideration of our dutie, we nede not fetch exam-  
ples a farre of, or borowe them out of theſe bookeſ  
and thoſe monumentes: only let euery man conſider  
his owne famely or houſholde, and diligently marcke,  
howe diligent and paineful his children or ſeruauntes  
are to do a miſcheife, and to worke that which is ac-  
ceptable and pleaſant to the deuill. All theſe may be an  
example vnto vs, that we ſhoulde with like diligence  
and care embrace the worde of God and the thinges  
þ belong vnto euerlaſting life. For ſeing they be careful  
in euil & wicked thinges: ought we not much more to  
be careful & painefull about good and godly thinges?  
Let vs not thincke this by any meanes to be ſuffred,  
that the wicked lynnes of the deuill ſhold make ſuch  
haſte to hel: and we that wil be counted Chriſtians  
to ſtande ſtill lyke daſtardes, & to go about nothing,  
that



that may further vs vnto the kingdome of heauen  
and vnto euerlasting life.

But the worlde doth here helpe vs notably well An example of  
aconcious  
man.  
with an holosome example concernyng the busines,  
wherof Christ speaketh in this place. For, set before  
thee som man þ is geuen to couetousnes: Thou shalt  
see, that he can take no reste neither night nor dape.  
The desire and care of money doth so toss hym, as  
it were the sea, when it is most vnquiet. He inuen-  
teth suche subtile wayes to get goods, as those that be  
witty men can none otherwise then greatly marueille  
at his doinges. To be shorte, he will not let scape so  
much as a farthing, if there be any hope to come by it.  
For his dyce lawes are as greddy & as wide gaping for  
þ litle as for the greate. All is fysh þ cometh to the net.

This couetous miser, this miserable Hammoniste,  
this wycked worldyng, ought to moue vs all by hys  
example, that as he hath an vnsaciabie desire vnto the Note well.  
getting of money: so we likewise shold haue as greddy  
a mynde, as feruent a desyre, as wel willing a hearte  
to obtaine and get euerlasting lyfe.

But where are these Christians, that study thus to  
do their dutie? That are as muche delighted to helpe  
their neighbours nede wyth a lytle money euery man  
accordyng to his habilitie, as this couetous man is  
delighted to see his stocke of money encreased eyther  
by vsurie or by any other vnlawful meane. When not-  
withstandyng all that the couetous man getteth  
(as I may speake nothing of the shame & dishonestie)  
is but transitorie and soon passeth away and cometh  
to naught. But looke what things we get be Christen  
liberalitie, & by doing good to the poore members of  
Christe, they bringe with them euerlastinge frutes  
kk.iiij. and

*The ninthe Sonday after*

Pro .19.

and comodities. For thus sayth Salomon : He that  
pitieth the poore, lendeth to the Lord : and looke what  
he layeth out , it shall be paid hym again. Here a man  
nedeth not to feare the losse of his stocke or gaynes  
thereby, for he is promised, that he shall loose nothing,  
but whatsoeuer he bestoweth vpon the poore, it shalbe  
abundantly recompenced hym. But this wil take no  
place among vs , neither do we beleue it. For by the  
deuil are the sences and iudgements of the vnfaithful  
hindered and letted , that they can not perceaue this,  
nor haue any mynde to this gayne and aduantage,  
whiche farre surmounteth and passeth all worldly  
lucre and profite. Wherefore we are worthely punished  
for oure madnes, seinge that we set more by thynges  
present although frayle & transitorie , then by þ things  
that are heauenlye and euerlastyng , so that we do  
not only syane by couetousnes, but we also make our  
Hammon the author of our destruction and damna-  
tion both of bodye and soule.

Therefore Christe concludeth very truly , when he  
sayth , that the children of this worlde are wyser in  
their generation , then the Sonnes of God. For the  
deuill receaueth an hundred times more of his chil-  
dren, then God doth of his. Yet must we not ceasse  
from teachyng and admonishyng men , be they neuer  
so sluggyshe and mad, but we must be alwayes spur-  
ryng and prickyng them forewarde vnto the study of  
goed workes , if that by oure importune labour they  
may be brought vnto some goodnes, euen as other by  
the subtle suggestions of the deuill & þ wicked coun-  
celles of naughtie packes are moued and brought vn-  
to all kynde of lewdnes , for although oure matters  
procede but slowlye in this enterpryce, yet this is the  
stape

Preachers  
must do their  
duries in prea-  
ching whe-  
ther the peo-  
ple amende or  
not.

stay we leane vnto, that we are the children of lyght. If we do but only kepe this name diligently, and not go from the knowledge of this light, although all thinges be not the perfectest, nor done with þ greatest prouidence and foreraste, as the matters of the childre of this lyfe are, yet are we not excluded from the possession and glorie of this light, if we haue but only begonne to take in hand þ workes of godlines, that we may be nombred among them that are called the children of light. For this is certein and sure, that in the prouision of thynges, we shall neuer be of lyke diligence with the children of this worlde, so long as we liue. Therefore this ought not to discourage vs, though oure olde man go slenderly forwarde vnto godlines, wheras the children of this worlde runne speedily without any stay vnto hell: neither let vs suffer our selues by any obstacles or lettes to be drawen out of þ waie, but rather let vs go forwarde dayly somwhat in modestie, lenitie, softnes, gentlenes, mercie, compassion, & in suche other workes of godlines. For if thou haste but ones begūne, there is a good hope: halfe þ matter is done, when it is ones well begunne. And although thou procedest but slowly, yet geue not ouer, neither go thou out of the waye, but styll folowe on after the example of S. Paule, if by any meanes thou mayste comprehend that wherin thou arte comprehended of Christe Iesu. For that bringeth forth the children of light, in that we are comprehended of Christ Iesu, & reconciled to God the father thorowe hym, as he calleth also in the chapter that goeth before, Christians great lightes in the worlde. But as concernyng these lyghtes, thus he putteth forth his example: This one thing, sayth he, I do: I forget those thinges which are behind

Galat. well.

Wee oughte  
daylye to encrease in the  
waye of godly  
nes more and  
more.

Phil. 3.

Phil. 2.



The ninth Sunday after

behinde, and endeavour my selfe vnto those thinges whiche are before, and accordyng to the marcke appointed, I preace to the rewarde of the high callinge of God thorow Christ Iesu.

Rom. 8.

We ought li-  
berally to  
geue vnto the  
poore.

This is therfore our cōforte, that he wil not condēne vs, that are made the children of light by the grace of god in Christ, with the children of this worlde whiche ronne hedlong vnto hell, although we be yet weake, for asmuche as we alwaies strue, and to thuttermost of our power labour to obtaine the rewarde of the high callryng of God. For although he might well and worthely reprove vs, because we beinge the children of light, ronne so slowly in our course: Yet he by his grace in forgeupnge vs our synnes doth supply that, which lacketh in vs: whiche his grace as the wyde heauen, is extended ouer all our lyfe, so that it lyeth hydde with all her imperfection and poore state vnder his heauen of Gods mercie and grace continually. If we stycke fast to this purpose, we shall at the lest fynde some frendes there, but specially the highest frende of all, which is able to geue heauen and everlasting saluation, euen our Lorde Iesus Christ. And this is the doctrine, which is to be learned out of this our gospell, euen that we vse iustly and truly the Hammon of iniquitie, or the wicked Hammon, that is to say, our goods and worldly possessions, and make vs frendes of them, namely, that we transpose them vnto the benefites of other, & vnto the helpinge of such as be in necessitie, as this steward maketh him frendes of an other mans goodes.

But here som doubt and demaunde, how this doctrine agreeth with the doctrine of iustification by fayth alone. The papistes busye them selues in this place

place beyonde all reason, and expounde it ou such  
 sorte, as thoughe euerlastyng life were gotten by  
 workes, and that only fayth can not do it, seynge Papistes a  
 buse the scrip-  
 tures of gods.  
 Christ saith: make ye frendes of wycked Hammon,  
 that when ye shal departe, they may receaue you into  
 euerlastyng tabernacles. Although the Papistes  
 are not worthy to be answered as touchyng this que-  
 stion or any other (for they do not, nor wyll not ac-  
 cept it whatsoeuer be answered, but they go styll for-  
 warde to exercise their tyranny against the truth of  
 gods worde and the faithfull professours of the same)  
 yet for theyr sakes, in whom there is some good  
 hope of amendment, I will answere somewhat to  
 this doubte or question: firste of all the Papistes  
 them selues must nedes graunte, that these frendes,  
 of whome C H R I S T speaketh here, are men. Note this rea-  
 son.  
 whiche are conuersant among vs. For otherwise  
 could we geue them nothyng. But how shall they  
 geue vs heauen, that as yet are not in it them selues?  
 And yet this is true, that they geue heauen. For they  
 are the wordes of Christ, which can not be chaunged,  
 nor called into question. make ye frendes of wycked  
 Hammon, saith he, y when ye fayle, they may receaue  
 you into y euerlasting tabernacles. But how this co-  
 meth to passe, Christ teacheth in y gospel of s. Mathew  
 where he saith, that he himself at the last day wil come Math. 25.  
 forth & testifie, that whatsoeuer we haue done in our  
 life tyme to his poore members, we did it vnto him,  
 and that he wil abundantlye recompence it with the  
 reward of euerlasting life, not that ye haue deserued  
 the same by our workes, but for his promys sake: as  
 he saith: Come ye blessed of my father, possesse the  
 kyngdome, whiche was prepared for you from the  
 be

The ninthe Sonday after

beginning of the worlde. But here is a difference to be made in this question. For the right and true friend, which is both able & also wil geue vs heauen, is Christ. This is without all peradventure. As for the poore beggers, whome we haue holpen with our goods in this worlde, they shall not do it. But here ysleth another question, whether we by our almose and other good workes are able to deserue heauen and euerlasting lyfe: This question is sone answered. Paul saith: whatsoeuer is not of faith, is synne. It foloweth therfore that God doth not allowe thee almose of the vnfaithfull: again, that he will not geue heauen and euerlastyng lyfe for that. But they that beleue in Christe, and afterwarde declare their fayth by theyr workes: their workes please God for their faiths sake: and he will also rewarde suche workes in the lyfe to come. But yet for all that this doth not herof folowe, that euerlasting life is geuen vs for our workes sake. For that is annexed only vnto faith, as in the gospell he doth oftentimes testifie: He that beleueth in me, sayth he, shall neuer see death. I am the waye, the truth and the lyfe. God deliuered his sonne, that all that beleue in him, should not perishe, but haue euerlasting lyfe. This is a true certein and sure solution. For Pauls sentence is, as we heard before: whatsoeuer is not of faith, is synne. Therfore if any almose shall please god, there must nedes be first of all fayth in Christ. That fayth hath euerlasting life folowynge it: It obtayneth remission of synnes, and causeth, that God also weth our workes, althoughe they be imperfect and not altogether pure: again, that God of his liberalitie and munificence will rewarde them in the lyfe to come, as we hearde before out of the gospell of

whether by  
oure good  
workes wee  
deserue hea-  
uen.  
Rom. .4.

John .11.  
John .14.

John 3.  
Rom. .4.

Faythe.



S. Mathe'we. And Paule saith, that the passions or sufferings of the Sainctes shall be rewarded in the lyfe to come.

Rom. 8.

12. Cor. 12.

2. Timoth. 2.

Heb. 12.

Therefore when Christ sayth: make you frendes of wicked Hammon, that when ye departe or sayle, they maye receaue you into everlastinge tabernacles: the sence and meaning of these wordes can be none other but this If we be the Disciples of Christ, and do good workes, that god will rewarde those good workes in the life to come. But what saith Paule? good workes can not be don but of fayth. And Christ saith, that we obtaine remission of sinnes and everlastynge lyfe by fayth. Thou must conferre these sentences with this present text. But howe can these be made to agree?

Rom. 4. 7.

Verily none otherwise, then that thow we sayth in Christ we haue remission of sinnes and everlastynge lyfe: and that god for this faithes sake doth approue and allowe our Almoses and other good workes, and of his owne liberalitie for his promise sake, which we do firmly beleue and sticke vnto, will abundantly & liberally rewarde in the worlde to come: So that although it be laborious and painful vnto vs when we do obey god and worke well, yet this hope comforteth vs, and maketh vs chereful, and encourageth vs to go forward in doing good workes, forasmuch as we are most certainly assured, that they shal not be unrewarded at gods hand in the lyfe after this. This is the proper true & natue sence, or meaning of this sentece, and a good and substanciall answer vnto the question of good workes.

Scriptures  
oughte to be  
conferred.

An answer  
to the questio  
of the iustific  
cation of good  
workes.

God the father of our Lorde Iesus Christ helpe vs and by his holy spirite stirre vp our heartes, that this exhortation vnto good workes, & the liberall promes toynd.

*The tenth sonday after*

*Galat. 15.*

ioyned to the same beinge Done in fayth, maye take good effect in vs, and so worke in our mindes, that in this worlde we maye plentifully sow the seede of good workes and in the worlde to come reape the fruites of euerlastinge lyfe, thorowe Iesus Christe our Lorde and alone Sauour: to whome with the father and the holy ghost be all honour and glorie both now and euer. Amen.

*The tenth Sonday after Trinitie sonday*

**C** The Gospell. Luke xix.



**A**D when he was come nere to Ierusalem, he beheld the Citie, and wept on it, saying: If thou haddest knowen those thynges whiche belong vnto thy peace, euen in this thy day, thou wouldest take heede: But now we are theyd from thine eyes. For the dayes shall come vnto the, that thy enymies shall caste a banke about the, and compass the rounde and kepe the in on euerye syde, and make the even with the grounde, and thy chyl dren whiche are in thee. And they shall not leaue in the one stone vpon another, because thou knowest not the tyme of thy visitation. And he wente into the Temple, and began to cast out them that solde therein, and them that boughte, sayinge vnto them: It is written, my house is the house of prayer, but ye haue made it a denne of thieues. And he taught daylye in the Temple,

**The**

## THE EXPOSITION.



His Gospell ought diligently to be remē-  
bred, weighed & considered of al Christiāns,  
that they also hereby maye learne to feare  
God. For of all the histories that be con-  
tayned in the gospell of Luke, it is moste

terrible, fearefull, & horrible, & it ought worthely so to  
moue vs, & we might neuer forget it. For in this our  
gospel is mentio made, how great anger & vengeance  
god shewed against the Citie of Ierusalem, & the in-  
habitants of the same for their incredulitie and disobe-  
diēce. And it is a most certein & sure doctrine vnto vs,  
& all such as are obstinate, secure and carelesse in their  
sins, despying & iudgement of god, shall euen finde at  
the hand of god & very same anger & vengeance, so &  
they shal neuer escape it. For if the most noble, goodly  
& beautifull citie were not spared, because hauyng the  
worde of god, it repented not: let all men thincke this  
for a moste certieintie, that except they repent in time  
& amend, they lyke wise shal neuer escape the dreadfull  
displeasure & whote vengeance of god. Christ himself  
is marueilously troubled concerning & heauy destruc-  
tion of so great & so noble a Citie, & wyssheth, & it wold  
call it selfe to remembraunce, and well consider afore-  
hande the wrath that is to come, and addresse it selfe  
vnto amendement, mourne, wepe, and lament, & desire  
god to be merciful vnto it, & to forgene it, & tourne a-  
waye those plagues, that it worthely hath deserued.

And although Christ speaketh here only of Ierusalem,  
yet he willeth that his commination & commonition,  
that is to saye, that his thyeatning & warning shoulde  
be vnderstanded to pertayne vnto so many, as haue  
the worde of god, and yet heare it without fruite, yea  
despis

An example  
of gods wrath  
agēst the de-  
spisers. of his  
w order.



*The tenth sonday after*

Despise it: that they shoulde not be carelesse, nor thinke  
with themselves, that god wil forgeue them this fault  
This punishment shall as surely chaunce to all suche,  
as god lyueth. Therfore let vs repent in tyme, & cease  
from all sinnes, but specially from that sinne, that de-  
spiseth the worde of god or the tyme of visitation, and  
that heare the sermons, and yet truly tourne they not  
vnto godlines, but goeth forth in all kynde of wy-  
ckednes, whatsoeuer is preached and taught to the  
contrarie. For the paine is not therfore taken awaye,  
because it is differred for a tyme. For here is set before  
vs a terrible example of the most scarce and horrible  
iudgement of god against a Citie that he most dearly  
loued and was counted the holiest Citie in the world,  
and against a people, which God had chosen as pecu-  
liar to himselfe before all other nations vnder heauen.  
This Citie was the house and dwelling place of god,  
and the people therof were his owne familie & hous-  
hold. For next vnto heauen Jerusalem was the he-  
liest place, where god and his Angels dwelte, where  
al the seruice of god was appointed to be done, where  
almost all the Patriarches lyued, and were buried:  
where also Christ the Sonne of God was, & walked  
in the fleshe, died, and was buried, rose again, and sent  
the holy ghost: so that this Citie in holynes passed all  
Cities in the worlde, neyther was the lyke euer founde  
on the earth, neither shalbe vnto the worldes end. And  
yet for all that, all these thinges nothyng at all regar-  
ded, seing it receaued not the word of god, nor obeyed  
the same: god did so seuerely punishe that offence for  
the honour of his worde, that he woulde rather haue  
that Citie, ones tenderly loued, extirped and plucked  
vp by the rootes, then he woulde suffer his worde so to  
be

The dyspy-  
tyng of gods  
worde is a  
most hepyble  
synne.

Jerusalem.

to be dishonoured, and the glorie therof defaced. If God delt thus with his best beloued citie: is it to bee thought, that he will spare other cities, kyngdomes, and nations, where he hath not dwelt, and where the people therof ar not so nygh vnto hym, as the citisens of this kyngdome were?

Let vs repent  
betymes.

Therefore this example ought to be a monument of Gods anger, that we despise not the woorde of God. Let vs not vse this talke, as we were wont to doo: Peace, peace: There is no icopardie, All thynges are well. The anger of God will neuer be so great against vs. Tushe, he wil neuer punishe vs, as he dyd the city of Jerusalem, and the inhabitantes thereof. But brethren, let vs not deceane our selues. For if he suffered this holy citie, wherin he had so great delight here on the earth, to be so destroyed & vterly subuerted, that one stone was not lefte vppon an other, because of their wickednes; which heard his woorde, and yet dyd not repent nor amend: verily we ought not to think, that he will spare vs, if we offend, as the inhabitants of that citie dydde. Like synne, lyke punyshement. For this citie was so destroyed, y<sup>e</sup> ther remained not somuch as a print or token of an house. And God dyd than chiefly thus plaguz the citie, when the people by great multitudes came thither vnto the feast of the Passouer. For as histories report, there were than in the citie. iiii. hundred thousande strangers belydes the inhabitantes therof. For this was Gods determination to make a generall plague in this moste frequent and populous company, that all beyng gathered together, as into the verve place of punyshement, the Romaines shoulde punyshe theym all alyke. For thus wyrteth Iosephus, that in the whole tyme of the siege and

Rom. ii.

At what tyme  
Jerusalem  
was destroyed,  
and with  
howe greates  
a mult. uo.



The tenth Sonday after

occupying of the Citie, there were slayn ten hundred thousand people, and consumed with death: Agayne, That there were ledde awaye Captiue, seuen and nynty thousande. They were so despyled and counted thynges of naught, that thirtie of the wer sold for one peny. And so were they recompenced at Christs hand, whome they bought of Judas the traitour for thirtie pence. And this is that mooste noble and excellent people, whome God with meruailous great signes and wonders delyuered out of Egypt, and broughte into the lande of Chanaan, yea hee was as a father vnto them, reueled vnto them his word, and handled them most lounyngly and gentilly. And yet for all this, when they despyled his worde, and would not heare hym: he made hauocke of them.

And this is the cause, why Christe euen with weeping teares, saith: If thou dyddest know those thyngs which belong vnto thy peace: euen in this thy daye, thou woldest take hede. But now are they hyd from thy eyes. Thou goest forth carelesse, as though there were no danger. But y<sup>e</sup> matter will not alwaies stand in this case. It will breake out: and the tyme is euen at hande, although it is yet hyd, and thou seest it not.

But why, wyll somme manne saye, doothe GOD deferre the punishment? Why doothe he not shewe his anger streyght wayes, and falle to plaguynge of them without delaye? Uerply GOD deferreth hys plagues, to thys ende, euen to declare and shewe hys longanimitie or patiente sufferynge, and to see whether wee wyll amende or not, or as the holy Apostle sayeth: Despylest thou the rychesse of Goddes goodnesse and patience, and longe sufferynge, not knowing that the kyndenesse of GOD leadeth thee to repentance:

Why god differreth hys plagues.

Rom. 2.



faunce? Lyke wyse sayth Saynet Peter: The Lord is paciente to vs warde, for as muche as he woulde haue no manne losse, but wyll receaue all men to repentance. For yf God shoulde streight wayes punyssh vs for oure synnes, we shoulde lyue a verie lyttell whyle. Therefore God deferreth his plagues, and geueth vs tyme and space to repent and amend oure lyues. Note well.

And this is a woorde, wyche greatly setteth forth the goodnesse of GOD, and hyghely commendeth his exceedyng great mercy towarde vs. But the deuyll beynge an angry spirite doothe not thys: for yf he coulde kyll any man with a fyllyp, he woulde doo it. But God is mercifulle, and therefore doothe he deferre hys punysshemente: but yet wyll he not forgeue excepte repentance come. But wycked men greatly abuse this lenitie, and longe sufferynge of God, and by that meanes becommen carelesse, so that they doo not onely not amende, but they also become dayly worse and worse: as wee haue the adulterers, vsurers, theues, and suche lyke for an example: whiche, because they are not out of hand punished, lyue without feare, and perswade theym selues, that they shall longe so continue. But yf that thou bee wyse, bee ware, and eschewe the daunger betymes. For thou hearest here, that GOD vsyth to deferre the punysshement, and to conceale and wynke at the faulte for a tyme. But yet the payne is not auerred, beecause that it is deferred: neyther is the punysshemente taken away, because there is made a delay thereof. Therefore retorne to the ryght waye betymes, repent and amende.

This is that, which Christ saith here: But it is now hidde

The tenth Sonday after

hydde from thynne eyes. As though he should saye: Because the paine is hydde, lette not that deceaue thee. Thou shalt kyll me, as thou haste kylled the Prophets befoze me. Nowe I dissemble the matter: I suffer and beare all thynges. And thys ys the cause, that thou thynkest it shall alwayes go thus with thee. And therfore no manne earnestly goeth about to repente and amende. But knowe thou this: thou haste not escaped the punishment. If thou couldest onely beleue, thou wouldest then deuise howe to escape this payne. But forasmuche as thou doest not beleue, thou arte secure and carelesse, and neglectest the tyme of thy visitation wherein thou art moued to repent, wherein also thou mightest be restored vnto the fauour of God, and so art thou nothyng at all moued with this perill that lieth hydde. This is the synne why the wraath and vengeance of God shall fall vpon thee, and vtterly destroy thee. Marke howe diligently therfore in this place, what syn God recoūteth the greatest. For here Christ gathereth all syns into one, & is to say, that the sonnes of perdition regarde not the word of God: they let go all sermons and admonitions as though they were deafe: and in the meane season they thynke: that they matters wille not falle oute so euill, so that they goe forth without all repentaunce to synne. For Ierusalem was a citie full of bloud, euen as Englande also in tymes paste, yea, and that of late yeares, haue ben full of bloud, for the manyfold persecution of the word. Besydes this sin, there were many other in Ierusalem, as fornication, adultery, vsery, couetousnes, theft, spoiling of y<sup>e</sup> poore, oppression of widows & fatherles, gluttony, dronkenness, &c. Nowe (saith Christ: My mynde was

It is a moste  
greuous synn  
to despise the  
word of god

Repente O  
England and  
amende,

was to reprove these thynges with the worde, that ye might amende and eschue the wrathe of God. And for this cause I sent before vnto you my prophetes, John the Baptiste, and myne apostles. Yea I my self taught among you, wrought miracles, and left nothyng vndone, that was requisite & necessary for your amēdement and saluation. All your synnes shold easily be forgivenē: Jerusalem shold remaine, if ye wold only know the tyme of youre visitation. I come not vnto you, with swearde or armour, but meke, gentyll, and lyke a *here. 9.* Sauour. I teache and cry: Repent, repent: Amend, amend. Heare and be obediēte vnto God, before his anger waxe whote, and there be no manne that can quenche it. Thus I visite you, but I profite nothing. ye heape synne vppon synne, yea and that extremely, because ye haue no regarde to the tyme of your visitation, nether can ye abyde it. Therefore for as muche as ye refuse all good counsell, all good help shal forsake you. For who wyll be the surgion of that wounded man, whiche would go aboute to destroye the body of that surgion, whiche seeketh his health? After this sort are ye Iewes. God procureth, that remission of synnes shoulde be declared to you by me, and that he wil be a mercifull God vnto you: Agayne, that he pardoneth and forgeueth you al thyngs so clerely, as though ye had neuer offended: onely this is his desyre, that now at the last ye shoulde ceasse frome synne, and receaue his word. But ye blaspheme me: ye say, I haue *10. m. 9.* a deuyll: ye condemne my doctrine as heresie, and are fully determined to put me to death, yea, the most vile ignominious and spitefull death of the crosse. This is to muche a beastlynnesse, where God dothe determine not onely to forgeue you your synnes, but also to geue



The tenth Sonday after

Psal. 109.

you great abundaunce of bothe heauenly and worldly benefites, to turne your backes, and most churlishly to refuse, yea to blaspheme his grace, and to sette naughte by hys mercye. But forasmuche as the matter is come to that poynt, there nowe remaineth nothing, that may appeale the wrath of God: the paine plague, and punyshement must nedes procede, suffer it ye muste. They that refuse peace, muste nedes haue warre. ye woulde not haue the blessing of God: his curse therfore muste nedes fall vppon you. For where men can not abyde remission of synnes and the fauor of God: there is no more hope of saluation.

And this is the principall cause, why the anger of god is so fierce and great. For as the Jewes coulde not abyde eyther to see, or to heare the worde of GOD: so lyke wise God afterwarde vtterly refused their crieriges, prayers, sacrifices, and all other thynges, neither coulde his anger be pacified, till this citie was vtterly destroyed & pulst vp by the rootes, so that neither man, neither beast, nor yet any the lest part of the citie remayned, whereby the place or situation of the citie might be discerned. For the souldiours laboured to the vttermost of their power, that nothing at all myght remaine, neither of the citie, nor yet of the thyngs appertainyng vnto the Citie. And this is that most horrible and terrible example, whiche the Euangelist setteth forth in this Gospell of this present sonday, to admonysh and warne vs, that wee despise not the worde of God, nor let passe the tyme of our visitation.

But this is mooste of all woorthy to be considered, that Christ saith here: But nowe thys thyng is hyd frome thyne eyes. For so for the mooste parte it cometh to passe, that men do neuer remember the plague and

and punyshement that is at hande, but because God  
 for his long suffryng sake deferreth the payn, & loketh  
 for amendmēt, the world thynketh, that he wyl wink  
 at the matter, and regardeth not theyr synnes. But  
 Christ sayth: Although ye doe not thynke of the pain,  
 because ye see it not: yet knowe ye, that it shall mooste  
 certainly come. God hath prepared so many plagues,  
 peines, punyshementes, snares, fetters, manicles, loc-  
 kes, boltes, stockes, cheynes. &c. for the wicked, that  
 ye can by no meanes escape. For first of all, he hathe  
 appoynted parentes, and gouernours of housholdes,  
 and to them hath he committed the care and charge of  
 vnruly youth and of families. He that will not be go-  
 uerned and ruled by this power, he muste be delyue-  
 red to the maiestrate to correct and punysh hym. Af-  
 ter these the deuyll remayneth, whiche if thou canste  
 not yet be tamed, hath so muche power thorough the  
 sufferance of God, that he will punysh thee with pe-  
 stilence, samyne, drownyng, burnyng. &c. so that no  
 man ought to thynk, that he can preuaile agaynst god,  
 or that he shall escape unpunished. If thou regardest  
 not thyne office, nor wilt not heare & obey the word of  
 God: thou shalt haue the hangman, and the deuill to  
 be thy maisters and gouernours, whiche shall discipline  
 thee to the vttermoste, & byng thee so low, that thou  
 shalt neuer be able to rise againe, or ones to lift vp thy  
 heade. Therfore receaue ye this doctrine in tyme,  
 that ye maie discerne and iudge betweene the hidde  
 and the open payne. For the peny of sinne is euer cer-  
 taine, and yet it is hydde: and in that it is hydde, it  
 dothe deceaue menne, as Salomon also sayeth. It  
 is not good nor profitable, that men be not punyshed  
 out of hand, & that god doth so long wink at matters.

Parentes and  
 householders.

The plague is  
 certen and yet  
 hydde from the  
 wicked.



The tenth Sunday after

The delaye of  
punysshment  
harreth great  
ly in comon  
wealthes.

A sentence  
woorthy to be  
remembered.

For by this meanes all kynd of mischief encreaseth in the wicked, so that they waxe dailey worse and worse. The thiefe, whiche hath this dare good lucke in hys theft, goeth foreward in the same to morowe, neither thynketh he then to haue worse chance then he hadde tofore, whiche notwithstanding at the laste bringeth hym to the gallows. Whyche thynge if he had before considered, and so geuen ouer his stealynge in tyme, he myght haue escaped that vile and shamefull death. So lyke wise goeth it with whozemongers, adulterers, vsurers, and all other synners: the better successe they haue at the begynnyng in doyng theyr wyckednes, the bolder they are, and the more desyrous to proceede in theyr euyl dede. For they cōsider not this sentence: Although the payne be hid for a tyme and differred, yet it is certayne, and will surely at the laste come, accordyng to our englishe prouerbe: So long goeth the pot to the water, tyll at the laste it commeth home broken. Therfore take hede diligently, and euer remember this sayenge: Though the paine be hyd for a tyme and deferred: yet it is certain, and wyll surely at the last come, as the Heathen by experience taught & sayd: When God commieth to punyssh, he goeth in shoes of wolfe, that he may be vpon the wycked with his plagues before they be aware. Lerne thou thyself, and cease to be careles. And although God cometh not streight waies with his thunderbolte vtterly to destroye thee for thy wyckednes and sinne, yet be ware, and aforesee the mischief that is to come: stande in feare of Gods vengeance, and repent betymes. For he is garded and waited on with so many ministers and angels: he hath in his power so many plagues, warres, famyne, pestilence, &c. that thou canst neuer escape unpunished. He is able



able to sende do wone fire frome heauen, and with the flames therof, utterly to consume thee vnto ashes. He is able with the tempestuous showers of rayne, or otherwise with water, to suffocate and smother thee vp. He is able with poyson, with vntymely and vnseasonary fructes to kyll thee. To be short, there is no number of the plagues and punishmentes, whiche God hath in store for synners and wicked persons.

This therefore is the cause, that Christe so carefully mounyeth, weepeth, and saith: Consyder nowe thy perill, O Hierusalem. Thynkest thou that the plague and punishment will not come vpon thee, because it is hyd and deferred for a tyme? Thou arte greatly deceived. For the payne is not hyd to this end, that thou shouldest escape free and unplagued, but that thou mayst be the more certayn and sure, that it will come vpon thee, for as muche as thou consyderest not the tyme of thy visitation. If therfore thou wilt not abuse this delay and long suffering of God: make ones an ende of synnyng, and embrace the woorde, and so shalt thou prouide well for thy selfe. If thou wilt not, thou shalt surely perishe, and come to naught.

On this maner dothe Peter also preache, sayinge: Suppose, that the longe suffering of the Lord is saluation. That is to say: Thynke it to be your saluation, and that it is done for youre sake, that ye shoulde not be damned. For if God shold alwayes punyssh according to our deserte and synne, none of vs all shold lyue long in this world. Notwithstanding, God doth not so, but he is long suffering, patiently abydeth our conuersion, and deferreth the punishment. Understande this so, sayth Peter, as a thyng done for youre saluation, that ye maye thus saye: O Lord, I haue

2. Pet. 3.

A. V.

G. V.

The tenth Sondaye after

Gods plagues  
differrede are  
the more grei-  
uous.

synned diuers waies and often, and yet the punyshment therof hath not folowed, but is deferred. Notwithstanding, what dothe this signifie? berily none other thyng then y although the pain be hid, yet at the last it will surely come, yea and that so much the more greuous, because it is differred. Therefore be merciful to me, O Lord: forgeue me my synnes, and geue me grace so to repente and amende, that I offende no more. Here Peter teacheth, that we shoulde vse the patience and long suffering of God, vnto our confort and saluation. For God desireth not the destruction of minne, neyther deliteth he in the death of synners. It is therfore for our saluation, when God hideth the payne, and deferreth the punyshment. But when this waie can do no good with synners, but in the daye of wrath, they heape vp more wrathe by goyng forth to syn: then can not God any longer deferre his plagues but seyng no hope of amendement, he rendreth to the wicked, accordyng to their wickednes, as daily experience teacheth. When theues will not cease from their stealing, they at the last come to the gallows, and are hanged. The whoremongers and adulterers also goyng forward in theyr vniclenes at the last are taken, brought to shame, & punyshed. Thus dyd Christ plainly declare to Hierusalem, that although God did as yet hyde the payne, and deferre the punyshment, yet that he would at the laste come, and most miserably plage those stiffenecked and disobedient people. Therefore let euery man feare God. Let all thynke this, lyttel, great olde, and yong, that if they synne, and wyll not cease, and repente, that punyshment wyll at the laste come. For to this ende is the craumple of Hierusalem, that most holy and beautyfull Citie sette forth vnto vs, of the



the whiche citie, the very Ethniike histories also report that it was the goodliest citie of all the easle partes. But it is now destroyed, & vtterly brought to naught. The cause of the subuersion & vtter ruine therof was, because it made no ende of synnyng, neither would it receaue the wooorde of God, but rather hate and persecute it.

Suche example dothe Christ set forth to vs in this Gospell, that wee maye repent and amende, or els that we should knowe, if we wyll not repent, we shall surely bee plagued, althoughe the payne for a tyme be hyd, and that when the tyme of punishment cometh, al praiers & supplications vnto God shalbe frustrate & vain: as God himself saith by the mouth of Salomon I haue called, & ye refused it. I haue stretched out my hand, and no ma regarded it: but all my counsels haue ye despyled, & set my correction at naughte. Therefore shall I also laugh in your destruction, and mock you, when that thyng that ye fear, cometh vpon you: euen when the thing that ye be afrayde of, falleth in sodeinly lyke a storme, and youre miserie like a tempest: yea when trouble & heumes cometh vpon you. Then shall they call vpon me, but I wil not heare. They shall seke me early, but they shall not fynd me: and that because they hated knowledg, and receaued not the feare of the Lorde, but abhorred my counsaile, and despyled all my correction. Therefore shall they eate the frutes of theyr owne way, and be fylled with their owne inuentions. For the turnyng away of the vnwise shal slea them, & the prosperitie of fooles shalbe their owne destruction.

Even thus didde God handle the Jewes. The tyme of the siege was not longe, euen frome Easter vntyll

Pro. 1.



*The tenth Sonday after*

untill September, and all that tyme there was sacrificyng, praying, and syngyng to the vttermoſt, but all in vayne. For God had ſhutte by his eares. The reaſon is this. For he had hyd and deferred the punyſhment, that they myght heare his word, repent, amend and knowe the tyme of theyr viſitation. But all theſe thyngs dyd no good with that indurate, hard herted, and ſtyffenecked people. Therfore where he publiſhed the punyſhment, he hyd hym ſelfe, that he coulde bee founde in no place, as Meas the Prophete thretnethe alſo the kyngdome of Iſrael: They ſhall come with their ſhepe and bullockes to ſeek the Lorde, but they ſhall not fynde hym: for he is gone from them. This example therfore ought not to be neglected or to be ſet at naught, but for as muche as God hath ſuche places in ſtoze, and wyll at this tyme bring them to lyghte, let vs feare hym. And for as muche as he doth not take vengeance of our ſynnes out of hande, but geueth vs daies of reſpite, that we may repent and amende: let vs loue hym as a moſte mercyfull father, and ſaye: O Lord, I knowe that thou wilt not ſuffer ſynne to eſcape unpuniſhed: not withſtandyng, O Lord, endue me with thy grace and holy Spirit, that I may amende and eſcape the punyſhment and payne of thy moſte fierce anger. He that thus repenteth, eaſily obteyneth mercy and forgeuenes. And without doubt Hieruſalem had continued vnto this daye, if the Jewes woulde haue knowne the tyme of theyr viſitation, and mekely haue ſayd vnto God: O Lorde, we haue offended, we haue done wickedly, our ſynnes are moſte heynous: for we haue ſlayn thy ſeruauntes, the Prophetes. Not withſtandyng, thou haſt now geuen vs thy Goſpell to be our helpe and comfort, for ſ which we

*Ofce. 5.*

we most humbly thanke thee. O be thou merciful vnto vs, and geue vs grace to repent, and to amend that is amysse, that we may become newe creatures, and serue thee in holynesse and ryghteousnes all the dayes of our lyfe. If the Jewes had done this, the Romans although neuer so stronge and myghtie, hadde neuer bene able to doo any thyng agaynste them, yea they had neuer moued warre agaynste them. But seynge they remained and continued in theyr synne obstinately without any repentance, and saide: Tushe, there is no ieopardie. What? should God cast away this citie, wher his dwellyng place is? wherin also alone his honour & worshyp is maintained, It will neuer come to passe. Because of this vain bosting and vnrpentance God so plagued that their citie, that ther was not one stone left vpon an other, so that it is now vtterly destroyed and brought to naught, and made an example for all them that obstinately synne, and wyl not amend, that the lyke paynes and plagues shall also chaunce to them: but to other, that receaue the word of God, and repent, it is a comfort and doctrine, that they may lern when God hydeth the payne, it is for their peace, and that God will forgeue them their synnes, if they only cease now from their wickednesse, and returne vnto God. For it is no meruayle though we synne. But to defende oure synnes, and obstinately to perseuere and continue in them: Thys by no meanes can GOD abyde: hee wyl rather make hauocke of all togyther, namely, when he commeth on his gracious visitation, and woulde gladdely call vs vnto repentance.

Thys Citie therefore was unhappie, neyther dyd any thyng destroye that, but the glorious and noble title, in that it was called the citie of GOD, the house  
and

Synne.

Secrete title destroyed the citie.

The tenth Sunday after

and dwelling place of God. Thys made the Iewes carelesse, so that they thought on this maner: Shold this citie come to naught? It will neuer com to passe God can not cast it away. Therefore, though all the kyngdomes of the worlde came against it, they shold neuer preuayle. God wyll not suffer his citie & dwelling place to be destroyed. This title made the so bold, that for the redresse of their synfull lyfe, they regarded not the visitation by the worde. And by this meanes was God compelled, that forasmuche as they refused to be visited vnto peace, they shoulde be visited vnto deathe and destruction. We Englishe men also are at this present daie of speciall grace and mere mercie visited of God by his worde: but we in euery condition shewe our selues vnworthy of this syngular goodnes of God. Some impugne the manifest truth of gods worde bothe by wordes and wrytynges. Some abuse Gods worde vnto the maintenance of their couetousnes, pride, vncleynesse, excesse, and other moste greuous synues. It is therfore to be feared, that excepte we speedily repent, some great plague wyl sodeinly fall vpon vs,, whether it be by pestilence or by hunger, by ciuile warre, or by the inuasion of foreyne enemies.

Therefore let vs not forget this example, that Ierusalem was so miserably destroyed, because it receaued not the word of God, but despised it, that we mai lern gladly to hear the word of God: and though we sinne yet that we should repent and amend. And this is the first part of the Gospel. After this, the Euangeliste maketh mention, that Christ wente into the Temple, and did cast out all byers and sellers, and sayde: My house is the house of praier: but ye haue made it a den of theues. This dyd Christ with a meruailous great power,

Remember  
this & Eng-  
lande and be  
ware betymg

The second  
parte of the  
gospell



power. and it is to be reckned with his other miracles which we are not able to folow. For except it had ben so, without doubt so many myghtie marchantes or occupiers had easily ben able to withstand Christ, that they shold not geue place vnto him alone, which without any weapon, only with a whip, as the Euangelist saith, toke this weightie matter in hande.

In that they gaue place, and made no. resistance, it sheweth evidently, that Christ spake such wordes vnto the Jewes, as he dyd to the Jewes in the garden when they fell backward vnto the ground. But this act of Christ we Christians shall not folow. Therefore let no man vse the storie to this ende, as though the Ecclesiasticall ministers, had any corporall or temporall iurisdiction, as Christ exerciseth here such power. For if Christ had not farre excelled the power of man, hee alone agaynste so many coulde not haue done muche. But we may not haue so great respect vnto the work, as vnto the cause. This expresseth Christ in these wordes, when he saith: My house is the house of prayer, but ye haue made it a denne of theues. what cause had Christe, that he should speake suche a fierce and harde sentence to the Jewes? For without doubt they dyd not robbe nor steale in the temple. But this was the matter. The money changers had here their money, & dyd exercise bying and sellung of shepe, oxen, doves, &c. for y sacrifices. For euery Jewe could not bying with hym from home, that he woulde sacrifice.

The priests deuised things for their owne auantage, as y papistes did in time of blindnes, y there should alway be at hande, plentie of cattall, and peraduenture money also for to offer. For y tēple also had her money as histories shew. This semeth a thing more worthi of prayse

## The tenth Sunday after

The priestes  
sought not the  
glorye of god  
but theyr  
owne gannes

praise then of dispraise. For seying that God appointed  
and commaunded this seruice. who durst be bolde to  
condemne this, forasmuch as all these thynges made  
to auance and sette forth this seruice and worshipping  
of God, that it myght be moste glorious and goodly?  
But there was an other matter. The priestes in dede  
made this pretence, that they dyd all thynges to sette  
foorth the seruice of God: but they wold not so great-  
ly haue regarded that, if they had not had so great pro-  
fite by it. Therfore what so euer they dyd, they dyd it  
not for Gods cause, but for theyr owne lucre and gain.  
This couetousnes moued them, that in all theyr doc-  
trine, they commended nothyng but sacrifices, as our  
monkes and Priestes commende theyr sacrifice of the  
Mass, that by it synes are put away, and the grace  
of God obteyned. This made the people to swarme  
in goyng to Masse, as though they had ben flockes of  
shepe. But in the mean season while they sought their  
owne priuate commoditie, and in their doctrine extol-  
led their Mass sacrifice, they vtterly omitted, and left  
vntaught the true seruice and acceptable worshipping  
of God, whiche is to feare God, to beleue in God, and  
to kepe his word: and by this meanes they encoura-  
ged men to go forth in theyr wicked lyfe, with great  
securitie, and without any remorse of conscience. Eue  
so played the Jewishe priestes. They taught the peo-  
ple, that if they dyd kyll and sacrifice muche, al things  
shoulde goe well with theym, as we maye gather of  
the Prophetes, whyche was the cause, that they spake  
so muche agaynst sacrifices. And this is a very great  
synne in deede, when suche a robbery is committed,  
that not the bodie, but the soules are slayne for euer:  
which

Mass

Note.

which is whē men are taught to put their confidence  
 and trust in their owne workes, & not in the grace  
 and mercie of god. Thus could Christ by no meanes  
 abide, neither ought we to suffer it, but by the word of  
 god to resiste it vnto the vttermoſt of our power. For  
 without this, there is no waie vnto ſaluation. Men  
 muſt be brought frō their owne workes and merites  
 vnto the ſacrifice and merite of Chriſt, & vnto the mer-  
 cie of god, & afterwarde they muſt be erhoſted vnto a  
 godly lyfe, that they ſolowe not their owne imagina-  
 tions, but the worde of god, and frame them ſelues in  
 all pointes according vnto that. He ꝑ doth this, vſeth  
 the temple & the miniſterie aright: he that doth other-  
 wiſe, abuſeth them, & is a theif & murderer of ſoules,  
 as Oſeas the Prophet alſo calleth the prieſtes in the *Oſee. 6.*  
 kyngdom of Iſrael. As theaues armed, ſaith he, waite  
 for him that paſſeth by the waye: ſuch is the counsell  
 of the prieſtes, which with one agreed coſicell, murder  
 cruelly ſuch as kepe the waye: yea they dare do all vn-  
 ſpeakeable miſcheife. By theſe his wordes ꝑ Prophet  
 deſcribeth the great ſlaughter, that they made amonge  
 the people with their falſe doctrine. For wheras their  
 duetie was to cōmend & ſet forth to the people the ſa-  
 crifice of Chriſt, they cōmeded the ſacrifices of beaſtes.  
 For ꝑ was for their aduātage: that made their kitchen  
 to ſmoke. For they had alwayes a portion of thoſe ſa-  
 crifices. But by this meanes men were not only pol-  
 led and pyllled of their money, but they were alſo in  
 daunger of their ſoules ſaluation. Chriſt by no meanes  
 could abide this, and therfore he made hauocke in the  
 Temple. He did caſt out ſuch as bought & ſold in the  
 temple. He threwe downe & topled ouer the tables of  
 the money chaungers &c. He wold rather do any thing  
 then

The falſe doc-  
 trine of the  
 Jewiſhe  
 prieſtes.




*The xi. sonday after*

then suffer, that suche thefte & murder should be maintayned, yea and that vnder the pretence of gods seruice. But as Christ did this at y<sup>e</sup> time by miracle, so is the same exāple exercised diligently by the iudgement of god against Schismatikes. The vngodly Bishops, priests, & monkes, whiche for couetousnes of worldly things defende the wicked sacrifice of the Masse & the other ydolatrie, shall shortly feele this zeale and whote indignation of god, whē they shalbe worthely cast out of the temple & be had in contempt of all men. And this muche haue we spoken of our gospel. God the father of mercies for Christes sake mought vouchesafe to raise vp his holye spirite in our heartes vnto his feare, faith, and loue, and mercifully kepe vs in his worde, and defend vs against all euil both bodely and ghostly to the glory of his blessed name. Amen.

*The xi. Sonday after Trinitie sonday.*

¶ The Gospell. Luke. xviij.

 Christe tolde this Parable vnto certayne whiche trusted in them selues that they were perfect, and despised other. Two men went vp into the Temple to praye, the one a Pharisee, and the other a Publican. The Pharisee stood & prayed thus with hym selfe; God I thanke thee, that I am not as other men are, extortioners, vniust, adulterers or as this Publican. I fast twise in the weeke, I geue tithe of all that I possesse. And the Publican standynge a farre of, would not lyfte vp his eyes to heauen but smote on his breste saying: God be mercifull to me a sinner. I tell you, this man departed home to his house, iustified moze then the other. For euery man that exalteth hym selfe, shalbe brought lowe. And he that humbleth hym selfe shalbe exalted.

The

## THE EXPOSITION.



Christ in this gospell teacheth vs to be humble, and lowly, as it becometh true Christians. For by this vertue onely & by none other, is the grace and fauour of God obtained, as it is described & set forth to vs in these two men, that is to say, in the Pharisee and in the Publicane. The Pharisees were amonge the Jewes, euen as the Monckes and Nunnies were amonge vs in the tyme of Papistrie. For they ware apparel contrary to the comon fashion, they had certein daies appointed for fastinge and prayinge, and they pretended suche an holynes in their life and conuersation, that al other men in comparison of them were counted very sinners. And therof had they their name. For a Pharisee in the Hebreue tong is as much to say in Englishe, as a man that is exempted and deuided from the number of other people, & suche one as by no meanes can abyde to be counted lyke other. The Publicanes were, as the officers are with vs, that gather tribute, tolle, custome, &c. of the people. They hyred the officers for a certein summe of money, and afterwarde by pollyng and pilling, and suche other craftie and inurious wayes, they made the mooste of them that they could deuise vnto the greate greuaunce of other. And therfore they were reported of all men to be couetous persons, synners, and naughty packes, for as muche as suche as were in those offices polled and pylled all that they could get, and wrongfully vexed the people, by takyng of them more then was their dutie to haue. Therfore it was not very lyke, that there was any of them righteous, as it was also iudged, that amonge the Pharisees ther was none euill.

Publicane.

Pharisees.

Publicanes.

¶ M. ij.

But

Christes iudgement of the pharisee and of the publicane.

But Christ iudgeth here farre otherwise, pronouncing the Publican righteous and the Pharisee a synner, yea and that a greuous sinner. For Luke prosecuteth the description meruailous odiously & doth so bytterly repute the matter, that a man would maruaile at it. For thus beginneth he this parable: There were certain men, which trusted in them selues, that they were righteous, and despised other. These are two moste fowle and filthie vices, and Luke describeth the Pharisees to be such, in that they were not content with this one sinne, that they trusted in them selues, which is a sinne hainous ynough, but also they despised other. Now consider thou this w<sup>th</sup> thy selfe, what fastynge & praying can profite such a monster, whome y<sup>e</sup> deuil hath puffed vp with suche pride both spirituallly & corporally, that he doth not only glorie in himselfe and in his owne workes & merites, but he also despyseth other. As though he should saye: If I shoulde not testifie of mine owne righteousness, I should in vaine looke for the equitie and sinceritie of god in my cause. So great and often are my fastes, my almose dedes, my prayers, &c. That the residue of y<sup>e</sup> Jewes are not able to compare with me. I pay faithfully & truly all my tithes. As for other if they could defraude and deceaue the priestes of their duties, they wold do it: such is the vnrighteousnes of other, but i<sup>n</sup> me ther is no such thig.

In this holy man (and god wil) we finde, as I said, two moste haynous vices: an incomparable pride or haughtines of minde, and the contempte or despylynge of other, yea and that suche and so great, that he counteth all other to be extorcioners, vnrighteous persons, adulterers, &c.

two greuous synnes in the pharisee.

But the poore Publican he specially and namelpointeth:



pointeth & setteth forth, saying: As for the Publican that standeth hereby he deceaueth all men, polleth and pylleth all men, catcheth and snatcheth, taketh and raketh all that he can come by, so that all is fosh: that cometh to nette. I am after no suche sorte, god be thāc: kede my righteousnes, my holynes, is moſte absolute, conſumate, and perfect in comparison of his.

This is a moſte vile and ſpitefull vice yea by the iudgement of all men ( for we vse comenlye to ſaye: Be what thou wilt be, onely deſpiſe not other. For comparisons are odious. ) howe muche more the ii is this an abhominable ſynne before god? There is no ſynne, that god more deteſtethe and abhorretheth then pride and haultynes of mynd ſo that this goſpell may moſte cheifly ſeme to be appoynted to this ende, that Chriſte ſhould as in a ſygure or ſhadowe deſcribe and ſet forth vnto vs the true righteouſnes and how that maye be diſcerned and knowen from the counterfaite falſe, Phariſaicall, and hypocriticall righteouſnes. As thoughe he ſhoulde ſaye: Peraduenture thou maiſte chaunce on a man, whiche outwardly repreſentethe the holynes of Angels faſteth, praieth, geueth almoſe, is no fornicatour, committeth none adultery, hurteth no man, heareth ſermons diligentlye, commeth oftentimes vnto the Lordes table, &c. Howe canſt thou otherwiſe, then thincke ſuch one to be a good & righteous man? But for all that this I ſaye vnto thee. If thou deſireſt to know him thorowly, thou muſte not looke vpon the outwarde viſare onely, which an hypocrite alſo may haue: but thou muſte conſider this, what it is to be righteous before God. For as concerning this outwarde apperaunce, euen this Phariſeye is ſo righteous, that it is to be wyſhed, there were

To deſpiſe o  
ther is agreat  
ſynne.

The xi. Sunday after

Pride abhorred  
of god.

Iob. 4.

Esa. 14.

2 Pet. 2.

Gen. 3.

Wayne glory:  
or pride cor-  
rupteth all  
good works

many such in the worlde. But this is not sufficient: And therfore diligently take hede, that thou doste not trust vnto such righteousness before God. For here thou learnest, howe haynous a synne and abhorred of God prid is, namely when it lurketh and lyeth hydde vnder so glorious and beautifull righteousness. This pride was the cause, that the deuill was tumbled hede longe out of heauen, downe into hell fyre. Pride also brought destruction in Paradise to our first parents. Howe could then such a Phariseye and proud hypocrite be nombred among the people of God? we must fast, we must praye, we must paye our tenthes, we must kepe our selues faithful and true to our wyffes, we may be no extorcioners, we may hurte no mā, we must do al thinges truly, & according to the worde of god: notwithstanding all these things are so cōtaminated polluted, & defiled thoroow Pharisaicall pride, & now nothīg is more vile before god, nothing more abhominable. For seing & in worldly matters it is couēted very greuous for a man to become as a slaue to other thoroow benefites & he hath receaued, according to this cōmō prouerbe. There is nothīg more derely bought, then & which is geuen: how can god alow & righteousness, which auunceth, boasteth, & setteth foorth it selfe against him? In such case holines is made double wickednes. So doth this hypocrite here w god. O God, sayth he, doste thou not see, what a good & righteous mā thou hast of me? The world is ful of extorcioners, hybers, theaues vnrighteous persōs, Epicures, whoe mongers, adulterers, &c. But I am good, holy, ver- tuous, righteous, & a very myrroure of goodnes, holi- nes, vertue, & righteousness. I fast, I pray, I geue al- mose, I do whatsoeuer thy law requireth. O Lorde,  
how

how greatly arte thou indebted vnto me: And what greate rewarde is there layde vp for me in heauen? Consider these thinges, O God, remember that I am not lyke other men.

O intollerable pride. If this proude hipocrite with suche pride should doe all that euer the lawe of God requireth to be don euen to the vtter moste, yea though he should geue hymselfe to be burnt for the glozie of God, yet could not all this please God, but should be before hym the moste greuous synne and playne abhominacion. For God abhorreth all pride, 1. Pet. 5. as saint Peter saith: Be lowlye and humble in your heartes. For god resisteth the proude, and geueth grace to the humble. Lyke wise saith Saint James Iac. 4. humble your selues in the sight of the Lorde, and he shall lyfte you vp. As our Sauour CHRIST Luke 14. sayth: Euerye one that exalteth hymselfe, shall be brought lowe. And who soeuer humbleth hymselfe, shalbe exalted.

Therefore saith Christ here: If ye will be counted righteous, embrace the true righteousness, euen that, whiche is agreable to the word of god, and aboue all thinges take hede of pride. Let no pride be ioyned with your righteousness or holynes. for although the Sainctes and holye men diuerse wayes offende, so that many tymes they fall moste greuously (as we rede of Noe, Lot, Dauid, Peter, Magdalen, &c.

Yet God doth not so heauely take that, as he doth, when they lyue moste holly, and are proud of it, bragge and boaste of it, yea and both contemne and condeinne other in comparison of them selues.

Christe therefore concludeth the gospel on this manner: He that exalteth hymselfe, shal be made lowe: and

Am. iij.

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What the  
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The xi. Sonday after

Rom .12.

he that humbleth himselfe, shall be made highe: that euery man maye learne humilitie, and despise no man. For this is the Christian humilitie, for a man to esteeme other more then hymselfe, as the Apostle sayth: Let no man stand hye in his owne conceate, more then becometh him to esteeme of himselfe, but so iudge of hymselfe y he be modest and sober. Again: In geuing honour go one before an other: Item. Be not high minded, but make your selues equal to the of y lower sort. Be not wise in your owne opinions. For he that magnifieth himselfe, & listeth vp his bystles because of his learning, beauty, richesse, holines, righteousnes, &c. Is like to this Pharisee. He beholdeth his fastings, and considereth the true paying of his tenthes, and by this meanes he standeth greatly in his owne conceat.

The publican  
an example of  
true humilitie

This doth Christ forbydde. In the poore Publican we see no suche thing. All thinges are humble and lowly. He bosteth of nothyng. Only he lamenteth and bewayleth his former wycked lyfe, and with all humblenes of hearte besecheth G O D to be mercifull vnto him, & to forgeue him his synnes. Learne ye this also, sayth christ, y ye may say. I can glory of nothing. For although I would glory of knowledge, richesse, power, wisdom, righteousnes holynes, &c. Yet god may answer and saye: what hast thou, that thou hast not receaued? If therfore these be my gyftes, why dost thou bragge and boaste of them? Why dost thou reioyce in those things? The right of reioycing is mine, whiche geue thee these gyftes: and not thyne, which only receauest them. It were thy dutie rather to know, that all these gyftes may be taken fro thee in a moment, if thou be proude, bragge, and boste of them. So mightest thou well reioyce and triumphe  
against

1. Cor 4.

against the deuill, and saue : why should I not confesse, that I haue the worde of god , and that I haue bene alwayes redy and at hande to helpe the wretched synners, and suche as were in daunger of desperation, by confortyng, teachyng, and monishing them? why shoulde I also deny , that of my goods I haue geuen large and liberal almes to the poore and to such as were in necessitie? These thinges , O deuill, thou canst not rephend oz disallow. Thus may a Christen man iustly and without any offence against God , reioyce and triumphe against the deuill, for they are not his gyftes, whiche we vse. But against god, of whome we haue all thinges , and from whome euery good gyfte and euery perfecte gyfte cometh down, may we by no meanes reioyce , but towarde hym vse all humilitie and lowlines both of hearte and bodye, meekely and with all reuerence confessinge , that they be the gyftes of god, and that therfore we ought not to boaste of them, nor to seke oure owne prayse and glory in the exercise of them. But alwayes to magnifye the liberalitie of so lyberall a geuer. Moreover our neighbour also is not to be despised, but we ought rather to thincke on this maner : for asmuche as all these gyftes that I haue , are properly gods, and all thynges procede and come from him, although I haue moe gistes then my neyghbour hath, yet god with one worde is able sodenly to make such a change , and so to inuerste all thinges , that my neighbour for one vertue shalbe more commended of God, then I for all that euer I haue, as we reade in the gospell of the poore wydowe which did caste into the treasury onelye two mytes, where as the riche men did put in greate sommes of money : and therfore was she praised of Churche this  
Luke. 12.  
 ma

The xi. Sunday after

on this maner: Of a trueth I saye vnto you, that this poore wydowe hath put in more then they all.

Why shoulde I then glorie and reioyce? Verily I ought rather to feare for these so many gistes, where with **GOD** endowed me, lest I shoulde abuse them vnto the dishonour of god, the hinderaunce of my neyghbour, and the damnation of my soule. We ought alwayes thus to thincke, that **GOD** geueth gyftes to his creatures according to his good pleasure to one he geueth much, to an other lytle. And it is possible, that he whiche hath but lytle, may haue **GOD** more mercifull vnto hym, then he that hath muche. The reason is this: He that hath muche, shall render an accompte of muche. He that hath but lytle, his accompte shalbe the slenderer. But this madde and dotyng proud Phariseye doth the contrary. He is not ashamed to saye: I am not as other menne: no, nor yet lyke this Publicane. I geue tythes: he only polleth & pylleth. I deceaue noman: he spoileth as many as he can. To be short: The opinion of the Phariseye is of himselfe, that he passeth al men, and that he is faultie in nothing. Contrariwise, the Publicane of al naughts is the worste. And that there is not one good qualitie in him. But this hipocrite should rather haue said on this maner: I pay my tithes faithfully & truly: I fast, & do what I can. But for al that I dare not trust to any of these my workes. For whatsoeuer I haue, it is thy gifte, **O LORD**: & it is possible, that this Publicane doth please thee, more then I. So would he haue set the Publican before him, or at the least iuste by him, & would haue saide. The matter standeth not in this point, whether a man hath receaued much or lytle, but to whome god is most merciful. Why then shold I be proud



proude, or despise other, seing y<sup>e</sup> al thinges consist in the  
 mercy of god, & not in this, what gyftes euery mā hath  
 receaued. But this doth not the arrogāt & proude pha-  
 riseye, but he glozieth and reioiceth of his owne righ-  
 teousnes when he standeth and praieeth before God.  
 The wil of Christe therfore is, that we should not be  
 proude of our righteousness, as no man also ought to  
 despaire, though he be circumuented and deceaued of  
 the deuill, and so fall into synne. For we all haue one  
 God, which stretcheth forth, as a garment, his mercie  
 vpon vs, euen vpon the righteous and synners, vpon  
 the learned and vnlearned, vpon the riche & the poore,  
 for he is the god of all. Therfore all our glorie ought  
 to be taken awaye from all thinges that we do, and  
 onely to be reposed in the mercie of God, that by this  
 meanes we al maye humble our selues before the ma-  
 iestie of God, and not haue respect to this, whether  
 we haue receaued muche or lytle. For god maye be  
 more mercifull to hym that hath but lytle, then to hym  
 that hath much. In the worlde it is necessarie, y<sup>e</sup> there  
 be differences of persones, of offices, and of gyftes.  
 But there is no suche difference of vs before god. For  
 seing that he accepteth vs only of fauour, there can no  
 man glorie, boaste and auauce hymselfe before God.  
 We all without exception muste nedes humble our  
 selues, that we maye know, that although ther be dif-  
 ference among vs in this worlde, yet before God we  
 are all one, neither is one better then an other. He will  
 none other wise loke vpon him that hath muche, then  
 vpon hym that hath lytle, that by this meanes we  
 all maye learne to embrace his grace and mercye.  
 For all are gods, righteous, synners, riche, poore,  
 stronge, weake &c. And whatsoeuer they haue:

All our glory  
 ought to be in  
 god alone.

all

The xi. Sondag after

all come of God. They haue nothing of themselves but synne. Synne can be to no man cause of pride, but rather of humilitie and feare. Whatsoeuer goodnes remaineth, that is altogether of gods gyfte, so that he hath a cause to glory of his gistes, and not thou. Thy parte and dutie is only, to vse the gistes of god reuerently & with thanckes geuing. For god by no meanes can abide pride and boasting.

Again, this also is his will when thou felest & fearenes of thy sinne, that thou doste not therfore despayre, but rather truste to his mercie and saye: If I haue not muche, yet haue I god, yea and hym a mercifull god. Therfore I wil take this in good parte: I will looke to my vocation and calling, euen with as muche diligence, labour and power, as god hath geuen me. I wil despyse no man. I wil not be proude of any thyng that I haue. And suche as haue more then I. I will neuer enuie them, nor disdain them. For this is ynoughe for me, that we all haue one comon God, and that god therfore wil not be vnequall, because we in this worlde are vnequall.

Unto this hath Christ respecte, when he cōcludeth this parable and sayth: He that exalteth hymselfe shal be made lowe: But he that humbleth himselfe, shal be exalted. As though he should saye: whē I haue gotten suche sainctes or holy persons, that referre all thinges to me, howe muche more they humble and abase themselves, so muche the more will I geue them. But they that haue, and therfore are proude and puffed vp, I wil take it from them by lytle and lytle, tyll at the last in my anger I cast them downe hedlonge into euerlastyng damnation. If the Pharisee had not ben proude, but had humbly rehearsed his gistes vnto  
god

God, and sayd: O Lord, thou hast geuen me muche, in that thou haste geuen me strength to resiste this and that synne. This is thy gyfte: I am glad therof, but yet am I not proude therfore. For thou maist take it again awaye from me, when thy good pleasure shalbe: If the Phariseye, I say, had done this, god wolde haue increased his gyftes dayly more & more towarde him. But for asmuch as the gyftes that he hath, he abuseth them vnto his owne pride and glorie, & therfore iudgeth and condemneth other that haue not the lyke gyftes, he is so reiected of god, that there remaineth nothing in him worthie of prayse and comendation. For this is the iudgement of Christ. The Publicane went home more righteous then the Phariseye: that is to saye: The Phariseye is vnrightheous, damned, and geuen ouer alledy to the deuill and hell fyre, what profite hath he now by his boasting & gloryng? But the Publicane, which sayth: O God be mercifull to me a sinner, is made a Saincte in the congregatio, and accordyng to his desire, he hath god merciful vnto hym.

Christ wil haue this to be the doctrine of vs al, that we may knowe what we are, and what we haue. If thou be endued with riches, with strength and health of bodye, with house, lande & worldly gooddes, or with any other gyfte appertayning vnto the body or to the soule, vse it with thanckes to the geuer. Enuy no mā, and god shall encrease his gyftes in thee. Only auoide pride, and despise no man, though his gyftes be not so excellent as thin be. But remember and thinck, when thou seest any man not to haue that thou haste, that he notwithstanding maye haue god as mercifull to him, as thou hast. Therfore despise him not neither dis-

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Howe gods  
gyftes are to  
be vscd.



The xi. sonday after

daine thou to haue him nighe vnto thee: & so shall god be glorified in you both. Moreouer hypocrites dishonoure God greatly, although they do it not with the mouth & openly. For he y would iudge only according to y wordes of the phariseye, he must nedes say, y that was not euil spoken, y the phariseye saith here: I thack thee, O god. Such wordes y true saintes vse in their prayers, but with an other sence, or meaning. For when they geue thanckes to god for any thyng: they cōfesse by this, y they haue receaued that gyfte & benefite of god. But the Phariseye thincketh not so, or els he wold haue said thus. That I am not an adulterer, an extorcioner, an vnrighteous persone, &c. I can ascribe it to none other, O lord but to thee alone. Als cōcerninge my selfe, if thy grace did not assist me, my lyfe should be no better then other mennes. For we be all lyke neyther can one iustly reioyce againste an other. But this Phariseye is not of this minde, & cleane contrary he saith: I thancke thee, that I am not, as other men are. And so he chalengeth to himselfe the wholle power, as though he were the author of his righteousness, & not god. For if he had not so thought, he wolde haue added these wordes: But this is thy gyfte, o lord, and cōmeth not of my selfe. But this saith he not, but by his wordes he declareth euidently, that he of himselfe is so copious and abundant in good workes, that he is able also to geue vnto God. Therefore he geueth thanckes not to god in dede, although he nameth him but to hymselfe, to his owne reason, freewill and strengthes, that he hath done so much.

This is true: whosoever hath any thyng geuen him of god? He must acknowledge it, & geue god thanckes for it. For what an absurditie were this, if thou shouldest

Shouldest denie thy selfe to be wyser or better learned  
 then an asse or any other brute beast? In lyke maner  
 he that hath goodes & riches geuen him of god, ought  
 not so to playe the dolte, that he shold saye: he is a beg-  
 ger and hath nothinge, where as he ought euen with  
 most heartie thanckes to confesse y gyftes & benefites  
 of god, & with the same to helpe such as be in necessitie.  
 Againe, he that hath done his dutie wel, and serued di-  
 ligently in his office & calling, hath holpen his neigh-  
 bour both with his substance & counsell, geuen aymes  
 to the poore, &c. ought not to saye: I haue done no  
 good. This lewde and foulshe humilitie is not to be  
 vsed. For the gyftes of god are to be acknowledged,  
 celebrated and magnified: & yet true humilitie is to be  
 shewed, & we must say: These thigs are thine, O lord,  
 & not mine. Thou gauest them me: or els I shold haue  
 had no more then other haue. Therefore for these thy  
 gyftes I render vnto y most humble & heartie thāckes.  
 This is y true waye of humilitie. The good gyftes of  
 god are not to be couēted as things of nothing, or to be  
 extenuated or abased as matters of smal reputation;  
 but they are to be acknowledged & to be set forth to y  
 vttermost: yet may not we be proud of thē, nor despise  
 other, but as I haue oftentimes said, we must speake  
 on this maner & say: O lord, they are thy gyftes. Thou  
 gauest thē vnto me. That an other hath not the same,  
 it hurteth or hindereth him nothing at all. For he hath  
 thee as merciful god vnto him, as I haue: oh, why thē  
 shold I despise him? Such humilitie doth christ require  
 in this gospel, & y aboue al thigs we shold eschew pride  
 (disdainfulnes, arrogācie, & hautinesse of minde. For this  
 is ones decreed: He y exalteth himselse, shalbe brought  
 lowe, god did not forgeue his owne peculiar people,

but

*The xi. sonday after*

but suffred them to be destroyed for their prides sake,  
Many other greate kyngdomes also haue fallen and  
come to ruine for the same faulte. Lucifer because of  
his pride was caste downe from the highe heauens  
vnto the depe dongeon of hell fyre. Adam and Eue  
for the same vice were cast out of Paradise. There-  
fore consider diligently, that it is thy parte thus to  
saye: O Lorde, whatsoeuer I haue, it is thine. Thou  
mayst take it again from me at whatsoeuer tyme it  
pleaseth thee. By this meanes shalte thou eschewe  
pride, cease to despise other, and leane to a sure ancker.  
For who will truste vnto that, whiche is vncertein?  
He that despiseth this order, and lyke a madde man  
goeth forth to bragge and boste himselfe as though  
whatsoeuer he hath, were his owne, and came not  
from **G O D**: he heareth here his iudgement, which  
is, that **G O D** will take from him all such gyftes as he  
hath and geue him his portion in that lake that bur-  
neth with fyre and brimstone, from the whiche  
the Lorde defend vs all. **G O D** for his mercies  
sake geue vs grace to acknowledge his gyftes. And  
with all humilitie to thanke and praise hym for them,  
and so in this worlde to walke worthy his kynd-  
nes, that in the worlde to come we maye enioye lyfe  
euerlastyng e thozowe hym, whyche is the true lyfe,  
euen Christ Iesus our Lord: to whome with **G O D**  
the father and the holpe ghost be all honour, glorie,  
and praise both now and euer. Amen.

*The xij. Sonday after Trinitie sonday.*

**E** The Gospell. Marc. vii.

**I**esus





Jesus departed frome the coastes of Tyre and Sydon, and came vnto the Sea of Galile, througe the myddes of the coastes of the tenne Cities. And they brought vnto hym one that was deafe, and had an impedymēt in his speach, and they prayed

him to put his hande vpon him. And when he had taken him aside from the people, he put his fingers into his eares, and dyd spitte, and touched his tongue, and loked vp to heauen, and syghed, and saide vnto hym Ephata, that is to saye, be opened. And strayghtwaye his cares were opened, and the stryng of his tongue was loused, and he spake playne. And he commaunded them that they should tell no man. But the more he forbade them, so muche the more a greate deale they published, saying: He hath done all thinges well, he hath made bothe the deafe to heare, and the dumbe to speake

## THE EXPOSITION.



This Gospel is very easie and nothing hard, forasmuche as it onely conteyneth the myracle, whyche Christe wroughte in the dumme and deafe man. For as concernyng this & suche lyke miracles, ye heare oftentymes in the yeare, that Christ by this mea-

Christe alone  
is the sauour

nes hath declared, that he is the Sauour, which helppeth and defendeth vs agaynst the violence of the devyll. Therefore we oughte to geue thankes vnto God, whiche hath geuen vnto vs suche a sauour, as of his owne mere grace and tender mercy, is alwaies at hand and redy to assist vs againste all suche pernicious and hurtfull thynges, as Sathan imagineth and deniseth against vs. For as touchyng that this myser and wret

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The deuyl is  
the author of  
all euill.

ched creature is in suche a miserable & wretched state, that he can not vse naturally neither his tonge nor his eares : all these are the plagcs and strokes of Satan, where as by the iudgement of men, they are thoughte to be naturall vices. For men know not the deuyl, that he is the author of so many calamities and miseries. He maketh men lunatike and madde. He tormenteth not only their bodie, but also their soules, that beyng vtterly disynayed, they may thynk that there is no comfort to be looked for, and so fall into desperation, and so in syne, vnto damnation. Verily these are nothing els then the strokes and plagues of the deuyl, which is the author of all sorowes and miseries, and hurteth as many and as oft as he can.

Whohle and  
healthfull  
voodre is the  
gysfte of god.

We are therfore moste indebtedly bounde to God, and we ought at all tymes to geue hym humble and heartie thanks, that he hauyng pitie on vs, hath sent his sonne CHRIST Iesu, oure Lorde into thys worlde, to healde not onely thys wretched creature, but vs also, and mercifully to keepe and defende vs, that we bee not afflicted with the lyke euyls and diseases, thozough the violence and tyrannye of the deuyl. For thys muste we all thynke, that eyes, eares, handes, feete. &c. beyng wholle and sounde, are not so by chaunce, and naturally, as Reason iudgeth : but these all are the gyftes of God. Notwithstandynge, when menne beleue not this, and thynke them to be but vile and base thinges, because they are comon, and geuen to all lyuyng creatures : GOD, euen of necessity, is compelled many tymes to geue the deuyl libertye, to take away frome certaine menne, the vse of theyr eares, eyes, handes, and feete. &c. yea, and

Whys god suf-  
ferthe the de-  
uyl to hurte  
vs.

some.

sometyme also to kille theyr bodie, that menne maye learne, that that is done of the deuyl, thorow the permission and sufferance of God, and by that meanes they may bee the more earnestly moued to geue God thanks, that he of his great mercy defendeth and preserueth vs agaynst the fyer dartes of that euyl, euen the deuyl.

Eph. 1. 6.

So is thys lyke wyse the worke of the deuyl, when hee blyndeth the heartes of men thorowe false doctrines, that they can not see, nor receaue the truth.

2. Cor. 4.

Thys cometh not of GOD, whyche is good, & the authoz of all goodnesse: whyche wyseth no man to peryshe, but all men to come vnto the knowledg of the truthe: but it cometh of the deuyl, whyche is e-

1. timoth. 2.

uyl, and the authoz of all euyl: whiche wyseth also all men to peryshe, and neuer to come vnto the knowledg of the truthe. Therfore where God geueth him libertie, he dothe as muche myschiefe as he can deuise. And this is euen as when a tree bryngeth forth good fruct and afterwarde wormes come and destroye it. The fault herof is not in God, whyche made the tree good. Neyther is the faulte in the tree or fructe, but in the woormes, whyche hurte the thynges that are good. So is it wryth vs menne. Therfore we must learne, that what so euer aduersitie or myschaunce doothe happen vnto vs, all that cometh of the plagues and stroakes of the deuyl, namely, when wee bee Christians, and seeke the glorie of the Lorde oure GOD. For the deuyl is a greater ennemy vnto the Christians, then he is to the infidells.

Note well.

It is vndoubtedlye horrible, and maketh euerye

part



God helpeth  
vs agaynst  
the deuyl by  
hys sonne.

1. Iohn .3.

Gen .3.

part of a man to shake for to consider, that this enemy the deuyl hath so much power to harme and to hurt. But on the contrary part this Gospell comforteth vs. For here we see, as S. Iohn saith, that the Sonne of God hath appered to this ende, that he should destroy the workes of the deuyl. For seying that the deuyl presumed to go into Paradyse, to destroy the workes of God there, and to make of righteous and holy persons (I speake of Adam and Eue) disobediente and wicked people: It semed good agayne to God, for to be reuenged of this his enemy. He therfore recouereth and maketh whole agayn, whatsoener was destroyed of the deuyl. He destroyeth agayne the deuyls workes: that is to say, synne, death, and hell, and as we see in this our Gospell, he deliuereth the tonge oute of the bondes, wherwith the deuyl had bounde and tyed it: and openeth the eares, whiche the deuyl had stopped. Christ came to doo this worke, and he dothe it styll continually among his Christians, as we shall hereafter heare. And thus muche of the miracle & worke of Christ, wherby he hath declared here hymselfe, that he is the healer of all suche as are in myserie, and that he wyll heale all euyls and afflictions, whiche the deuyl heapeth vpon vs, yea and vtterly putte hym a waie frome vs.

Christen men  
must haue  
theyr eares o-  
pened and  
theyr tonges  
loosened.

Moreouer Christ by this would also shew vnto vs that these two thynges most specially appertayn vnto a Christian, that is to saye, that the eares bee opened, and the tongue be loosened, and that he exercyseth this worke diligently in his congregation or church agaynst the deuyl. For as concernynge the corporall benefite, as the eares and the tongue with the vse of them. he geueth that also to the Heathen.

But

But the spiritual benefite is onely amonge the Christians, when he openeth their eies, and loseneth their tongue. For this is certaine and sure, that all saluation commeth to vs onely by the worde of God. Rom .1.10. De iacob .1. Otherwise, what coulde we knowe of Christe and his sacrifice, of the holy ghost, of the wyl of God. &c. Wherefore this also, euen in these our daies is an exceedyng great miracle, and a moste hygh benefite, when God geueth to any man such an eare, as gladly heareth his worde, and suche a tongue, as dothe not blaspheme, but blesse and glorifie God.

Gladly to  
heare the  
worde of god  
is the gyfte of  
god.

Our aduersaries the Papistes are muche more miserable, and in a worse case then this dumbe mā was, for their eares are stopped. And although they heare the worde of God, yet can they not heare it. I meane vnto their profite and edifying. But they heare it, as the Jewes did, when Christ most excellently preached of the forgeuenes of sinnes, and of euerlastyng lyfe: they vnderstode nothyng: they delyted not in the sermons of Christ, but contrarywise they were vtterlye inadde, and blasphemed Christ and his doctrine.

The papistes  
are both deafe  
and dumme.

Suche are all they, that wyl not heare the worde of God. They are deafe and dumbe, and in a farre worse case, then this miserable man was, of whom our gospel maketh mencion. For they can doo nothyng ells with their tongue, then blasphem, and most spitefully rayle vpon the worde of God, that most excellent and precious iewelle. But they that gladdely heare the word of God, and vnto whome Christ saythe, as he sayd to this dumbe man Ephata, that is to saye, Be opened, and haue the benefit of hearyng: are those, to whom healpe is geuen in dede against the deuyl. For God hath opened vnto vs none other way vnto hea-

God openeth  
our eares by  
his worde.



uen, then his word and his holy Gospell. He that gladly heareth that, diligently kepeth that, and hath hys chiefe delyght in that, is safe and without all danger. This is one miracle, whiche is euen at this daye in the churche among men, that our eares, whiche the deuyll thoro we synne hadde stopped, are made open by the word, that we may heare the worde of GOD, which is the doctrine of our saluation.

Rom. 10.

We muste  
bothe beleue  
and confesse  
the worde.

An other is, that he toucheth the tongue, and maketh it to speake, as Paule saythe: With the hearte it is beleued vnto righteousness, and with the mounthe confession is made vnto saluation. For when we beleue in Christ, we obteyn therby remission of our sins.

But after this, it is necessary also to confesse and to open by speache that, which is felt and beleued in the heart. And this maketh a christenman. All other woorkes can not doo it. It is possible, that a Monke may faste, watche, and weare his bodye more thenne a Christian: but by that hee is not made a Christian manne. For in thys one thyng he fayleth, that he is yet deafe and dumbe: He wyll not heare the worde, and muche lesse confesse it. But a christen manne heareth and beleueth, and afterwarde confesse the.

These two thynges make a christian manne. Thus CHRIST, exerce the hys woorkes dayely in the Congregation spiritually and by the woorde, which he wroughte thenne corporally, that hee myghte testifie, howe hee geueth healpe agaynste the vniuersall myschiefe of the deuyll, but specyally agaynste the spirytuall wyckednesse of Sathan the deuyll, that wee myghte stedfastely beleue, and put oure whole truste in hym.

Nowe muste we consyder thys also, what Christe meaneth



meaneth by thys ceremonie, that he bleseth about thys <sup>why Christ</sup> deafe and dumbe personē. The people broughte thys <sup>bled so many</sup> wretched man vnto Christe, and desyred hym to lay <sup>circumstances</sup> his handes vypon hym. Christ taketh hym asyde from <sup>in restoring</sup> the people, putteth his fyngers in his eares: he spit- <sup>thys man to</sup> teth, and touchethe hys tongue: hee looketh vp to <sup>hys deathe.</sup> heauen, he mourneth and sayeth: Ephata. All thys muste signifye some speciall matter, seying that Christ bleseth suche circumstances in doyng this miracle, passing all other that he wrought.

Nowe therfore, for as muche as we haue declared what it is to be dumbe and deafe: lette vs consyder also, what meruaylous Ceremonie thys is, and why CHRIST, woulde specially vse it in thys miracle where as neuerthelesse, hee myghte haue doone it wyth one woorde. For thys is moste euident and playne, that when so euer Christ spake the woorde, strenght wayes the woorde tooke effect.

Verily Christe by this soo exquisite a ceremonie hathe respecte to a spirituall miracle. For by thys he wyll shewe, what an harde matter it is, to restore the deaffe to theyr hearynge, and vnto the dumbe their speache. Hee rayleth vppon Lazarus with one woorde. To the manne that was sycke of the palsey <sup>John. ii.</sup> hee sayde: Ryse and walke: and he immediatly was <sup>Math. 9.</sup> made whole. But wyth thys manne, whyche was deafe and dumbe, it pleased hym not to vse suche speede: But hee doothe vse a syngular kynde of proceedinge and order in woorkyng of thys miracle. He puttethe hys fyngers into the deafe mannes eares. Hee toucheth his tongue wyth spetle. Hee looketh vppon heauen. He mournethe, and

An.iiii.

then

the n at the last he saith Ephata: that is, Be thou opened: that by this he might signifie vnto vs, that yf we will escape the bondes of the deuyll, and haue a redy tong to speake, & open eares to heare, it must be done by the external & outward worde, and by the ministerie of the same: again, by the outwarde signes or sacramentes, that he hath appoynted to bee vsed in hys churche. For the worde is first to be hearde, and then Baptisme and the Lordes supper must be ioyned thereto: vnto the whiche thinges the holy ghost commeth, and deliuereth the eares and tongue frome their bondes, that they may lerne to auoyd all sectaries, which despise the outward word and sacramentes, and loke tyll God talketh with the inwardly. But Christ saith: Thys is my synger, euen the outward worde. Thys oughte to sounde in mens eares. This is my spetle, wherewith their tongue muste be touched, and made moyste. Then shall my worke very well and prosperously procede, as ye may see. For where the outward word is sincerely taught, there are christians: but where it is not taught, there are none.

Therefore, lette euery man prouide, that they folowe these steppes. Let hym gladly heare the worde of God. For God wil not hyne, nor geue the glorious lyght of his Gospell into thy heart, except thou firste heare his worde. If thou bee desirous to see and to knowe hym, it must be done onely by the worde and sacramentes. For without this, the holy Ghoste wille not procede to his workynge, as God hymselfe, euen from the very heauens protested vnto vs, whenne hee sayde: This is my derely beloued sonne, in whom I greatly delyte: Heare hym. Christ also gaue this commandement to his disciples; Go into all the worlde: teach

Note thys  
well.

teache and baptise all nations. Agayn: he that heareth you, heareth me. Here dothe Christ with open mouth comaunde, that his Gospel shold be preached to men, & that they should be baptised. And by this his coman-  
dement he sheweth, that this is the true way vnto sal-  
uation, and none other. He that heareth you (saith he)  
heareth me. Therfore if thou wilt heare the worde of  
God, heare thy father and thy mother, thy preacher,  
and pastoz, and finally thy Prince and magistrate. &c.  
what they saye. when thou hearest them, thou hearest  
God, except that in executynge their office, they coma-  
maunde any thyng that is contrary to the worde of  
God. Then are they not to be heard. For we must o-  
bey God more then men. We must first here the word  
of God in the congregation, and afterwarde menne.  
But this one case excepted, what soeuer thy pastoz or  
curate, thy parentes or magistrates saye to thee, that  
saith God vnto thee, & that must thou remember to  
receaue and to obey.

Mat. 23.  
Marc. 16.  
Luc. 10.

Act. 4. f.

For what is hee amonge vs all, that woulde not  
take a long iorney to go vnto suche a churche, wher he  
might heare God preache? For all men would be glad  
to heare and to know that voyce. But Christe saith:  
I wyll bynge that to passe nerer home, so that thou  
shalte not nede to trauayle so farre. Heare thy Pastoz  
and thy parentes: and so haste thou hearde me. For  
these are my Disciples, when thou hearest them, I wil  
sound in thy heart Ephata, Be thou opened, as I did  
to this deafe person, that thy eares maye be opened, &  
thy tonge set at libertie, and that thou from hensforth  
may be no more deafe in thy hearyng, nor Dombe in thy  
speaking, as thou wer afore. But how goeth y world?  
The children and housholde, although they heare theyr

Ps. v.

parents



Disobediente  
children and  
seruauntes.

Disobediente  
subiectes.

The vnreue-  
rent handling  
of the spiri-  
all ministers  
in these our  
dayes.

parentes and maysters, yet woulde they not doo the least thyng that is commaunded theyn, except they were compelled, suche stubburnesse and disobedience reigneth nowe a daies in the heartes of theyn that oughte to be mooste humble, and mooste obediente. And as in families, so lyke wyse in common welthes, men are very negligent and slow to obey the officers. What soeuer they ordeyne in a realme or citie, ye shall fynde very fewe amonge so greate multitudes, that wyll trewely and sincerely execute the commaundement of the magistrates. The subiectes shewe more disobedience towarde the hygh powers in this tyme of this theyr so great knowledge, then they dydde in the tyme of darkenesse, ignorancie and blyndnes: suche is the wyckednes and ingratitude of this oure mooste wycked and ingrate worlde. And it is apparant also, howe fewe there are, whiche with true zeale and feruent desire heare the sermons: whyche is euidentely knowen not onely by their fructes, but also by thys mooste specially, that the men of townes and villages, yea and of citie also, do mooste vnworthyly handle theyr ministers and pastors, not onely by railynge vnreuerently of them, but also by takynge awaye vniustly from them suche tythes and ducties, as by publyke order are apoynted vnto them. Therfore, a worthy payne foloweth, euen this, that when the worde of God pronounced by parents, ministers of the churche, and by magistrates is neglected & nothings set by, the deuill by litle and litle shold stop their eares more and more, and tye theyr tongues strenghter then it was afore, and so set them in suche case, that they can not abyde either to heare or to speake the worde of God.

But on the other parte, it maketh their eares wide open

open to heare the dotyng dreames of the sectaries, and their false and diuellyshe doctrine: agayne, to heare baudye balades, fylthy fables, tridyng talke, whozish wordes, and suche lyke, as corrupte bothe bodye and soule. It loseneth and setteth at libertie also their tong to blasphemie God, to slaunder theyr neyghboure, to lye, to backbyte, to rayle, to scoffe, to ieste. &c. that it maye be an offence to all good and godly men. And this is a rewarde worthy suche ingratitude, vnthankfulnesse, vngentylnesse, yea playne churlyshenesse: and it worthely chaunceth vnto theym on such sorte, because they wyshe it to bee none other wyse. But what shall bee the ende? Verily that all thynges shall go to hauocke: the woorde of God shall be taken awaye from vs, seynge wee haue noo delyght therein, As it is wyrtten: He would none of the blessing, therefore shall it bee farre frome hym: And as oure Sauour Christe sayeth: This is condemnation, that lyght is comme into the worlde, and menne haue loued darkenesse more thenne lyght. For their woordes were euyll. And in the place of the woorde shall the wycked decrees of Antichriste bee thurst into the churche. Our countrey shall be oppressed with diuers kyndes of plaques, as pestilence, famyne, tempestes. &c. Our common wealthe shall be tourned into common wo. Myseries, yea and those mooste greuous and intollerable, shall ouerflowe this oure countrey, Insurrections, commotions, Rebellions, Conspiracies, tumultes, ciuile warre, murderynge one of another. &c.

The wycked  
woorde hea-  
reth gladlyer  
Robyn Hood  
then the word  
of god.

Psal. 109.

Isa. 3.

Englande  
take hede be  
tymes and  
saye not but  
thou art was-  
ned.

And after al these things (except we repent, tourne vnto God with all our hearts, gladly heare the word, & with our tong magnify the same, to y vttermost, yea & frame



The .xii. Sonday after

frame and fashon our lyfe and cōuersation according to the Doctrine therof.) Shal this our realme be a spoile to foreyne nations? This hath our ingratitude woorthely deserued, whiche beyng prouoked so often with so many benefites at the hand of God, wyll not withstanding not onely not repent, but also where as we ought to procede from faith to faith, and from vertue to vertue, we go from vice to vice, from syn to synne, and so we cease not daily more and more, to heape the whote wyath and most horrible vengeance of God vpon vs, to the destruction of our countrey, & vnto the Damnation of our selues both body and soule.

And this is the cause, why Christ loketh vp to heauen, mourneth, and as one greatly troubled, saith, **E-  
phraim,** Be opened. for this greatly greueth our sauioꝝ Christe, that where as the good pleasure and mercifull wille of **GOD**, is to delyuer vs frome the bandes of **Sathan** thorough the woorde: wee as people without all reason, refuse oure owne Saluation, and thoroꝝe our contumacie and stubborneesse haste vnto our selues euerlastynge damnation, and prouoke the wyathe and vengeance of God to fall vpon vs.

Why christe  
lokeche vp to  
heauen and  
mournethe.

God is to be  
prayed for  
his giftes.

Therfore let vs consider well this miracle, and followe the example of these good men, whiche glorifye, commend, prayse, and magnifye **CHRIST**, atfyrmyng and openly confessyng, that he hath doone well, in that hee of his greate mercye and insynpte goodnesse, hath made the deaffe for to heare, and the dombe to speake. And thys dooth our Sauioꝝ Christe, by his synger and spetle, euen at thys houre, yea continually in the worlde, that the eares of the deefe maye bee opened, and the tongues of the dumble loosened



loſened by the outewarde wooorde, whyche we heare in the Church, of our Paſtours and Myniſters, and at home of oure parentes. For by thys wooorde the holye Ghoſte woorketh myghtely in vs, and by none other thyng. Marke that welle, and ſoo muche the more ſtudiouſly and diligently embrace thou the word For thys is the next and moſt certaine waye, that our eares may be opened, oure tongues loſened, and we our ſelues at the laſte, obteyne euerlaſtyng ſaluation.

The word of  
god is chylles  
ſpynger and  
ſpittle.

Whyche thyng oure Lorde and Sauour Chriſte Jeſu graunte vs for hys mercies ſake: To whome wyth God the Father, and the holy Ghoſte be all honour, glory, prayſe, and dominion worlde withoute ende. Amen.

*The.xiii. Sonday after Trinitie.*

**T**he Goppell. *Luke.x.*



Appye are the eyes whiche ſee the thinges that ye ſee. For I tell you that manye prophetes and kinges haue deſired to ſee thoſe thinges whiche ye ſee, and haue not ſeene them, and to heare thoſe thinges which ye heare, and haue not heard them. And behold a certaine lawyer ſtoode vp, and tempted him, ſaying: Maſter, what ſhall I do to inherite eternall lyfe? He ſayde vnto him, what is wytten in the lawe? holwe readeſt thou? And he aunſwered, and ſaide: Loue the Lorde thy God with all thy harte, and with al thy ſoule, and with all thy ſtrength and with all thy mynde, and thy neyghboure as thy ſelfe. And he ſayd vnto hym: Thou haſt aunſwered right. This do, and thou ſhalt liue. But he wyllyng to iuſtifie him ſelfe ſaide vnto Jeſus: And who is my neyghbour? Jeſus aunſwered and ſayde: A certaine man deſcended from Jeruſalem to Hierico, and fell amonge thieues, whiche robbed hym.

The .xiii. Sondaye after

hym of his rayment, and wounded him, and departed, leaving hym halfe deade. And it chaunced, that there came downe a certayne priest that same waye, and when he sawe him, he passed by. And likewise a Levite, when he went nye to the place, came and looked on him, and passed by. But a certayne Samaritane, as he journeyed, came vnto hym, and when he sawe him, he had compassion on him, and went to, and bounde by his woundes, and powdered in oyle and wine, and sett hym on his owne beast, and brought hym to a common Inne, and made prouision for hym. And on the morowe when he departed, he toke out two pence, and gaue them to the host, and said vnto him: Take cure of him, and what soeuer thou spendest more, when I come agayne, I will recompence thee. Whiche now of these three thynges thou, was neyghbour vnto hym that fell amonge the thieues? And he saide vnto him: He that shewed mercye on hym. Then sayde Iesus to hym; Go and do thou lykelysse.

THE EXPOSITION.



His gospel is long. Therefore we will selecte and chose out of it one or two partes thereof, which we maye remember, and fele the fruct and sweetnesse thereof. The first part is, that Christ greatly extolleth and auanceth his woorde and Gospel, and turning hym selfe vnto his Disciples, he sayd vnto them: Blessed are the eyes, which se the things that ye do se. For I say vnto you, many Prophetes and kynges woulde haue seene the thynges which ye doo see, and they haue not seene them, and haue hearde the thynges which you heare, and they haue not heard them. By this Christs mynd is to

The firste  
parte of the  
gospel.

is to confirme and strengthen vs agaynst the miserie, which we see in the worlde, for asmuche as nothyng is moze vile and moze despyled in this wicked worlde, then the Gospell. For the worlde can abyde and heare all other doctrines, yes, and heresies: but as for the Gospell, it wyll neyther see it, nor heare it: yea, the worlde blasphemeth it, and persecuteth it mozte cruelly, and bereth them with all kinde of tormentes that professe it, as there hath bene great store of examples before certayne yeares (the moze pitie) in this realme of Englande, and yet is in dyuers places of the worlde.

The worlde  
despyseth the  
gospell of  
christe.

Thys seeth Chryste, and therefore hee comfortethe his disciples, and sayth: The worlde blasphemeth the Gospell, but hee that is so wyse as to heare it, hathe blessed and happy eares, and is molt indebtedly bounden to geue god thanks therfore, that he is made partaker thereof, and so he may worthily magnifye that, whych the worlde dothe so contemptuously handle, and so spitefully entreate. For this is mozte certayne, that ye are happier and moze blessed then Dauid, and other kynges, for thys was al theyr desyre, that they myghte lyue in that tyme, when they myghte see me wyth theyr bodylye eyes, beholde my myracles, and heare my Sermons. But that theyr desyre coulde they not obtayne. For the full tyme, that GOD hadde appoynted frome euerlastynge, was not yet come. In spirite, and with the eyes of theyr faithe they sawe mee, my commynge into the fleshe, my byrthe, my passion, my deathe, my Resurrection, my Ascension, &c. and greatly reioyced. But vnto you, it is geuen to see me in the fleshe, to beholde my myracles, and also to heare my Sermons.

Note well:

Ther



Therfore see, that ye be thankfull to God, that suche felicitie is chaunced vnto you, that ye may both heare and see me.

They are  
most misera-  
ble whiche  
haue not the  
knowledge of  
the gospell.

For our state is so miserable, and specially when we are without the Gospell, that by lytle and litell errors crepe in, yea errorr vpon errorr is heaped, so that ther is almost no ende of errorrs and heresies, in so muche that very hardly many tymes we canne defende oure selues agaynst them, as alas (for sorowe) we had experience hereof to muche in the tyme of the Papacie. For at the last the matter came to this poynt, that the deuyll was taken for a preacher, and credite was geuen vnto hym, whatsoeuer he fayned by his busy wicked spirites and moste vayne and lyeng preachers, as touchyng Masse, pylgremages, purgatory, pardons, and suche lyke trumperie. And euen so is it in all places, where soeuer the worde is not. Errorrs and lies are there receaued and beleued: And then is this the opinion also, that y is the way vnto saluation, where as in dede it leadeth streyght vnto hell, and to the dyuell. But on the contrarye parte, if the Gospell be present, so great madnesse reigneth in the world, that very fewe receaue it. Therfore I maye well and truely saye, that the state of vs men is moste myserable and harde. If God denyeth vs his worde, we can not be without the destruction of oure soules. If he geue it vs, all the world refuseth it: so that it were beste for men, that God woulde haste his commynge vnto the iudgement, and shortly make an ende of this wicked, wretched, synnefull worlde. For thys vnthankfulle worlde is neuer the better, whether God sendeth vnto it punishmentes or benefites, so truely is it sayd of S. Iohn: All the worlde is sette vpon wyckednes.

And

And this is the fyrste thyng wherof Christ complayneth here: which is, that he offereth and geueth to the worlde his worde, and with that remission of synnes: and yet is the worde despised and set naught by. Therfore he turneth hymselfe to his Disciples, and sayth: ye are blessed, whiche haue the worde of God, and heare it, and that ye dyed not before it was reueled & brought to light. I say vnto you, that moste mightie and puissant kyngs, and most wortheie Prophets also would gladly haue liued in this time, and haue both sene and heard these thinges. And yet (such is the wickednes of the worlde) whereas it may haue now plentie and abundaunce of so noble thynges: it regardeth them not. Let not this wickednes of the worlde trouble you, but so behaue your selues, that ye be not voyde of so greate grace, but that ye maye take fruite therof. Christ in this place (as it manifestly appeareth) intendeth to commend and set forth his worde, to make men desirous of it, and not to contemne and despise it, as the maner of the worlde is, and as we see in all degrees both highe and lowe. They that can not persecute the Gospel, despise it. The lessest parte of the worlde receaueth it with thanckes geuinge, and so amende their liues. But they that thus do, are onely blessed and happy. For they haue blessed eares and eyes, whiche is the great and mercifull gyfte of God. And this is the firste part of oure Gospel.

In the other parte CHRIST putteth forth the fruite of the Gospel (that is) good workes, whiche ought to ensue when Gods worde is preached. This doth he describe wyth a playne exanple, Do ye as he doth.

*Thexiiii. sonday after*

of a certaine man whiche as he descended from Jerusalem. Chaunced vpon robbers, of the whiche after that he was beaten and robbed he was lefte halfe dead. And it chaunced that a Prieste wente that waye, whiche seyng hym, passed by and was nothinge moued to helpe hym. Lykewyse the Leuite that came after the Prieste, had no regarde vnto hym. At laste came the Samaritan, whiche had no holpe name, but was a gentile, neyther was he any kynat al to that wretched man that was a Jewe. For he came not of the same stocke as the Prieste and Leuite dyd, but was a stranger. He seeth this miser and is greued with his misfortune, he goeth downe of his beaste, he poureth oyle and wyne into his woundes, he byndeth them by, and putteth hym on his beaste: He walketh on fote hymselfe, and carrieth the wounded man into an Inne. And wheras he could not tarrie longe ther for his busines, he committeth hym to his hoste, and geueth monye to ouersee hym vntill he retourneth.

What maner  
of men the  
gospell maketh.

This is the second picture, in the which Christ painteth the frutes of the worde and Christian charitie, (that is) that the worde doth make suche men, as this Samaritan is, that is, gentle, mercifull, whiche despise not other men in their calamitie, but when they see them, bestow their goodes on them, & helpe them with all that they can. I speake here of the poore and nedie, which are not lewde, as the most part of beggars be, that of purpose seketh gaynes after this sorte, and will not take monie to serue, eyther to helpe the sycke, or to do anie other thyng, that they can do: to such must nothing be geuen. But wheras be nedie persones in dede, there doth a Christian minde behaue hymself af-



for the example of this Samaritan, and thinke: this poore man is my neyghbour, he is a man made of bodye & soule, as I am, yea he hath the same God as I haue: wherfore he is more nigh vnto me in kyn, then a brute beast, or than y Devil. wherfore I do not wel, if I forsake hym. He embraceth hym as his brother & leaste he shoulde perishe without helpe, he taketh compassion of him, as a father. And these are y true saints.

But other stonie hearted saintes hath no naturall pitie toward the wretched, but are men of exceldyng great churlishenes. For this they thinke, that God is therewith delighted if he serue them, and therfore they thinke y they are not bounde to helpe other, as this prieste doth. He was an holy one for his office & kyn, but what doth Christe pronounce of him? euen that when he sawe that miserable man, he passed by. Truly these are mischeuous holy ones, that seeth their neyghbours in perill, and may helpe them, and yet will not. wherunto then is it lyke that they truste and maintaine their pride? Truly to no other thyng then their owne holines, wheras they thynke, when they haue sayde Masse, done sacrifice, songe, and suche lyke, that they haue done ynoughe, and that they nede not to do an ynche more then they prescribe. Suche are stonie saintes, yea rather deuylishe Saintes, whiche seme to counte GOD for their dettour, and that they owe nothyng to any man.

The opinion of Iohnes pulsethe men by with pride and makethe the vniuersall.

Against this monstrous kynde of saintes maketh this parable. For CHRIST in this place is moued by the example of a proud hypocrite, which steppeth forth, to declare howe greate his God-

Do.ij. lines

lines is, and thyncketh this surelye with himselfe, that if C H R I S T knewe of his rightcousnes, he wou'de not speake a worde of suche matters in his presence. Which thinge he meaneth, when he saith: Maister what shall I do, to obtayne everlastynge life? Christe will not aunswere hym, and he sayth, Aske thy selfe, what is wrytten in the lawe? Howe dost thou read? The lawyer hath foorth with to aunswere, and sayth: thou shalte loue G O D wyth all thy harte, &c. And thy neyghbour as thy selfe. For he counteth, both these thinges an easie matter to do. Christe sayth, do this and thou shalte lyue. By this is the lawyer confounded. For he is not so bold as to saye, he had done it. Wherefore he commeth foorth with an other question & sayth: Who is my neyghbour? As though he should saye: I knowe no man, to whome I owe any succoure: But rather I know very many, whiche ought to do me seruice, because I am an hely man.

The lawe  
yer.

But here doth C H R I S T rise against hym with all behemence, in this parable of the wounded man & sayth. The prieste sawe hym and passed by, and also the Levite, both are iuste by thy example. The Samaritane is moued with mercie, and helpeth the miserable man. Tel thou therfore who was thy neyghbour to this wounded man? The lawyer answered, he that shewed mercie vnto him. Yea & he of pride despised the name of a Samaritan. So doth Christ reuenge hym and saith, I G O & do like wise. As though he should say: Thou art holy after the exāple of the priest & Levite, thou hast no pitie on thy neyghbour althoughe he be in perill of lyfe, and yet thou askest, what thou mayst do to get euerlastynge lyfe. Be not thy nedie frindes & mis-

and miserable men thy neyghbours? Is not there miserie and wretchednes ynough in the worlde? And yet dost thou beyng so great a doctour doubt, who is thy neyghbour? away with this trifeling. If thou wilt be counted holy, do as this Samaritan dyd. He setteth foorth this bolster well in his colours. For the plaine meaning of this is nothing els, then that this lawyer is not yet come to this degree of holines, that this Samaritan had attained vnto.

Wherefore all the matter hangeth on this, that we learne what it is for a man to loue god, and his neyghbour as himselfe. Loue G O D: is no hard sayinge. For he hath no nede of our seruice. And yet, if his person were present, it woulde then euidently appeare ynough, who loued him, and who woulde put himselfe and al his in danger for his sake. But he sheweth vs not his person to see and to vse our seruice presently, as other men do, that are conuersant with vs. Wherefore if thou wilt know who loueth god, consider how children honor their parents, howe seruants obey their masters, howe the ministers of the church are handled, then shal ye vnderstand, who loueth god, and who doth not. For children haue this commandement & worde from god: Honor thy father and mother. But they say, I let passe my father and mother, and will honour and loue thee, which art God in heauen. Do not God saye, thou hast my commandement set forth, wherefore if thou loue me, thou must loue & honour thy parentes also, and obey them in all things. And this is the true louing of god. But what do they? Children would haue their parents awaye, that they might lye masterlesse. Wherefore this must nedes be true that they loue not God.

What it is to loue god.

Exod. 15.

To loue god is to kepe his commandementes

So is it also in other Do. iij. kyndes



kyndes of life. Princes hath in their offices officers,  
they charge them to do their deutie diligently. If  
thou aske whether they loue God, all will say: yea,  
and that they haue no cause to hate God. Well I  
graunt that. But answer: why shewest thou no obe-  
dience and fidelitie to thy kynge? If thou louest god  
with all thy hearte, thou wouldest be more faithfull  
vnto thy kyng, and wouldest do thy office with more  
diligence. So is there no seruauit in any house so  
farre paste shame, that will suffer this to be sayed  
by hym, that he hateth God, and loue hym not. But  
what doth the louing of god signifie? doth it not sig-  
nifie, to kepe Gods commandement and worde? As  
Christ also saith: If any man loue me he shal kepe my  
worde. For if thou louest God, thou canst not despise  
his commandements. But what commandement ge-  
ueth god to seruants? Or what doth seruantes promise  
their maisters? doth not **GOD** require that? And  
they do promise also meat and drynke with wages,  
and for that cau'e maketh a couenant, that they shold  
be faythfull in doyng suche seruice, as belonge to  
the house, and shew obedience in their seruice. And  
for this cause also are they called seruants, because  
they serue the housholde by their seruice, and helpe  
them that haue families with their labour and seruice.  
But where be any suche in householdes? Yea rather  
there is almost no greater disobedience, negligence,  
pride, then amongest suche. Ye and here I let passe  
the pickynge and stealynge of many of them. Where-  
fore they loue not **GOD**, they hate **GOD** and care  
not for his worde, or els they woulde shewe more di-  
ligence in their seruice. But at last they shall be re-  
warded for theyr vngodlines, and lyue all the tyme  
of

of their lyfe with the curse of GOD in miserie and beggerie.

But as touchynge the pastours and ministers of the Churche, it is no nede in this place to make longe reherfall. The matter is plaine, howe they are handled of rulers, husbandmen and of their neyghbours, craftes men and courtiers, so that almost they that kepe hogges are more set by. But the commandement of GOD is straight, that they shoulde be counted worthe of loue & honor, and that nothyng should be denied them, that is dewe vnto them. As it appeareth in Malachie, and Christe hymselfe sayth also: eury workeman is worthe of his wages. Wherfore as thou maiste not denie thy seruant his wages because he is euil: So must not thou defraud thy pastour and curate because he is euill. If Gods commandement moue thee not, be thou sure of this punishment, that thy coine, beastes and other things shall proue ill, and thou shalte louse more therby, than euer thou tokest from thy pastor and minister. Wherby it is euident, that the wolde not onely loueth not GOD, but that it is full of hated towarde GOD. And the condition semeth almost tollerable, not to loue GOD, if it would not hate hym. But all deny this crime. But in dede this is very hatynge of God, when thou art stubburne against thy parents, Lordes, & Officers, and when thou doste not that, that God commaunde thee. For this is his commaundement, that thou shouldest obey, and by obedience honour them, this commaundement doste thou hate. For thou canst not find in thy hearte to do it, and thou doste refuse to hear hit. Who will

Malach. 3.

Matth. 10.

Luc. 10.

*The xiii. Sunday after*

say than, but that thou hateste god? This do al men craike that they loue god, but wher as they heare commonly to be gods commandement, that they should flee couetousnes, exercise byright bargaining, & auoid auarice, the more that these thinges are beaten into them by comon sermons, so much the more stuburnly they go againste it. What nede that prieste care (say they) what I do with my goodes? Will he take vpon him to rule me? If this belongeth not vnto the prieste, it belongeth to god. He wil surely reuenge it, when he shall see his time, by pestilence, famine, and other mischeifes of fyre and water, &c.

This shall take from thee, neither shall they knowlege any benefite therin: Wheras thou if thou were a Christian, mightest get fauour before God and man, and fele and perceaue all thy goodes to encrease. Wherfore it cometh to passe, that the Pope, the Bishoppes, and tyrants, but also towne men, rustikes, noble men and yomen, do not only not heare, but also moue persecution againste gods worde. For they ought to geue honour vnto gods worde, to obey it, to fynde the ministers of the churche that, that is deu vnto them. But they are more redie to catch that from them that they haue, then to geue them more, and then they stande in their owne conceites, as though they did well.

Wherfore this lesson ought to be borne wel abraye: He that hath the worde, ought also to loue god, (that is) he ought to know, what workes god requireth of hym, and obey hym and say: Lord Iesu Christ, thou hast opened mine eyes to see and know, howe thou hast deliuered men from death and syn by thy death, and hast made me heier of the kyngdome of heauen,  
and



& of euerlasting lyfe. I geue thee thanckes for so great,  
 a grace, & will gladly do again all that thou requirest  
 of me. Thou commandest me by thy precepte, that I  
 shall honour my father and mother, and I will do it  
 gladly and with all my heart. Thou gauest me charge  
 that I shold serue my master saythfully and with all  
 my heart. I will do my worke diligently, and with all  
 obedience. I will not refuse to do thy cōmandement.  
 Thou haste made me a mother, and houswyfe ouer a  
 familie, I will well regard thy precepte, and will ra-  
 ther bestow my lyfe, then not regard my children and  
 familie, and see to them with al diligence, that they be  
 not seduced. This is the very fruite that ought to pro-  
 ceede of the worde. And it is not possible but god must  
 nedes rewarde such Christian men. But here let euery  
 man, trye inwardly with hymselfe, how greatly he  
 loueth god. For to loue god consisteth not only in the  
 thoughtes, as the Monkes beleue, but to loue god is  
 as Christe sayth in an other place to loue thy neygh-  
 bour. For so sayth god: If thou wilt loue me: do this  
 for my sake to thy father and mother, children & wife,  
 husband and Lord: This do I require of thee. And  
 consider diligently whether thou dost so, then shalte  
 thou fynde out, whether thou louest god or hate him.  
 For they are only Christian men, that hath the worde  
 of God, and loue Christ. These do say: I will gladly  
 and with all my heart do for my neyghbour, that, that  
 thou hast commanded me. But if I shall be now and  
 then preuented with anger, impaciencie, and such like,  
 then can he not please me, but I will amende. Chri-  
 stians do this, but they that are not Christians do it  
 not. Wherefore this must nedes be true, that Citizeng,  
 husbände men, children, seruantes, officers, subiects,  
 com.

To loue god  
 is to loue thy  
 neyghbour.

The unkind-  
 nes of the  
 worlde.

*The xiii. Sunday after*

commonly belonge vnto the deuill. For they hate god,  
and care not for his commandement. And wheras he  
made them, gaue them bodie & soule, founde the their  
liuinge, and gaue his only begotten sonne, whiche is  
greatest of al: They for all this synge hym this song:  
euē, hatred. And if they could, they would thrust hym  
out of heauen. Suche is the loue they beare to God &  
his worde. So to now and bost of thy loue towarde  
God and his worde, wher as thou art so ful of hatred.  
And contrariwise louest him shewest obedience vnto  
him, whiche is to vs the cause of death and sinne, in  
whome thou hast also thy hole delight, being vtterly  
disobedient to God? Wherfore the worlde generally  
doth shew obedience only to the deuill, which is cheifly  
delighted with the hatred of God, & whā that is not  
done that god hath cōmanded, this enemy maketh vs  
subiect to sin & to death. And if he could at this present  
houre corrupte all vitall, he wold gladly do it. Yet arc  
we obediēt to suche an enemy, which is so much geuē  
to seeke our destruction. And in the meane time, we  
suffer all y to be voide & frustrat, which is put forth to  
vs of god, y gaue vs all thinges, & in especial his son &  
with him euerlasting lif, & we cast away his cōmāde-  
mēt. Who therfore may not praise gods righteousnes.  
if he minister to vs that are disobedient, all kinde of  
plages? Wherfore leaue, what it is to loue god. The  
Samaritan loueth god, not in that he geueth him any  
thinge, but because he helpeth the miserable wounded  
man, for his power. For this saith God. If thou wilt  
loue me and serue me, do that for thy neyghbour, that  
hath nede, I haue no nede. Wherfore this Samari-  
tan, is redie to serue God whiche is in heauen with  
his

The samari-  
tang loue to  
wardes god.

his monie, beaſt, wine and oyle. Not becauſe God ne-  
derth it for his owne perſon, or becauſe he doth this  
for **G O D**, but he doth it for his neyghbour. But  
therfore is it taken as done to **G O D**, becauſe God,  
commanded it. He commanded not this, to go a pil-  
grimage to Rome, or to ſainct James, or to buyde  
monaſteries, or any ſuche lyke thyng. But this is  
his will that we ſhould helpe one an other. It is no  
nede (ſaith he) to ſeeke me at Rome, thou ſhalte finde  
me at home, with thy wyfe, children, familie, Lord,  
maieſtrate, and alſo in thy neyghbours houſe, in the  
ſtretes, in the market place, and euery wher. And  
howe can he make hymſelfe more nigh vnto thee?  
But the deuill caſteth a darke myſte ouer the worlde,  
that it can not ſee, what it is to loue God and to hate  
the deuill. Wherefore we muſte learne this with all  
diligence.

God is euery  
where and in  
all places at  
this preſent.

This Samaritan, loke what care woulde haue  
done and what beneuolence he woulde haue ſhewed  
to his owne bodie being in lyke perill, the very ſame  
he doth to his neyghbour, & hath deuo cōmendation,  
for that he loueth **G O D** and his neyghbour. This  
muſt be learned, to the entent, that thou do it alſo.  
For this fruite muſte nedes folowe them, that haue  
the worde. If it do not folowe, they are no Chriſtian  
men in dede: As this priſte and Leuite, whiche are  
ſainctes, without any ſelynge or affection. For he  
that paſſeth by his neyghbour, paſſeth by **G O D**.  
Wherefore beware of the example of the worlde which  
hateth, both **G O D** and his neyghbour. But do  
you for all men. All that ye can. And **G O D** wil ſure-  
ly recompence it.

But



*The xiii. Sondaſt after*

But if thou wilt not loue god, but paſſe by thy neygh-  
bour in his perill, thou ſhalte not eſcape unpuniſhed  
for ſo doinge. Whiche thinge be thou ſure of.

And this is the ſecond doctrine out of this goſpell.  
but Chriſt by this parable woulde ſignifie alſo, what  
benefit he hath beſtowed on vs men, & how we may  
taſt the true frute therof. For we miſerable men haue  
fallen vpon moſte cruell robbers by ſin, wherby death  
and the deuill, hath power vpon vs. which hath not  
only ſpoyled and riſled vs of all ſpiritual giſtes, which  
God gaue vs, but hath alſo beaten and wounded vs:  
that is to ſaye, by ſynne are we caſt hedlonge into all  
kynd of miſeries. In this might we periſhe, for any  
helpe that we can haue of the prieſte and Leuite. For  
they paſſe by & geue no helpe to that miſer. For by the  
lawe is no man iuſtified and made righteous, neither  
deliuered from ſinne. But at laſt cometh the Sama-  
ritan euen Chriſt Jeſus our Lord, whome his owne  
people would not receaue, but counted hym for a Sa-  
maritan. He is moued with our miſchance, he waſheth  
our woundes with wyne, and poureth in the helthfull  
oyle of his grace, he taketh to cure oure ſinnes, and  
beareth them in his bodie, and bringeth vs into the  
true Iune, that is, into the holy church, and ther char-  
geth the hoſt to take cure of vs. They are the mini-  
ſters and teachers of the worde. But manie of them,  
as it appeareth in the Pope, the Byſhoppes and ſuche  
like, regarde the charge but litle, that the charche may  
be an hoſtrie and Iune, the ſteward wherof is lewde  
without faythfulnes & humanitie, and the ſicke men  
are but courſly handled. For they ſhould teach the  
worde of God, but they perſecute it, they ſhold bynge  
men to Chriſt that they might ſo be deliuered fro ſyn,  
but

Rom.  
Gal.  
Iohn.

but they diuine them the more depely in synne.

And yet we know that Christ doth not whollie caste awaye this hostrie and Inne. If the Pope and Bishops will not teache bryghtly let them do it to their owne peril, which thei shal fele at last, yet in the meane time Christ raiseth vp certein persons of low degree, despised, and abiecte, which professe his worde, & take cure of the pooze and miserable, that they may recouer their health, that they may obtaine throught the gospel, remission of sin and euerlasting life. For without this worde is it vnpossible to gete such a great thing. Wherefore we maye well geue thanckes vnto God for this great benefite, and pray him, that he will preserue and continue vs in such grace and saue vs for ever.

*Amen.*

*The xiiii. Sonday after Trinitie sonday.*

*The Gospell. Luke. xvi.*



And it chaunced as Iesus went to Ierusalem that he passed throught Samaria & Galile. And as he entred into a certayne towne, there met him ten men that were lepers, whiche stode a farre of, and put forth theyr voyces, and sayde: Iesus maister haue mercy on vs. When he sawe them, he sayde vnto them: Go thewe your selues vnto the Priestes. And it came to passe, that as they wente they were censed. And one of them when he sawe that he was censed, turned backe agayne, and with aloude voyce, prayesed God, and fell downe on his face at his seete, and gaue hym thanckes: And the same was a Samaritane. And Iesus answered and sayd: Are there not ten censed; but where are those nine? There  
are

*The xiiii. sonday after*

are not founde that returned agayne to geue God prayse,  
saue only this straunger. And he sayde vnto him; Arise, go  
thy waye, thy fayth hath made the whole.

THE EXPOSITION.



**H**eare howe Christe in the gospel of this  
day setteth forth a notable example of faith.  
Thy fayth (saith he) hath saued thee. And  
by this he ascribeth all the glory of the sa-  
uyng of this Samaritan not to hymselfe, (as he shold  
haue done, if he had sayed : I restore thee to thy helth)  
but to faith. Whiche thinge is done of Christ to this  
entent, that we also shoulde be encouraged by this ex-  
ample and beleue boldly, and thynke surely, that tho-  
rogh Christ we shall obtaine, whatsoeuer we beleue.  
If we beleue remission of syn and euerlastinge lyfe,  
that faith shall not deceaue vs. If we beleue that  
God is fauorable and mercifull, that he can not, but  
be fauorable and mercifull. So that all thynges be  
on this wise referred to faith and not to God, which  
in dede worketh all thynges. That all men maye  
learne, that whansoever we lacke anie thyng, that  
we woulde haue, or wherof we haue nede, that the  
fault is not in God, but in our selfe, because we be-  
leue not. For otherwise if we beleued, we should sure-  
ly haue it.

Fayth obtay-  
neth all  
thynges.

He that bele-  
ueth not ob-  
taineth no-  
thing.

And this is the firste doctrine of this gospel, that  
we beleue this, that we shall be sure of all these  
thynges, which we hope and loke for of **G O D** with  
a constante fayth. But he that beleeneth not, neyther

ho-



hopeth for any thyng of God, let him not truste to  
 obtayne any thyng: As James saith in the first cha- <sup>Iac. 1.</sup>  
 pter of his Epistle. For he that maketh sute to god, <sup>Heb. 11.</sup>  
 and asketh any thyng of hym, he ought not to doubt  
 and saye: who knoweth whether GOD wyll  
 graunt it, or whether I be worthe? It ought not  
 so to be sayde, but this rather: I know that GOD <sup>An apte sim-  
 litude.</sup>  
 wyll graunt what soeuer I aske of hym. And al-  
 though he doth it not now, nor after that sorte, yet  
 wyll he do it at an other tyme and after an other  
 sorte. For a wauerynge hearte, that beleueth not  
 stedfastlye, and thynketh not surelye that he shall  
 obtayne, obtayneth nothyng at all.

For GOD can geue hym nothyng, if he would.  
 He is lyke a vessell that by a mans handes is mo-  
 ued hyther and thither, wherin nothyng can be  
 poured, and whatsoeuer is poured, it falleth besyde  
 the vessell and is loste.

This is it also with an vnbeleuyng heart. GOD  
 is redie to geue, but we make oure selues vnayte  
 to receaue, for as muche as we profer nothyng  
 to receaue the gyfte withall. And we greatlye of-  
 fende GOD by so doyng, that wheras he is most  
 redie to shewe his liberalitie, yet we by our wau-  
 ryng do cause, that there can be no place in vs to re-  
 ceauie gods gyftes.

Contrarily, to hym wheras is no waueryng, but  
 the minde is still by fayth, he will geue gladlye and  
 willingly: As it appeareth in these ten lepers. They  
 crye, Jesu master haue mercie vpon me. They all  
 are styll and doubt not but Christe wyll helpe.  
 And as they beleue, so is it done vnto them.

This

*The xi. sonday after*

This must we learne, to truste stedfastly to his mercie, and not to wauer in heart, but to be stil and truste for that we desire, whether it be health, or liuelowd, prosperitie, wisdom, or righteousnes.

*The seconde  
doctrine of un-  
kindnes.*

In the other part is an horrible example, wheras ten beleue and are healed, but nine go from their faith, & geue not Christ thākes for his benefit. We ought to referre this exāple to this ende, & we may learne hereby to be thanckefull, and to auoide the wicked sin of unkyndnes. For God doth worthlye challenge this gloire to hymselfe, & we should render him thaunkes. And that should we do gladlye and willingly. For it is a thing of no great labour or difficultie. For what labour is requisite to this, yf thou tourne thee to God and saye: Lord, that hast geuen me sound eyes hādes, fett, &c. I thanke the heartely for thy gyfte. So lykewise what hard thinge is it to geue thanckes to thy parentes, masters, lordes, neighbours, when they do thee good. It is done onely, that they maye vnderstande, that their benefite is wel bestowed. This also doth this Samaritan, he retourneth to the Lorde, & geueth him thankes. This required no coste or charge but a fewe wordes, and yet it pleaseth Christ maruelously. This is acceptable to men also, and they take greate pleasure therof, and by this they are prouoked, afterward to do them good again.

*Unkindnes  
is the grea-  
test synne.*

The very Ethnicks saide this, that unkyndnes is the greatest syn. Therfore when a man is called choyle, they iudged that to be the greatest reproch, that is. And we proue by experience, that this vice greueth thee parentes very muche. They bestow for their childrens sake all thinges, bodye, life, goods, fame and all thinges. But what recompence do chyldren make for the

for the moſte parte? It chaunceth ſeldome to fynde amongeſt many, one that is thankfull. This commeth of nothyng elles but of the dyuell. Lykewiſe alſo it chaunceth with other. Wherefore thynke thys for a ſuretie, that unkyndneſſe is the greateſt and fylthyeſt vyce, wherby the ſprynge is ſtopped vppe, oute of the whiche procedeth all beneficence and liberalitie amongeſt men. But all this chaunceth throughe the greate infirmitie and weakenes of men. For this is very greuouſly taken, that he that healepeth other by benefites, getteth nothyng therby but unkyndnes. Wherefore by this mens mynds are diſcourageſt fro doyng good, & are lothe to caſt away their kindnes vpon them that are unkynd. Unkyndnes is the cauſe of all this, which neuertheleſſe men do oftentimes fele. Wherefore if ye regard godlynes earneſtly, ſe that ye be thankfull. Fryſt to God our father in heauen, which geueth and preſerueth body and lyfe: and afterward geueth all thynges that belongeth to euerlaſtyng life. Then to our parentes, frendes, neyghbors, which haue bene good to vs, that ye maye knowledg this, and geue thankes, although ye be not able to requite it. But ſeyng this is ſuche an harde thyng amongeſt men to obteyne thankes, howe much harder is it, to make them to requite and recompence it? There was a maner in monaſteries, that if the yonger had taken of gifte but a quill of an elder, he ſhould haue declared hymſelf thankful with theſe woordes: Blessed is God in all his giftes. This was no euyl maner. For it was doone, that youthe myghte accuſtome them ſelues to receaue all thyngs with thankes geuyng, bothe from God and manne. Wherefore although this was not alwayſ done with the heart, yet the vſe of theſe woordes were good.

The maner of  
the Monasteries.



Psal.116.

The world is  
most unkynde  
to god.

So out of the.116.Psalme: what shall I render to the  
lord (saith David) for al that he geueth me, I wil take  
the cup of saluation, and cal vpon the name of y Lord  
that is, I will praise hym, glorifie him, and geue hym  
thankes, and confesse that he hath ben beneficial vnto  
me. God answereth to this: My sonne, this is inough  
for me. But the bountifull Father can obtain this of  
few: A great part dothe persecute him and his word:  
thinkyng nothyng how that we haue all thynges by  
hym, and of his grace. But this is but a small thyng.  
They hang on the crosse his only begoten sonne, whi-  
che he hath sent for a gift to vs agaynst syn and euer-  
lasting death. This world wer well worthy with his  
great madnes to be cast cleane out of Gods sight. yet  
God doothe not so, but is presente euery where with  
his goodnes and helpe. Wherefore we must not onely  
lerne the office and proprietie of kyndnes, but we must  
put in practise also this vertue with his propre office,  
whyche is not made werie of well doyng for unkynd-  
nes sake. And this is the peculiar vertue of God and  
of all true christians. For there are examples inough,  
which testifie that the world through churlishnes doth  
make men cease from wel doyng. Amongest the Gre-  
tians were there noble men, whiche had done muche  
good in their countreys, and put all their goodes in ha-  
sarde for theyr countreies sake: But as soone as they  
felt unkyndnes, so that they not only receued no fruit  
for their industrie and laboure, but were also more in  
peryll then other, they became vnpacient, and as they  
defended before their countrey agaynst the enemies,  
so they fled after ward to their enemies, and assaulted  
theyr countrey with moste spitefull myndes.

The actes of  
certayne Gre-  
tians.

noher

Wherefore, a christian must not be ignorant herof, that unkindnes ensueth after the most excellent merites of good men, lest they should thereby be discouraged from well doynge. For this is christian vertu, & the true fruit of faith, & when thou hast declared thy study and great loue toward other, & also haste proued what recompence the unkind world is wont to make, yet that thou shouldest not be dehorted from well doynge thereby. For Christians behaue themselves after the example of god, which doth not only good himself to & unkind. but doth requite & recompence them & do good amongest men, which they regarded not. It is a christians dutie therefore to do good to the unkind, yea & to them & do euil for good, & according to Salomons saying: to heape coles of fire vpon his head. Thou maiest not take the world for an example in this matter. For it doth cleane contrarie: If it perceiue unkindnes, it think all lost & cast away, and that it will neuer after that bestow any benefits. It is the father of heauen, & can teache the truly this. In & day he suffereth his son to rise not only vpon & good, & geue thanks, but vpon & euil, which geue no thanks, yea rather they misuse gods gifts. God himself also might wel say this: These many yeres haue I geue thee & light of & son, & haue found the vitall, & all kind of goodnes: but they cometh litle thanks of it. I wil make an end of my good doing. I wil deny liuing to & unkind world. But & merciful father doth not so, he suffereth not his goodnes to be overcome with the unkindnes of the world. If men will not be thankful now, he wil punish them hereafter for their unkindnes. So must we do also, if we wyl be christian men. For this is the nature of Christian charitie to suffer and abyde all thinges, & not to be made impatient thereby.

Ep. ii.

But

Pro. 25.  
Rom. 1.

Math. 5.

We must  
learne to be  
kind of god.  
The nature of  
Christian cha-  
ritie.

But there bee very fewe, that are endued with thys charitie, wherfore there are also very fewe chistians. Neuerthelesse if we wyll be Christians, we muste be ready to doo good, neyther ought we after the example of the worlde, to geue by oure studious zeale in doyng good, bycause of vnkynnesse. If thou haste ben beneficiall thys daye to any manne, and hee the morowe after shewe hym selfe straunge through vnkynnesse, be not greued therewith: For at his appoynted tyme, he shall suffer due punishment for his faulte: Do thou onely continue, and saye: If this benefite be caste awaye vpon thys man, I wyll studye to doo good for an other. If thy benefitte be neyther well bestowed in hym, despaire not of the thyrd, and so forth: That thou also myghtest saye soo, (as Christ saith here?) were not tenne made cleane, where be the nine become? Christe hath lyttell thanke for this benefite, yet is hee content with that the tenth retourneth, and geueth thanks. yea, he woulde not haue made mention of the other, if it hadde not ben for thys, that wee myghte learne that they dyd, wickedly. For he declareth by thys inquisition, that the vnkynde shall not escape vnpunished, for beecause they are not thankfull to GOD, for hys benefites. Than verily shall they knowe howe greatly they offended through theyr wycked vnkynnesse.

The vnthankfull shall not escape punished.

Wherfore after the example of Christ must we also care nothyng for mennes vnkynnesse. The matter is playne, that for so many benefites of God, that we receaue dayely frome hym, he receaueth very colde and slender thanks. Wherfore lette not thys thyng moue vs, but lette vs thynke it sufficient, yf there be  
one



one amongst tennē, in whome a benefyte is wel-  
bestowed. Other shall feele and proue by experience  
at theyr tyme appoynted, that, that they woulde not  
beleue nowē by oure warnynge. For they shall not  
escape so unpunished from God, that requireth faith.  
The seconde, of two moste beautifull vertues, that  
is, of kyndnesse, and of pacient sufferynge unkyndnes,  
at other mennes handes. The Samaritane by hys ex-  
aunple teacheth vs to be kynde, and to thanke bothe  
God and man for the benefyte that we receaue. But  
the example of Christe dothe admonyshe vs, not to  
bee unpacient, neyther to ceasse frome well doyng,  
althoughe oure benefyttes prosper not well, and al-  
though they that receyue them be unkynde. For this  
is the maner of the worlde, that thoroushe unkynde  
persons, they that are beneficiall: are vnthankfull  
entreated, and discouraged frome t heir well doyng  
so that afterwarde, for one choyles sake, manye fare  
the worse. But yf thou bee a Christian doo not so:  
althoughe nyne deceaue the of thy hope, be contente,  
that the tenth is founde thankfull. For Christ himselte  
founde them not, to geue thanks for suche a greate  
benefite. What? wylt thou looke to bee in better case  
then he was? Wherefore take not greuoussly the losse  
of nyne. Thou shalt haue no more losse thereby, thenne  
Christe hadde. But all this shall turne to their greate  
losse, when these wycked persons, shall be destitute of  
all good successe in theyr matters.

And these are the thynges that make trewe chri-  
stians, fyrst, that they haue a sure confidence and faith,  
in Goddes mercy: then if thanke be not rendred vnto  
them for theyr benefites that other receaued at theyr  
handes, that they suffer not theyr pacience to be ouer-

*The .xv. Sunday after*

come by their vnkynndnesse. For if we are Christians we must looke to be in no better case than Christ was himselfe. We muste doo the beste that euer we can for all men, and yet loke for suche vnkynndnesse, that scarce one amongst tenne be founde thankfull. And it is possible, that he may be founde kynde, and woorthye of a benefite. of whome we thoughte leaste, that he woulde be kynde, as this Samaritan.

The Lorde our GOD haue mercy vpon vs, and grant that we may beare away these lessons, and vse them well. Amen. Amen.

*The .xv. Sunday after Trinitie sonday*

**C** The Gospell. Math. vi.

**N**O man can serue two masters, for eyther he shall hate the one, and loue the other, or els leane to the one and despise the other. We can not serue God and Mammon. Therefore I say vnto you, be not carefull for your lyfe, what ye shall eat or drinke, nor yet for your body what rayment you shall put on. Is not the lyfe more worthe then meate: and the body more of value then rayment: Beholde the fowles of the ayre, for they sowe not, neyther do they reape, nor carry into ths barnes, and your heavenly father feedeth them. Are ye not muche better then they: Which of you (by takyng carefull thought) can adde one cubite vnto his stature: And why care ye for rayment: Consider the Lillies of the fielde, howe they growe: They labour not, neyther do they spinne, and yet I saye vnto you, that euen Salomon in all his royaltie, was not clothed lyke one of these. Wherefore ys God so clothe the grasse of the fielde (which though it stande to daye, is to morowe caste into the *coynace*.)

for nace) shall he not much more do the same for you. And ye of litle say th: Wherefore take no thought saying what shall we eate, or what shall we drinke, or wherewith shall we be clothed: after all these thynges do the Gentiles seeke: For your heavenly father knoweth that ye haue nede of all these thynges. But rather seeke ye for the kyngdome of God, and the ryghteousnes thereof, and all these thynges shall be ministred vnto you. Care not then for the morowe, for to morowe daye shall care for it selfe, sufficient vnto the daye, is the trauayle thereof.

THE EXPOSITION.



The matter of this gospel is very large conteynyng a longe Sermon against auarice or couetousnesse, the whiche God dothe hate aboue al other vices, because ther is no other vice that doth hynder the Gospelle more then thys, and that is more hurtfull to Chyristian men. And yet we see that all the world is oppressed therewith. For all theyr myndes are day and nyght vppon theyr lyuyng. And Auarice dothe specially stirre men to thys, that no man shoulde be content with that lyuelode, that he hath geuen frome god. All men couete more, and desireth a higher degree. For fayre houses they woulde haue towers and palaices, and yet after all this, theyr couetousnes gapeth for greater thyngs, and if it were not for auarice & pride, we shoulde all haue inough, neither shoulde we nede of so great pensyuensse, scratchinge and catchynge.

The whole  
woorde is set  
on couetous-  
nes.

Christ wold remedy this wickednes with this sermon, and he setteth forth the matter very hardlye and straightly. No man (saith he) can serue two maisters.

Ep. iiii.

for



The .xv. Sonday after

For eyther shall he hate the one, and loue the other, or cleaue vnto one, and despise the other. And hereby it appereth, that the whole care of the Lorde is, that his true seruice and worlshyp be not hyndred. And it is a kynde of temptation that causeth Christ to geue thys precept, so that this Gospell is not for youthe. For it hath not yet that care for lyuynge and household stufte, they neuer aske how the market goeth. For thys they thynke for a suretie, that they shall lacke no lyuynge.

This sermon  
appertayneth  
to householders  
and to  
preachers.

This sermon appertaineth specially to householders, & to them that are procurers. Furthermore it belongeth to the preachers of the worde, which haue scant of lyuynge in the worlde, and are constreigned by pouertie and nede to seke some meanes to fynde them, & their familie. This men dothe Christ here comfort most specially, and studieth to ryd them of their care, and commaundeth them to beholde the birdes of the ayre, that syth God prouideth for theym so plentyfully, the preachers shall not lacke theyr portion, so that they shall not dye for hunger. Wherefore this sermon belongeth to vs, which perceaue our lyfe to bee in perill for lacke of lyuynge, whiche are compelled to prouyde lyuynge bothe for our selfe and also for other, least that whyle we go about the office of preachyng, we fall to vnlawfull and vnhonest thyftes.

What it is to  
serue.

But forasmuche as Christe sayth precisely, that no man can serue God, and Mammon, it is necessarye for vs to learne, what it is to serue God. For to serue is nothyng els after the comon maner of speache, then to doo that thou arte commaunded, and it is as much to saye, I serue a maister: I do that that my maister commaunde me, so that the seruice maye seeme to be referred not so muche to the person, as to the worde &

com-

commaundement. For the maisters haue no nede in their houtholdes to be fedde wyth meate and drynke of theyr seruants. For they them selues haue store and plentie inough therof: but this haue they nede of, that their seruantes dooe execute theyr woorde and commaundement. But when the seruant seeth to another matter, and regardeth not his maisters commaundement, but careth for that that an other command, this is verily the seruyng of two maisters.

After this maner also, we must learne what it is to serue God, that seruyng of God is no other thyng, then to heare what he sayeth, and to do it gladly, and with all our heart. But what dothe God commaunde vs? before all thynges he byddeth vs to heare Chyiste, and hyghly to esteeme his Gospell. This is the onely trewe and acceptable seruice whiche we maye doo to God. For here haue we his most assured commaundement. Then dothe he commaunde chyliden to honoꝝ their father and mother, and the father and mother to nourishe, bring vp, and instruct their chyliden, and the wyfe to loue her husband, to se to her familie: the husband to prouide for sustenance and defence. &c. Wherefore when the chyliden honoꝝ their parentes, they serue God thereby. For it is Goddes commaundement that they should do so. Lyke wise is it with the seruantes in a houtholde, when they doo that that is commaunded theym diligentlpe, they dooe this seruice not onely to their maister, but also to God. For it is his woꝝde that commaunded this. So is it also, as concernyng other kyndes. All should be Gods seruice, yf we woulde onely discerne the cause why they shoulde bee so. For as I sayde before, to serue GOD consisteth not in the worke, but in the woꝝde and com-

what it is to  
serue god.

All gods ser-  
uice is to re-  
in the woꝝde.

maundement of God. This is counted a great thyng before the worlde, that a monke doothe renounce all thyngs, and entrech into an abbey, lyueth a hard lyfe, fasteth, watcheth, saieth his prayers. &c. here lackethe no worke, but here lacketh a commaundement, for that that God neuer commaunded it by his worde. Wherefore this can neuer be counted seruyng of God.

Contrarily, this semeth a lyttle thyng, whenne a handmayde doothe her woorke that belongeth to the householde by washyng, swoepynge. &c. But because there is a commaundement of God as touchyng this, be the workes neuer so small, yet they haue the name of Gods seruice, and passeth farre all that is holy and deuout, with the monkes and Nunnes. For the monkes haue no commaundement of God. But it is commaunded, that parentes shold be honored, and that the householde busynesse shold be done. So that generally this is the true seruice of God, to do that that God commaunded, and to eschue that that God forbiddeth. And all foule corners maye bee full of Gods seruice, and not onely churches and temples, but also houses, kytchins, shoppes, cotages. &c. And it may be done of citizens, of men that go to plowe and tylie the field, if we woulde but esteeme the matter vprightly. For it is certaine, that God commaunded not onely the Ecclesiasticall and ciuile administration, but also the guydyng of householdes, and that his will is, that it shold be preserved. Wherefore all that dothe helpe therto, first the parentes, then the chyldren, and laste of all the seruantes and neighbours, all doo serue God. For it is his will and commaundement. If this reason were well pondred, it woulde certifie all men, as well high as lowe, as touchyng their busynesse, that they myght knowe

What the  
true seruice of  
god is.



know, that although that, that they must doo in the house, be very small, yet they serue not men but God. What busines therfore can be paynful vnto them at all when they vnderstande, that all theyr worke is acceptable to God? But the deuyl hyndreth mens Iudgement, that they can haue no suche ioye in doyng theyr worke and vocation, and hee causeth that euery man may haue a singular payne in doyng their office and executyng Gods commandement, that bothe may be spoyled and defrauded of their commoditie, that is, men of the redy and glad will, and God of his seruice. If it myght be purchased by any money, that a man myght be receiued into that order or colledge, wher as he myght be sure of this, that Gods seruice should be done, men would gladly bestowe all that they haue, that they myght come to this poynt.

It is a meruailous thyng. What these monkes should meane, when they wold serue God in their rules? But as I sayd before, that thyng was wantyng in them, that was the chief in this matter. For if thou demaunde of them who comanded them to go to the cloister, they can not say this, that God commaunded them, but this must they nedes say, that they thought that they myght so please God. But they are worthy of euill for theyr rashenesse. It is euen as much as if I should commaunde my seruant to fet meate, and he in the meane season make readye a horse. He shoulde not muche please me in doyng this, and specialllye yf that he woulde defende his dooynge, and boaste thereof, as though he hadde doone a harde piece of worke in byrdelyng, sadlyng, and currying the horse. Lykewyse is the matter with Monkes, they

they crake of their seruice, and yet God gaue them no commaundement so to doo.

Whesore if thou purpose to serue God truly, applye thy vocation be it neuer so lowe, and first hearken to Gods worde in the churche, then to the worde of thy maiestrate, maisters, and parents, and this is the true seruyng of God. This must we learne therfore, and beare it well away, what is gods seruice, euen to doo that that God commaundeth by preachers, parentes, and maisters. If thou doest this, thy heart may be at rest before God: neither shall thy worke and labor that thou doest be painfull. And this pleaseth God, and is Gods trewe seruice. And that that thou doest in thy house, is as muche as euen thou hadst done it to god, whych is in heauen. And furthermore this is the chief renoune, wherewith man is adorne aboute all creatures, whiche dothe obey God also. For the sonne, the moone, the earth and all thinges behaue them selues after Gods commaundement. So lyke wyse the water hath a commaundemente to byng forth fyshe, so saith God in the fyrst boke of Moses. And the water dothe euen so among all men, where as men hynder not Gods blessing by theyr synnes. So all creatures are most beautified, when they serue God thoroow obedience. And Christ saith so here, that Salomon in all his gloire, was not so appaialed, as one of these lilies of the fiede. But what dothe the lylie? what commaundement hath it? no other but that it may byng forth a shewe and beautyfull fauour, labour, and colour. If then God doth so much praise this in a floure what a great renoune is this thynkest thou, for a mā to be founde in the commaundement and obedience of God? The maydens are decked to daunce, it is but a toye

top and a trifle. For this is her chief renoume, whē she applieth her worke and vocation, seeth diligentlpe to her maysters chyl dren, and to suche other seruice. For so doeth the Psalme. 45. extoll Christians, and saith: *psal. 45.*  
In thy honour commeth the daughters of kynges. What honour is this, when it is euident, that christians are pooze, nedie, and despised? It is a spirituall honour and renoume, it is not gold, perles, purple, tis sue, but the commaundement of our God. This honour shyneth more brighte then the Sonne, for it is Gods honour.

He then, that walketh in Gods commaundement, walketh in the very honour of God. If I should goe in the Emperours apparell, or a mayde in the apparell of a great Quene, this wold be counted a meruailous noble thyng before the worlde, but in deede all these thinges are but toyes to mocke an ape, and nothyng in comparison of the spirituall ornature, whenne a mayde goeth gawe in the obedience of God and her maister. In respect of suche ornature, all other common gorgeous thinges are but nisses and trifles. For that is the trewe ornature and comelynesse, whiche is called Gods worde, Gods commaundemente, Gods obedience. This is the Crowne and verve ouche, as *Pro. 1.*  
Salomon calleth it in the fyrst of the prouerbes, and sayeth: My sonne heare the discipline of thy father, and lette not go the lawe of thy mother, that grace maye bee geuen to thy heade, and a chayne to thy necke. In thys lyfe thys ornature seemeth a thyng of no greate valuation, but in the lyfe to come, it shall bee moste excellent, whenne God shall saye: Come my sonne, thou haste doone thy duetie in thy vocation. Thenne shall it appeare, that obedience towarde  
God



G O D and hys woorde, yea althoughe it be in small matters, geueth more renoume than that that may be most magnificent. And this is sufficient for the firste part, that we may know surely what is gods seruice, and that the bonde seruice of Hammon may not hynder vs in greater seruice that wee are bounde to doo.

Howe couetousnes maye be auoyded.

Nowe lette vs see a conforste and consolation as touching this, howe we may cast auarice and couetousnes from vs. Firste (saith Christe) that no man can serue two maisters, and he geueth them bothe theyr names. One is God, that is the true lord and master, whome we are wholly bounde to serue and honour. The other is Hammon, this is not the true maister, where Christe forbyddeth vs to doo hym any seruice, that is to say, to be carefull for the lyfe, howe it maye get his lyupng, and for the body, howe it may be apparailed. And he applieth all his sermon to this end, & we shold caste away suche care, and that because it is not only vnprofitable, wherof we haue no nede, and wherby we nothyng preuaile, but for that it hyndereth gods true homage & seruice. wherfore we muste beware of it, and see diligently that wee serue God, and persuaade our selues certaynly, that he doth nowe knowe what we haue nede of, and that he wyll fynd it vs gladly, if we do but onely require it at his handes. And it healepeth muche to the attaynrnge of thys faith, to call to mynde those thinges which God hathe now geuen vs without our helpe. For he made vs, & not we our selues, he gaue vs body and lyfe. Now let the world iudge this, yf all the sustenance that is, wer cast together in a heape: would it not esteeme the lyfe more? So lyke wise is the body more to be regarded then all the apparell in the worlde.

Psal. 139.

Is not this then a great madnes and folly, woorthy of Goddes wrothe? we can not but confesse, that we haue receaued all these thynges that are chiefe of all from God, and yet doubt we whether he wil geue vs these base and vile thynges? This might well be iudged a contumelie or reproche, if one that hath felte any ryche mans liberalitie in a great thinge, would not truste for the same in a littell thing. Likewise is God handled of vs, when we mystrust whether God will fynde vs foode or no. But how this pleaseth GOD, Christ declareth, when he straightly comaundeth that we doo not this, least we commyt idolatrie.

And as we may know by the condition of our body, lyfe, and of all our membres, that God is bounteous and liberrall, and hath geuen vs very many thynges: So hath Christ also set before vs the examples of other creatures, whereby we may learne to truste in God, and to caste all our care on hym. For the byrdes of the ayre be before our eyes in the element, to oure greate reproche, that where as we be excellenter creatures then they, yet we geue not so great honour to God as the byrdes do, which by nyght take theyr rest in theyr nestes without care: In the moornyng they flye foorth cherefully, they sytte vpon the boughes of the trees: They make goodly sweete noyses, they prayse and geue thankes vnto GOD: and then seke for their lpyunge, and fynde it. But we can not abstayne frome thys cursed and execrable care. The byrdes haue no landes, no barnes, no storehouse or spence: yet they doo synge, they doo prayse GOD: They reioyce, and bee ioyefull. For they bee sure of thys, that there is one whyche prouydeth for theim.

His

His name is, heauenly Father. Why thenne doo not we lyke wyse, whyche neuerthelesse are better in this poynte, that wee can woorke, gather in the harueste, laye it vpp in barnes and reekes, and preserue it for other necessarie vles? yet can we not abstaine frome care. Wherefore we oughte neuer to forgette the examples of these byrdes. They are merye and cherefull without care. And why shold they take thought and care, seying they haue God to theyr nourysher. whose store is so greate, that it can not bee conteyned in the worlde? Wherefore he hathe prouender and foode at hande euerye where. Suche a one (saith CHRIST) woulde the Father of heauen be toward vs, if ye wolde geue place to his liberalitie thorough faith.

But here doo we see by experience, that the world is a fylthy synke of moste filthy and couetous men, whyche truste not in God, serue not God, but serue Mammon, and onely endeuoure to increase theyr substance. If they are not deceyued of theyr hope, they are gladd. But yf theyr substance bee not to theyr mynde, they are sorowfull, they bere them selues, they are consumed nyghte and daye wyth cares. But thou dooest not thynke thys, that yf all ryuers flowed with golde, and yet wee lacked lyuelode, as meate and drynke, that the lyfe could not be preserued with golde. For we lyue not by golde. Is not thys a shamefull worshipping of golde? whyche the Ethenykes mocked also by the fable of Midas? He hadde so great desyre of golde, that he wysshed, that all that he touched, myghte be made golde. But when he obteyned his petition, the meates, and all other thynges, whyche hee touched for an other purpose, were turned

The fable of  
Midas.



tourned into golde, and so he was punished for his couetousnes, when he shoulde nedes die for hunger because all thynges were changed into golde. Wherfore let every man flee auarice and abhorre it asmuch as he can. For neither golde, nor syluer, nor perle, nor any suche thyng, hath power to nourishe. And yet the madness of the worlde is so greate, that beside liuelowd they require also golde and siluer, as though it had no uede of gods gyftes, but haue nede rather of this, that is not geuen of him.

He therfore that is a Christian, Let hym be diligently vnto hymselfe, that he be not oppreste with auarice, but let hym learne to put his trust in **G D**, whiche hath declared so muche both in vs and also in other creatures, that he wyll prouide for vs, and wil leaue vs destitute of no good thyng. As the psalme also maketh notable mention as concerning the yong *Ps. l. 47.* crows, to the whiche he geueth meate. For this is the ordinance of God, that wheras he geueth life, he suffereth not that thynge as sustaineth lyfe to be lackyng. And if he doth that in Cattle and beastes, howe muche rather will he do it in vs Christians, to whome he hath not onely geuen lyfe and bodie, but also his onely begotten sonne, that they maye lyue not onely here, but also in the kyngdome of **G O D**: this woulde **C H R I S T**, that we shoulde learne, and that we shoulde forsake that execrable incredulitie and distrust, which auarice stirreth vp.

It were a very foolish thyng, if a man woulde in a solitarie place make hymselfe bare and leane, that he might adde somewhat to his stature. This man shoulde be a mockynge stock to all other. So doth the world, sayth Christ, when it is vered wit.

*Thexv. sonday after*

Gods blessing  
and not care  
maketh men  
ryche.

in gettinge of riches. No man shall ware riche by care. All that consisteth herin, that God maye blesse and not in our cares, if ther be blessinge, ther is substance ynough, But if not, although ther be neuer so muche, yet the vse and fruite of the substance is lackyng: As examples do declare. This ought to be a iuste cause to driue vs to sayth, not onely because this care hindereth our faith, but also it causeth a great tormentinge, and yet do we preuayle nothing therby. But are not these manifest signes of auarice, of cares and of vnbeleife? For these are alway Ioined to gether? Or if we woulde vse but only reason, it behoued vs to hate these vices, and to auoyde them.

He addeth more besyde this, that this confirmation may be perfect against couctousnes. He byddeth vs also to consyder the thinges, whiche come before oure eyes, as we walke in the countrie. Ther are flowers of all kyndes, whiche shewe them selues vnto vs with moste beautifull and swete coulours, and doth almoste speake vnto vs and adhort vs to trust in God. For syth that they are decked with such magnificence, that the apparell of mightie kynges can not be compared with flours, muche more doth God take care in apparelling and deckyng his owne. For we maye not thynke of apparell as the comon sorte doth, as thoughe all thinges went by chance. Christ in this place doth pronounce wyth very plaine speache, **G O D** (sayth he) doth apparell the grasse in the feilde. Byrdes fyndeth not their luyngge by chance. But the father of heauen sedeth them, and geueth to euery one his portion.

This is it also as concernyng the lylies. For if  
god

godds wisdomes were not in the cause, they could not be so like to gether in colour, leaues, number of leaues, rootes and forme &c. wherfore sith he bestoweth so great care vpon flowers, that are but for pleasure, and that beastes might lyue therbie, is it not an incredible incredulitie and mistruste, that we doe yet doubt, whether we also shall haue appareill from God? For as we haue a preferment before all birdes, when we tye the grounde, mowe, and gather into our barnes, and prouide for certayne tymes, wher as birdes can do no suche thinge, and yet they are fedde: So saith Christe also to vs, that we haue the preeminence also in apparelynge, There is so muche flaxe, hempe, and suche like herbes brought forth by tilling, there is also a greate multitude of shepe, so manie weauers and spinners &c. euery wher, what great madnes is it then, not to thinke, that part thereof belongeth vnto vs? And especially whan we spare no labour. For in this place muske we put a difference. For labour is not onely not forbed, but also enioyned, that we shoulde do all thynges moste studiously and diligentlly, and vtterly flee all slothfulness and slouggishnes aboue all thyng. But the care of lypynge and appareill is vtterly forbedden. For suche care is a sure token, that we haue not so muche truste in GOD, as that he will fede vs and prouide other thinges for vs. Wherfore that care appertayneth to Godds dishonour and blasphemie. That these two thinges may so be ioyned together. First that thou do thy worke diligentlly, and spare no labour. For that dyd God commaunde man in Paradise, that if he wold eat, he shold labour. The second is, that thou be a Christia & beleue.

Not laborre,  
but careful-  
nes is for-  
bidden.

Labour and  
faith must go  
together.



*The xv. sonday after*

For to beleue is to put thy trust in Christ, that he is our parent, and knoweth what we haue neede of, and that he wil geue vs these thynges liberallie and plenteously. Care can not agree with this sayth: but assone as care taketh place, faith departeth.

Wherefore Christe forbiddeth and sayth: be ye not therfore carefull, labour: for of this ye haue a commandement. Let care alone for me. For that is mine, that I may be your father. And I can also somewhat preuaile: but so can not ye, wherefore attempte not a thyng in vaine. Or if ye are not content to be ruled with this my counsell, knowe ye, that ye are not my worshippers, but the worshippers of Hammon. Him do ye loue, and me do ye hate, to hym do ye cleaue and me ye do despise, as is the example of the worlde. And if ther were any occasion at this time of aduantage: thou shouldest finde manye, that woulde rather let passe this sermon, than not to regard the aduantage, or at leaste wise to differ the tyme therof vntill after sermon. Hammon moueth them so muche, that they fele that the tyme of it, will neuer retorne againe, but the tyme of the sermons not so. Nowe the matter is plaine, that whatsoeuer is done to the worde of god, is done to GOD. He that despiseth it an preferreth monie, the despisinge and contempte therof belongeth to GOD. There is no place for glorie: the worde and speache is to euident: ther can be no other thyng gathered. Wherefore this sermon is belongynge to Christians, that they be not pensue, nor saye: what shall we eate or drinke, or what clothyng shall we weare? The Gentiles, sayeth Christ, inquire therof, that knowe not, or beleue not that they haue a father in heauen.

He that despiseth the word of god despiseth god hym selfe.

But

But ye haue a father in heauen, whiche gaue you bo-  
die and soule, yea and his son: he knoweth wherof  
ye haue nede, as touchynge tohome, how can ye do  
so great iniurie, as to thynke him hard and vnmerti-  
full vnto you, as though he would denie you lyue-  
lowd and sustenance, so that ye must nedes die for  
hunger? wherfore behaue your selues after the ex-  
ample of your children, at euening they goe to bedde  
without any care, they take not thought for to mor-  
row, for they know that their parentes will prouide  
for it, do ye also lyke wise. My sonnes sayth Christ,  
haue respecte vnto your father in heauen and all other  
thynges shall be geuen vnto you, only beware of care.  
For this should be a signe that ye haue no truste in the  
heauenly father, or els ye would caste awaye all care,  
and would be of good hope.

Wherfore Christ concludeth his sermon and saith:  
seeke first the kyngdome of God and the righteousnes  
therof and al other things shal be cast vnto you. This  
is a necessary doctrine, and an excellent promise. The  
woulde seeketh his owne kyngdome, when it hath nede  
of riches, and monie, and yet there is no suretie in the.  
But contrariwise, gods kyngdome is eternall, that  
must we Christians make search for. This kyngdome,  
sayth Paule, is amongst vs, and it is nothing els.  
than to heare the worde and to beleue, (that is) to  
trust vnto God truely, and to knowledg hym for  
our father. Looke wher suche fayth is ther is GOD  
present, and forthwith foloweth righteousnes, and  
remission of sinnes. Let this (saith Christ) be firste  
with you. Care ye for the worde, heare it diligently,  
exercise it and beleue it. When ye haue on this wise  
made searche of Gods kyngdome and righteousnes,

The xvi. Sonday after

Not idleness  
but labour be-  
cometh a  
christian.

care ye for no more, let every mā do his busines in his vocatiō. For it becometh not Christian men to be idle, but to labour. Then shall all thinges be geuen vnto you. For if y<sup>e</sup> goodnes of god be so great, that it finde al thinges abundantly to the euill, which do not only not serue him, but moreouer persecute his word & blasphem it: How is it possible, that he should suffer you to be forsaken, y<sup>e</sup> loue him, & heare his word gladly, & set it forth as much as ye can, & put all your trust in him? Wherefore y<sup>e</sup> doctrin of Christ tēdeth to this end, y<sup>e</sup> we should embrace his word, beleue it, & folow godlines, & lay aside all care, & beleue y<sup>e</sup> god wil finde vs al thinges sufficiēty. But what do they? A great part careth not for the word. but rather geueth them self to play, pleasure, pastime, sport, & wātomes, thē to the hearyng of holy sermons. After the whiche must nedes folow an vnholie & bestiall life, which is of necessitie subiecte to diuers curses of pouertie, euils, & manifold discommodities.

Wasting per-  
sons.

Prodigalitie  
and idleness  
is bydden.

Then cometh ther to this also an other disprofite, y<sup>e</sup> many being slouthful and sluggish haue no regard of labour. Or if they labour, and graunt them selues no time boyd of labour, yet they spend & riot out of measure, that oftentimes they spend in one holyday, all y<sup>e</sup> was gathered to gether the hole weke before. **G O D** forbidde both, as wel prodigalitie as idleness. But whatsoeuer is gotten, y<sup>e</sup> should be preserved stably. Therefore he sayth: byrds doth not mow, nor gather into barnes. As though he should say. We do both of them, and both must be done, in that ye labour, and lay by afterward that, that ye gotte, that it may be saued for necessarie vses. But as for hym that doth not so what faulte is ther in God, if all his busines lacketh

Luc.



successes? Thou mayst blame thy owne negligence,  
 slothfulness, and waisting, and not God, which wold  
 geue gladly, if thou wouldest embrace godlines, and  
 heare Gods worde, beleue, put away care, and sal  
 to labour. As he sayth here: All thinges shall be ge-  
 uen vnto you, but thou doest refuse it. When thou  
 shouldest heare a sermon thou fallest a slepe, or doste  
 some other trifles. When thou shouldest labour, thou  
 art idle &c. Not so muche as the foule hath his meat  
 without labour, he findeth it not in his neaste: Doe  
 thou also lykewise feare God, and labour diligently,  
 let God care for the residue, how he wil finde thee thy  
 liuing, yet, as I sayd before, beware beware of coue-  
 tousnes, & rake not vp to muche. For GOD can not  
 abyde that. This is the doctrine of this Gospell.  
 The Lorde our God graunt vs throughe his holye  
 spirite, that we maye earnestly embrace Godlines,  
 and that our heartes maye be inclined to his testimo-  
 nies and not to couetousnes, as Dauid sayth.

Note well  
 these true  
 sayings.

Amen.

The.xvi Sonday after Trinitie.

The Gospell. Luke.vii.



And it fortuned that Iesus wente into a  
 Citie called Naim, and many of his Dis-  
 ciples went with hym, and muche people.  
 When he came nye to the gate of the  
 Citie, beholde there was a dead man car-  
 ryed out, whiche was the only soane of

Do iij.

his

*The xvi. Sunday after*

his mother, and she was a widowe, and muche people of the citie was with her. And when the Lorde sawe her, he had compassion on her, and sayde vnto her, wepe not, And he came nye and touched the coffin, and they that bare hym stode still. And he sayde, yonge man I saye vnto the, arise. And he that was deade set vp, and began to speake. And he deliuered him to his mother. And there came a feare on the all. And they gaue the glozy vnto God, saying: A great Prophet is risen vp amonge vs, and God hath visited his people. And this rumour of hym went forth throughtout all Jewry, and throughtout all the regions whiche lye rounde aboute.

THE EXPOSITION.



Any thinges were to be spoken touching this gossell, howbeit we haue chosen but twoo thinges therof. The one is, how we ought, to take comfort against death. The other is, as touchyng Christian pitie, and mutuall affection in these cōmon euills. We heare here of a miserable widow, whiche first lost her husoande, and then her sonne which was her only solace in al her trouble. For it was couuted the cheif myserie in this people, to haue no sonne to be heyre of the familie. For the trade of this commonaltie was suche, that al was appointed to the heyre. Wherefore this widow was miserable in all pointes, & in great aduersitie, in so muche that this seemed sure tokens, that God was displeased with her and againste her, for y he tooke awaye first her husband & then her son. And it was no marueill, if she had caste away all her hope

hope and trust in God. Christe hath respecte to this woman, and hath pitie vpon her, and restoreth her ded chylde to lyfe, and turneth her greate sorow into great ioye.

This hystorie is therfore to be marked of vs, that we may confirme our faith. For Christ doth the business not only of this woman, but he studieth to certifie all vs of this what a weake thinge death is, that we should not feare it at all, but that we should do all thinges with a pacient mynde on suche wise that we maye not be put in feare, by death or by anye other thinges: For that, that we haue such a prince to ayde vs, which hath present and redie helpe againste all euill and death: yea, and in this example he declareth, how soone he can put awaye death. For who would haue thought, that this dead yonge man, that was carried foorth to be buried, coulde haue reliued again? But Christ coming vpon them, when the matter was past cure, speaketh but this: yonge man, I say to thee arise. And the dead rose and began to speake. Wherby ye may vnderstande that death before Christe is euen as lyfe. And all is one with him whether we liue or be dead. For although we be dead, yet are we not dead to our destruction. The reason why is this: with one worde he can cal lyfe again, and put awaye death, So that hereby we may well vnderstāde Christes saying to be true, euen that god is the god of the lyuyng and of the dead. For although Abraham, Isaac, Iacob, and other holy Patriarkes be dead to vs, yet they be alpyue to god.

A comfort ag-  
gainst deathe  
by Christe.

Christ is the  
lord of death.

This muste we learne out of this Gospell in this widowes son, how great, god will declare his power to be in the last day through Christ, when he with one word



The xvi. Sonday after

worde will call men to life againe, and geue to them that beleue, euerlasting lyfe. This shall be done in a moment, so that we nede not doubt but that both these thinges are in Christ, (that is) power, as he declareth here, and also wil, to do it gladly. For this is an euident proufe and example therof. The widowes son is deade, he is voyde of sence and felynge, but as soone as Christ speaketh with him, he heareth. Is not this a wonderful thyng? He that heareth not, now heareth, he that liueth not, now he liueth, and yet is ther nothyng els done but that Christ speaketh a worde, and byddeth him, Arise. This only worde is of suche force and might, that it putteth awaye death and restoreth lyfe.

But for asmuche as we knowe, that Christ can so soon rydde vs from death, and restore vs to lyfe, let vs se also how redie he is and willing to do it. For there is none amongst them all, that desire this of him, only is he moued with the miserie of the widow, and goeth vnto her without askyng, and restoreth her son vnto her alyue again. Wherefore let vs thinke that this example belongeth vnto vs: that we should not feare death. For this was done for our sake. As though he should say. It is not vnknown vnto me, & you feare death, but put awaye all feare. For what power can it haue on you at all? It maye make you feare, but prouide you such sauegard against it: & ye may not only iudge according to your sence, which is the verie cause of your feare, but haue ye respect vnto me also, what I can do, & what I will do, euen that I can as easely raise you from death, as you are wont to raise a mā that is a slepe, & wil do it gladly & desirously, so that there can lacke neither power, neither will ther

We must not  
feare death.

herto. Wherefore it foloweth therof, that they that are buried in their graues, do slepe more lightly, then we <sup>John. 11.</sup> in our bodies. For it is possible that thou be in such a deade slepe, that although thou be called ten times, yet thou canst not heare. But the dead awake at one word of Christ, as ye see by the example of this yonge man of Lazarus.

Wherefore death before god is not called death before vs it is both death & is so called, but before god it is so quiet & light a slepe, & nothing can be lighter. And this wold Christ haue to be wel beaten into vs, & we shold not feare, when & pestilence, or death it selfe taketh vs, but that we shold with a bold minde answer thus against it. What is thy greatest might then? Thou layst before me very greuous matters, thou puttest me in great feare, & how thou wilt execute punishmēt on me like a to-mēter. But I wil cōsider, what god on & contrarie part can do, & wil do, whē & hast slaine me. For he feareth thee not, neyther do he care for thy outrageous furie, but iesteth more rather vpon & saying: O death I wil be thy death, o hel, I wil be thy destructiō. If thou killest my Christians I will kil thee again, & restore them to life. This is & cōfort & Christe setteth forth in this gospell, & although Christiā men dye, yet they be not dead, but slepe a slepe, yea & &, such a light slepe, & Christ can awake thē w his litle fingar, but this is but a litle praise for death, that whē it doth here the worst, yet it can do no more by all his rage but cast a mā into a slepe, so that Christ may raise him vp w one worde. As it is written. The howe cometh, when they that are dead in their graues, shall heare & voice of the sonne of man, and shall come forth, they that haue done wel to the resurrection of lyfe, but they that haue done euill, to the resurrection of Iudgement.

The death of  
Christen men  
is a swete and  
quiet sleape.

This

This hope haue Christians, but the Turkes & the Jewes haue it not, neyther the Papistes. This they knowe, that they must die, and that there remaineth iudgement and hell. But what do they? They haue no truste in Christ: But they seeke helpe of their diriges, Masses, trentalles, pardons, fastes, & such other thinges. And they take Christe for no other but for a Iudge whiche hath onely the office to iudge and condemne. This is the greatest wickednes that is, that they Imagin that Christe is crueller then death. Wherfore when they heare of the day of Iudgement, they are afraid, they tremble & quake in their heartes. So do not Christian men. They know that Christe in that day shall iudge them that beleue not, whiche will not receaue the worde, or belue it.

And therfore they boldly say: I am baptised and do beleue in Jesu Christe my Lord, that he dyed for my synnes, and that by his resurrection he hath gotten me righteousnes and euerlasting lyfe. Why shold I feare therfore? he is not mine enemye, but my frend and patron with the father. Wherfore although the laste day draweth nigh, or death chanceth vnto me by anye other meanes, al this shall not put me beside my state. My Lord Iesus Christ holdeth himselfe stil for a time, at the iniuries, that death doth vnto me. But when death thinketh that I am wholly opprest, then am I only holden with slepe, and that with such lycht slepe, that Christe can scarselye speake a worde, but I heare and rise vnto euerlastyng life.

Let this seme a necessarie lesson for vs, that we may feare, neither at death, nor at the laste daye: For Christ cometh not to iudge and condemne vs. He cometh as he came in this place to the widow, and to her



her dead sonne, to rayse vs from death, that we may heare, see, speake again and do other thynges. After this sorte will he come to all vs that beleue and saue vs. But they that beleue not, them will he iudge. Wherfore we must accustom our selues to looke for this our Sauour, & to beleue in hym, that by a litle & a litle we may be more and more certified of this oure hope and saluation, & that we may feare neither death, neither the laste day. But he that feareth, foloweth the flesh and the olde man: and not Christe & his worde. For the matter is playne, that Christ shall come, and rayse vs from death. Where Christians bodies reaste in their sepulchres, & slepe vntil Christ come & knocke at the sepulchre, and saith, Arise, arise. Then shall we rise as out of a most quiet and swete slepe, & we shall lyue and reioyce with Christ our Lord for euer. And thus ought Christians to haue other thoughtes, than the Turkes or Jewes haue, whiche are viterly confounded with feare. Hea and the Papistes, & mores all are dismayd in their heartes. And this chaunceth vnto them worthily. For why come they not to learne this lesson, and beleue that C H R I S T is the helper of them that beleue, & the iudge of them that beleue not? If thou art a Christian, and hast hope in Christ, he will not take away his helpe, succour and saluation from thee, when deliuerance, & defence shal be requisite for thee against death and the deuill. But if thou trustest for helpe any where els, and despisest his helpe, as the Deue both teacheth, & doth so in dede, looke for no other of Christ, but a very Iudge, for because thou art the seruant of y<sup>e</sup> Deuill, & the minister of death, and takest that on thee, that is the worke of the deuill and of hell. They hate Christ, and care not for  
his

his kyngdome. wherfore he can be no other to them then a iudge. But for the good, that put their truste in him, he wil procure them peace and saluation for euer and euer.

Pitie or  
compassion.

Charitie is  
the out of  
sapythe.

Rom. 12.

Two sortes of  
compassion &  
pitie.

After this lesson & doctrine, which is called the doctrine of faith, must we learne also of Christ & doctrine of pitie, merci & compassion. And this ye heare often times in the yeare as touchyng charitie, that we shold remember, that one of vs is bound to helpe an other. But pitie is a thing somewhat greater, as when we are greued with other mens miseries and calamities, no lesse then with our owne: as when I haue a neighbour that is nedie or sycke, I ought not only to be redie to helpe, but I must be sozie for his miserie, and that at my very heart, as though it were min owne euil. Als this is put forth to vs in Christ. He is in this place as a foreiner and stranger. But when he seeth the miserie of this widdow, he is asmuch greued as though it were his owne sonne, he geueth confort and helpe. This is y<sup>e</sup> exāple of charitie, which ought to folow after faith, & it doth alwaies folow faith, if it be true faith. So y<sup>e</sup> we ought not to behaue our self after y<sup>e</sup> exāple of certein mercilesse people which hath stonie and yron heartes, & laugh at their neighbours miseries, and are greued at their prosperitie. The affectiōs of Christian men ought to be other wise, which ought to be greued at other mens misfortune, & glad at their prosperitie, as Paule saith, y<sup>e</sup> we may be greued with thē that are greued, & reioyce with them y<sup>e</sup> are ioyfull. This is the proper tie of enuious persons, to be glad of other mens hurt, & to be greued at euery mā's wealth sauing their own. But there are two sortes of pitie, A spiritual, & a corporall. In these corporall & bodilie euils, we muste

succour & helpe al þe we can for their defēce, whā we see  
 this, þe the poore haue nede of helpe, & can not helpe the  
 selues. It is a spiritual euil, whē þe soule is in peril, as  
 whā I see a yōg mā voyde of al holines, & caryng no-  
 thing for religiō, hoīy doctrine, but is ignorāt of þe prin-  
 ciples of religiō, & liueth wout any discipline or order,  
 fearte, stubborne, obstinat. Here it is þe office of pitie,  
 not to speake saier & gentle wordes vnto him, but to  
 chide him & sharply rebuke him, yea & rather to beate  
 him, or stricke him. For ther is greater peril, whē þe soule  
 is diseased w such euils, thā whā þe bodie is sicke of any  
 disease. Wherefore we must let nothig passe as touchig  
 this pitie, þe these euilles may w wordes, stripes & wan-  
 des, & such other remedies be restrained. But þe saiest, þe  
 this is a cruel pitie, to bere þe bodie w stripes: Yea but  
 necessitie causeth this to be the beste pitie, that is in  
 this case. For the Physitions must nedes shewe cru-  
 eltie vpon some part of the bodie, that the hole bodie  
 maye be saued: and so is it also as concernyng this  
 pitie. For suche chastisements are done, to see to thee,  
 that thou mayst be deliuered from the tyranny of the  
 deuill, & from his kingdome. He þe is almost drowned  
 in a floude, taketh it for no wronge, if he be plucked  
 out by the heare, although it be done to his great grief  
 and payne. Wherefore if thou doest not refuse in the  
 bodilie euiles to suffer a litle payne for the auoydynge  
 of greate perill, why shouldest thou in a more dan-  
 gerous perill of soule and everlastyng lyfe, take gre-  
 uously suche chastisement as is requisite and necessa-  
 rie? So is it truly the worke of pitie, when stub-  
 borne children and obstinate seruantes are sharply by  
 stripes put in remembrance of their deutie. This is a  
 spiritual medicin, against the disease of the soule, which  
 is

Spiritual  
 pitie repro-  
 ueth synne.

Arte and tea-  
 ry proper sun-  
 litudin.



Alp the pitie  
marrechs the  
cille.

A good lesson  
for maistras-  
ters.

is the rebellyng againste the parentes and maisters.  
Wherfore this is the worke of mercie, when mannes  
miserie is considered, and helpe is geuen. This pitie  
ought parents cheifly to regard in a familie, and maie-  
strates in a communaltie, and to beware diligentlie,  
that neither y sufferers impacients, neither their own  
negligence make them geue by this pitie, as it com-  
meth to passe oftentimes. For he that would be piti-  
full, and wil dissemble or winke at syn, he should com-  
mit two kindes of crueltie towarde his neyghbour, &  
should fall into gods high displeasure. Wherfore thou  
must not seeke after the prayse of gentienes and piti-  
fulnes by dissembling and winking at sin, when euer-  
lasting perill dependeth therof, neither must thou loke  
for that tyme when he wil come to himself and amende  
by his owne accorde. Thou must cut of the snares of  
the deuill by sharpe discipline, but as touchinge this  
sorte of pitie I wil intreate more largely in an other  
place.

But now is the example of Christ put forth to vs,  
how he pitied the miserie of this woman, and therby  
taught vs true pitie. That we shoulde remember  
that this pcepte is set forth to vs, to thinke surely y  
this is oure Duetie to helpe, yea with the lisse of oure  
goodes, when our neyghbour is in bodily necessitie, &  
so truly to shewe the office of pitie. Whiche thrunge af-  
terwarde hath so great renoum, that it is comended,  
not as though it were done to our neyghbour only, but  
also to God hymselfe, whiche promiseth also to re-  
quit it by a reward. Or if the contagion or disease be  
spiritual (that is to say) syn, as if our children and fa-  
milie be stubburne, negligent, wanton in doinge and  
saying: here must be shewed pitie, that is cruel in sight,  
and

and yet for all that, dothe all thynges for the best. But that that is past tanyng & amendement geue it by as a thyng past cure into the hands of the ministers and officers. For the matter can not scape unpunished. And it is to be counted a parte of pitie to punyſhe in ſuche caſe with extremitie of death. For they that are paſte grace, can bee reſtrayned by no other meanes. They woulde be the deſtruction as well of other as they: ſelues, yf thys office of pitie were not exerciſed vpon them by the ſworde. Wherefore punyſhmentes are very workes of pitie, ſeme they neuer ſo cruell and bytter to a mans ſyght. For if it were not for this punyſhment and ſharp correction, there could be no cominalltie, nor ciuile ſelowſhyy mainteyned. Wherefore let euery man in his vocation ſhewe pitie not onely with affection, but alſo with diſcretion, and let him not helpe in bodyly euyls onely, but muche rather in ſpirituall euyls.

To puniſhe  
the wycked is  
greateſt and  
mercie.

And theſe are the two doctrines out of this goſpel wherof the one belongeth vnto faith, that we ſhoulde be without feare in the myddest of all euyl, and ſpecially when the feares and terrors of deth come to ſight: And let vs thynke that the almighty healpe of all our ſaluation is ſette in Chriſt. Wherefore we can not deſpaire of hym without our hurte. The helpe of man and of vs, is but vayne. For they can not repreſſe deth: Death is valyant a gaynſt them. But we muſte haue all our truſt in God, and in his ſonne Jeſu. For that that wee can not, he can, if we oure ſelues haue no helpe, yet he hath wherewith to helpe vs, and is ready to doo it with all his heart, as the matter is playne. And wher as is ſuch a mynd which belueth conſtantly in Chriſte, it dothe the true ſeruiſe, which he requirerth

*The.xvii. Sunday after*

All other that despayre, hate hym, and doo not acknowledge hym for God, or ells they would haue all theyr comfort in hym. The second example is, that we after the example of Christ haue respect to the necessitie of our neighbor, & pitie him. The Lord our God haue mercy on vs, that we may learne bothe these lessons, and that with these men, we maye glorifie Christ for hys benefite. Amen.

*The.xvii. Sunday after Trinitie Sunday.*

*The Gospell of Luke.xiii.*



**I**t chauncede that Iesus wente into the house of one of the chiefe Phariseis, to eate bread on the Sabbath day, and they watched him. And beholde, there was a certayne man besoze hym whiche had the dropsie. And Iesus aunswered, and spake vnto the lawyers and phariseis, saying: Is it laulful to heale on the Sabbath day? And they helde theyr peace. And he toke hym and healed hym, and let him go, and aunswered them, saying: Whiche of you shall haue an Asse or an Oxe fallen into a pitte. and wyll not straight way pull hym out on the Sabbath day? And they coulde not aunswere hym a gayne to these thinges. He put forth also a similitude to the geastes, when he marked howe they pcedede to be in the highest rowmes, and sayde vnto them; When thou art bydden to a wedding of any man, sit not downe in the hyghest rowme, lest a moze honorable man then thou be bidden of him, and he (that bad hym and the) come and say to the, geue this man rowme, and thou begyne with shame to take the lowest rowme. But rather when thou art bydden, go and sit in the lowest rowme, that when he that bad thee cometh, he



he maye saye vnto the frende sitte by hyer: Then shalt thou haue woꝛship in the presence of them that sit at meate with thee. For who soeuer exalteth hym selfe shalbe broughte lowe, and he that humbleth him selfe, shalbe exalted.

## THE EXPOSITION.



**A** thys Gospelle are two questions. The fyrste belongeth to the seruice of GOD, whyche ought to be done vnto God. The secōd is, what one mā oweth to an other betwene them selues. And here ryseth a question, whether it be better before God to kepe the Sabboth, or to helpe thy neighbour and to doo hym good. for the Phariseys hadde no other matter but to proue and marke what Christ would doo, as touching the man that was diseased of the dropsye. If he heale not, he myght bee reprovēd as hard hearted but yf he helpeth, then is he wycked, and kepeth not hys Sabboth, and maye be reprovēd in this that hee obeyeth not God and his worde. Therfore what soeuer CHRIST doth, he is taken. For they haue euery where places to turne vnto. For amongst the Jewes the ceremonie of the Sabboth was moste holy wherfore they keepe it straightlye. But what doothe Christ beyng so belayed on euery syde? they thought he had no wayes to scape: He vseth fewe wordes after his maner, and so confuteth his aduersaries with their folyshenes. For this is the summe of all the matter, where as he saith plainly, that they vnderstande not what it is to sanctify the Sabboth. Thys thinke you (saith he) that to kepe the sabboth wer to be idle, & to do no good. This interpretation is very leude. For sanctifying of the saboth signifieth to hear gods word, and to serue thy neyghbour as muche as thou canste.

What is the  
sanctifying of  
the Saboth.

Rr. ii.

For

For God dothe not so highly esteeme the holynes of the Sabbath, that he would that the peryll of the neyghbour shold therfore be litle regarded. Wherfore when I helpe my neyghbour, althoughe this is doone with labour, yet hereby I haue sanctified my Sabbath truly. For I haue done a godly woorker therein. So that this doctrine ought chiefly to be referred to this ende, that we may lerne therby to kepe our Sabbath, that is not, to do nothing and to be ydle: but sermons must be heard, & there must be had respect to the woorkes of charitie. But what doo the sermons teache? Do not al thynges therof tende to this very ende, that we shold loue one an other, and be diligent in doyng good one for an other? This dothe God require that thou shold heare and learne in the Sabbath. Wherof it foloweth that thou muste doo the same also on the Sabbath, if thou wylt truly sanctifie it. Wherfore Christ sayeth, you Phariseys are grosse doctours: For ye saye, that the Sabbath is broken, when any good is doone on the Sabbath. Where as this is the chiefe doctrine of the Sabbath to haue mutual loue. What is it to loue? This thyng is not done by thynkyng but by true and effectuous affections, whiche stirreth by the tong, the handes, and other membes, wherby good dedes are done, as John saieth: Chyldren lette vs not loue in woord and tongue, but in dede and truth. Thys hath GOD (saieth Christ) commaunded thee to do on the Sabbath. yea and that that is more, he ordeined the Sabbath, that thou shouldest heare and learne thys, and that thou shouldest declare al beneuolence in word & dede toward thy neighbor, whensoever he hath nede. Wherfore CHRIST reproveth this ouerthwart kind of saints, which deprave and corrupt the word of God.

Heare and do

1. John. 3.

God, and boast that they kepe the Sabbath, wher as yet they are so out of Charitie, that they will not bestowe a worne garment, to the couerynge of a poore naked man. They are false wrythers, that inuerste and change the word of God. For where as the worde of God commaundeth: Loue thy neighbour, and do the best for hym that euer thou canst: They answer, this will we not doo, least we violate the Sabbath. But Christe confuteth them by this, that GOD procureth that thyng to be preached on the Sabbath, that in it thou mayst loue thy neighbor, care for him, and helpe him all that thou canst. As it is playn in that example, that no man thynketh it a breakyng of the Sabbath to delpuer hym by all meanes possible. Now what an vnrasonable waye is this, to excuse it when it is don in the danger of a brute beast, and to affirme that it is a greuous offence to doo the lyke when a manne is in peryll, least any worke of charitie should be done vnto hym in the Sabbath: yea, & thus is it mete, that they should stumble, whiche take vpon them to iudge and geue sentence of Gods doinge, that they might entangle them selues, and so betraye their foolishnesse. For this do the Phariseis take vpon them in this place, & presume against Christe, that they maye haue hym in their daunger to trippe hym, whether he helpeth, that then he may seme to violate the Sabbath, or whe ther he helpeth not, that then he may be reprovied for the neglectyng of charitie. But Christ doth not only defend and mainteyne his doynge agaynste them, but also layeth the same crime to their charge. For sanctifying of the Sabbath is to heare Gods worde, to doo holy workes, to loue thy neighbour, to help hym at his necessitie, and to shewe obedience, to be merciful, to help

What it is to  
sanctifye the  
Sabbothe.

Rr. iii.

to geue



Osee. 6.

to geue counsell, to conforthe, to breake breade to the hungrie. &c. This ought to be done on the Sabbath. For he requireth noo counterfaited seruice that wee should exercise all the day in syngyng in the Temple, after the example of the papistes. This is his will that the worde should be heard, and that which is comāded therby, shoulde be perfourmed in deede. As there is an excellent saying in Osee : for I wyll haue mercy and not sacrifice, and the knowledge of God more then burnt offerynge.

For the knowledge of God is nothyng els but to heare Gods worde. The reason is, because that without the worde no man can know any thyng as touchyng God. But when the word is pronounced, which saith : I am the Lorde thy G O D, whiche sente my sonne, & deliuered hym to be slayn for thee, which had mercy vpon the at Baptisme. &c. By suche a worde is the knowledge of God communicate vnto vs, that he is fauorable and mercifull, whiche thyng reason can neuer perceaue and know by his owne strengthe. Furhermore of this it foloweth, that sithe the knowledge of God cometh by the woorde, that thys is Gods seruice and sanctifyng of the Sabbath, to here the worde of God, and to put it in practise. The peruerse and ouerthwart phariseys neglect all this, they heare not the word of God, they care not for his commandementes: and yet they wold be counted for such as violate not the sabbath. So doth al papists, kyngs & princes that resist gods word. They hear masses eue ry day: they neuer heare any preaching of the worde, & yet they wold be named with the excellent name of christians that serue God. But he y desireth to knowe what it is to serue god, let him learn that thing in this place

place, euen to heare his word, & to kepe his cōmande-  
ments. Wherfore euery day is sabboth day with vs  
christians. For we must euery day heare Gods word,  
and order our lyfe thereafter. And yet for the peoples  
sake is the sonday ordeined to this entent & they shold  
chiefly hear on & day & word of God, & liue after it. For  
the other six daies ar left for euery man to doo his busi-  
nes. This is the first part of this gospel, that this is &  
true keeping of the sabboth & worshipping of god, whē  
& word of god is herd, & his cōmandements regarded.  
Wherfore whē thou cōmest to a sermon, or reddest som  
gospel, this is & worshipping of god, & more acceptable  
seruice vnto him, then all other sacrifices as Dſce saith

To a Christ  
an euery daye  
is the sabboth

The second part teacheth of humilitie. For so dothe  
Christe expounde the parable in the ende: He that exal-  
teth hymselfe shalbe brought lowe, and he that hum-  
bleth himselfe, shall be exalted. Which is thus to be vn-  
derstanded, that men also and not onely God, do vse  
to hate the proude, and none but lyghte persones and  
wicked doo hate the humble and lowely. For it is ge-  
uen by nature, that all men loue suche. When a hand-  
mayde sheweth her selfe humble and obediēte in do-  
yng her busines in the familie, her maistres canne not  
hate her. To be shorte, Nature it selfe causeth all men  
to fauor the humble & lowly, & to hate the proude. As  
sone as the parents perceue disobedience & pride in the  
children and seruants (for these two vices are alwayes  
ioyned together) when they answer proudly, that they  
ar not bound to be obedient at euery word: the paren-  
tes can not abide this, and they seeke some meanes to  
restreigne thys fiercenesse: Or yf that they wyl not  
bee ruled, to caste theym oute of the house. Like-  
wyle doo the officers and Magistrates in their cal-  
lyng.

The seconde  
part increa-  
seth of humilitie.

lyng. They that among their subiects are proud and stubborne, those they tame by punishment. Howe chanceth it then, that no man can abyde pryde? God and his worde is the cause, whiche saith, that he will labour all that he may to repressse the proude and stubborne. As thys appeareth in all kyndes afterwarde. All ryche menne, learned, wyse, beautifull, stronge, myghtie, as soone as they began to be proude, & to forget modestie, they were cast downe hedlong of God. For as it is written, God resluteth the proude. He that hath such an aduersarie, can by no meanes scape from falling. Contrarily, he that is sober mynded, obteyneth the fauour bothe of God and man, so that God wyth his angels do highly esteime him, and men hath hym in great estimation and singuler renoume, as examples doo declare, & oftentimes poore mens children com to high renoume, so & princes are fayne to haue the in honoure for their wysedome and counceills sake.

Wherof commeth this felicitie? Verily herof that God can not bee lackyng to them that are sober mynded and lowly. As the. 113. Psalme sheweth: Who is as our God, which dwelleth on hygh, and hath respect vnto the lowly in heauen and in earth? He raiseth by the symple out of the duste, and lifteth the poore out of the myre, that he may set hym with princes, euen with the princes of his people? Thus dothe God deale with the humble. But as for theym that are proude, and can not restryne from excesse, and overcome, agaynst them he setteth hym selfe with all indignation, and he neuer ceaseth, vntill they be throwe downe. This ought to admonyshe vs, to behaue our selues soberly, and that chyl dren and seruantes should shew them selues obedient, and thinke: God requireth this,

1. Pet. 5.

2. Pet. 5.

Psal. 113.



this, that I shoulde be obedient, and that I shold not be proude, but walke lowly. Thys wyl I do, neither wyl I care for that I am in suche a lowe and a base state and condition. For this I knowe, that when I doo my Duetie, God will regard and care for me, how he may bying me to a better state.

Saul.

Thus came it to passe with Saule, whiche when he was obscure, and a keper of mules, and thoughte hym selfe the lowest of the stocke of Beniamyn, hee was aduanced to suche honoure, that the Prophete Samuell receaued a commaundement from God to make hym kynge ouer Israel. For as long as he was humble, God was presente with hym by his mercye and grace.

But after that he was puffed vp with pride, and began to be hygh mynded, and to despise God and his worde, he perceaued that God had no lesse mynde to caste hym downe, then before he hadde mynde to aduance hym, vntill at last he disperred vtterly, and killed hymselfe, and all his kynne was destroyed. The example of Dauid belongeth to this matter also. It appereth that his myght and doctrine was excellent, yet was he not therfore proude and high mynded. He followed the state of a shephearde, and obeyeth his fathers commaundement, vntill Samuel comme, and annoint hym kynge. yea and the hystorie maketh speciall mention, that he had seuen proude and stately brothers, whiche despised hym as the yongest. But God saith to Samuell: Let passe these stately persones, & annoint hym kynge, whom I shewe vnto thee, for I wyl none of the other. Dauid, when he was now exalted of God, is not stately. For if he had ben so, he should haue ben reiected of God, after the example of

Dauid.

Br. v.

Saul

*The .xvii. Sunday after*

Saul. But for as muche as he sheweth modestie and lowlynes, although he be put besyde his kyngedome, yet dothe he recouer it agayne, and is also aduanced to great renoume of God, for that that hee promisseth, that Christ shall procede of his stocke and kynred.

All these thynges are wrytten and declared in sermons, to the intente that wee shoulde vse humilitie, and beware of pride, and not saye after the maner of the stately: Who canne abyde thys drudgerie? Lette vs couete to lyue more gentylmanlyke. But wherinne thou thynkst thus, thou arte more certayne of nothyng, then that GOD is made thy aduersarie thereby. For thys is trewe, that God can not abyde pride and loftynesse, as we haue exammples to proue thys euery where. For what other thyng (thynkest thou) to be the cause of so great trouble in the world, and that there is suche a multitude of rustikes, barbarous, rude, and wretched men, then because they were delited in theyr youth with pride & licētious liuing, wherfore after that God counteth them not worthy to be regarded of hym, neither can they euer ware thyrstie in any kynd of lyfe. For this is surely decreed, that what so euer exalteth it selfe, shall be brought lowe. Contrarily what soeuer humblyeth it self, that God can not chose but exalte.

God can not  
abyde pride.

Moste hearty thanks bee vnto our God, whiche hathe shewed forth to vs this day this doctrine, and graunt vs his grace, that we may shew our selues obedient to this doctrine, through Iesu Christe.  
Amen.

*The xviii Sunday after trinitie Sunday*

*The Gospell    Math xxii.*



When the Phariseis had heard that Iesus dyd put the Saduceis to scilence, they came toges ther, and one of them ( whiche was a doctour of lawe) asked hym a question, temptyng hym and sayinge: Master, whiche is the greatest commaundement in the lawe: Iesus sayde vnto hym: Thou shalt loue the Lorde thy God with all thy heart, and with all thy soule, and with all thy mynde. This is the fyrst and greatest commaundement. And the seconde is like vnto it: Thou shalt loue thy neyghbour as thy selfe. In these two commaundementes hange all the lawe and the Prophetes. Whyle the Phariseis were gathered together, Iesus asked them, saying: What thynke ye of Chyste? Whose sonne is he: They sayde vnto hym, the sonne of Dauid. He sayde vnto them: Howe then doth Dauid in spirite call hym Lorde: saying: The Lorde sayd vnto my Lorde, sit thou on my right hand, till I make thine enemies thy foote stoole. If Dauid then call hym Lorde, howe is he then his sonne? And no man was habile to aunswere him any thing, neyther durste any man (from that day forth) aske him any mo questions.

## THE EXPOSITION.



In this Gospel are two thynges to be marked aboue all other. The one is of y<sup>e</sup> scribe which Demandeth what is the greatest commaundement in the lawe? The other howe Christ demaundeth again the phariseis, as touching Christ whose son he shold be: For Dauid in spirit calleth him his lord. The first question declareth, y<sup>e</sup> the ignorance & blindnes of y<sup>e</sup> Jewes was so great, y<sup>e</sup> they had forgottē the  
the



the ten commaundementes, which children are wont to learne by heart. Wherfore it were an easy thyng for a chyld to geue them answer : The first and greatest commaundement is : Thou shalt haue no other Gods but me .But the phariseys and scribes take it not for the greatest, and they be fallen to suche foly, that they call in question what that commaundement should be. One saith that it is sacrifice, an other to geue almes, an other, to fast and to vse a peculiar kynd of apparell &c. As we see it to come to passe, when men fall from Gods commaundement and worde, and ordeyn and sette by other workes for them selfe of their owne inuentyng. For this came to passe with oure religious men also, when they became cloysterers, they made their profession, they had no prope goodes, and therewith they forgat also what is faith, and what is charitie. And their Religion they called afterwarde, the state of perfection.

What it is to  
be perfect.

But is not a chyld now more able to declare, what is the state of perfection then all the monkes? The reason is, that they haue only in their syght, their rules of their profession? But a christen man saith : To be perfect, signifieth to feare and loue God, & to profite thy neighbour w<sup>th</sup> al kynd of benefite. For god gaue no other comaundement. But at last the matter came to that poynte, that ceremonies be inuented, whiche appeare pleasant, and full of pompe: as when dayes, vestures, meats be chosen, wherin they diffre from y<sup>e</sup> other multitude. This moueth the eyes of the rude, and turneth them on them selues. But in the mean tyme the principall workes and commaundementes, where as God is commaunded to be loued, and thy neighbour to be holpen, is cleane left a side, as the example of the phariseys

riseys and Scribes is euident in this place. wherfore  
thys is a notable exaumple, where as suche notable  
learned menne were in so great blyndnesse, that they  
knewe not, whiche was the greatest or smallest pre-  
cepte. And yet if a man may say the truthe, they were  
Doctours, whiche oughte to make declaration to the  
people, howe God was to be worshypped truely As  
oure religious menne bee also : If a man shoulde de-  
maunde of them, as touchynge good woorkes, and  
what is to be doone, they woulde not putte forth  
the tenne commaundementes, but aunswere, that he  
must become a religious man, and bye Masses, go on  
pilgrimage, faste, &c. But this is nothynge els, then to  
withdraw men fro the true comāndements vnto tri-  
fles. And such reward haue they at length for theyr er-  
rors; that folow mans doctrine, and sett forth suche  
woorkes, as touchynge the whych God gaue no com-  
maundement. By suche are menne deceaued, so that  
they haue no more respecte to the tenne commaunde-  
mentes, but doo let them wholly passe. For yf it were  
not for that, it would not haue ben harde for them to  
answere, that that is the greatest precepte that God  
commanded. But the phariseys, Scribes, priests, and  
monkes knewe not that. wherfore this erreure is to  
bee auoyded, and your owne foolyshe deuotion is al-  
waies to be eschued. But contrarily, the Catechisme  
and Christian discipline is not lightly to be regarded,  
yf that menne woulde be instructed to know what  
is theyr duetie to doo. For here we doo learne that  
GOD is to bee loued, and that we muste haue no o-  
ther Gods (that is) we oughte to preferre nothynge  
before the loue of God. but rather to lette all thyngs  
passe, and to suffer all thynges for his sake. And thou  
arte

art in the state of perfection when thou doest thys: But they say, that this is the duetic of euery common Christian, but they will doo some peculiar thyng, that euery man doothe not: whiche rise not in the nyght, whiche eate fleshe, and are apparailed after the common sort, where as they bestowe the nyghte in holye seruice, and eate fyshe, and vse a kynd of apparaile by them selues: And so at laste the matter commeth to that poynt, that mang traditions kepe them so occupied, that they can haue no respect to Gods commandementes. Wherfore it is no small doctrine, where as Christ saieth, that it is the chiefest precept, to loue god, and that the second is lyke to the fyrst, to loue the neighbour as hym selfe.

For of these two depende all thynges that maye be faught as touchyng good workes. Out of this fountaine ought all thinges to procede, and to this ought they to be referred agayne. For this is decreed, if thou thynkest how thou mayst serue God, that can be done by no other meanes, then that thou loue God and thy neighbour. This doctrine will cause a straight iudgement to be had in the last day. For what was done in the Papacie euery manne knoweth. He that would serue GOD, became a cloysterer, he went to Rome, or to Saincte James. He prayed to thys saincte, or that: he dydde serue hym eyther by feastyng or fasting. And at that tyme was this called Gods seruice. But telle me, is not thys trewe, that thou seruest God, when thou doest that, that thou art commaunded? Wherfore to serue God, can be no other thyng, than to doo that, which God hathe commaunded, and not that whiche ye thynke beste youre selfe.

But

The blindnes of seruing god in the papacie.

What it is to serue God.



But what hath God commaunded? truly, as Christ reherſeth here: If thou thinkeſt to doo Gods ſervice, thou muſt not go farre for that cauſe, or beſtowe any great coſte or charge. Loue God and thy neighbour. Howe can gods ſervice be more nere vnto thee, or bee done bet ter cheape, then by this meanes, that when thou loueſt thy neyghbour, and doeſt all kynde of be-  
nefite for hym, God will accept it as though it were doone to hymſelfe? This is verily a meruailous doctrine, that this ſervice is Gods, and done to God, whē thou doeſt good to thy neighbour. And this as I ſaid before, ſhalbe the cauſe of a harde and greuous iudgement in the laſte daye. For thus (ſaith Chriſt) that the wycked ſhall ſaye: When dyd we ſee thee hungry or Math. 25. thirſtie? But Chriſt ſhall anſwere: That ye haue not doone to any of the leaſte of myne, that haue ye not doone to mee. Soo that thou mayeſt bee ſure hereof, that whenne thou healeſt a poore Chriſtian wyth rayementes and meate, it ſeemeth to bee doone vnto CHRIST. And it is euen all one. But is not thys a greuous thyng, that wee lette paſſe ſuche an eaſye and ready occaſion to ſerue God? we think that yf we coulde tell where Chriſte myght be found, that there we would gladdely doo, and beſtowe all that wee coulde. But it is no nede to thynke ſo. Wees do heare here, that the ſeconde precepte is lyke to the fyrſte. There canne bee noo other meanynge thereof, thenne that GOD wyll take it as done vnto hym ſelfe, what ſoeuer is doone to the neygh-  
boure. But thou wylte ſaye, that God is in hea-  
uen. This maketh no matter, he is alſo here in earth. Wherefore, whenne thou ſeeſt a Chriſtian in peryll,  
thynke

thynke this, that it is Chyſte that ſuffreth it, and that he hath nede of thy heale, as he ſaieth hymſelfe, that in the laſte daye he will make ſuche complayntes, that we haue not cared for his hunger and thyrſt.

Monkery is  
againſt chari-  
tie and the  
true ſeruiſe  
of god.

It was a common ſacion in the popedom, that the olde ſouldiours, which had ben horſinen and ſotemen in warre, and alſo lawyers and ſuch like, which were thought to haue liued in a prophane & an unholy kynde of life, wold ſay, & they had ſerued the world hitherto, & that now euer after they wold ſerue god, & ſo thei wēt to ſom monaſterie, wher they wer made monkes and heremites: but this is a ſals and peruers way. For he & wil ſerue god muſt not ſeke ſolitarie places & corners but muſt be conuerſant amongeſt men, and help them all that he can. For by ſo doing is ſeruiſe doone vnto god, which cōmanded it. By monkery is not gods ſeruiſe fulfilled. For it is not onely a thing vncōmanded of god, but alſo al & trade therof is againſt charitie & the true ſeruiſe of god, wherof Chyiſt in this place ſpeketh nothynge. This was vſed alſo amongeſt the Jewes. They hurted their neighbors diuerſly & thoughte that if they offered muche burnt offerynge, that all thyngeſ pleaſed god highly. But what ſaieth God alſo psal. 50. I wyll not argue with thee for thy Sacrifyces. Thy burnt offeryngeſ are alwayes in my ſyghte. I wyll not take calues out of thy houſe, neyther kid- des out of thy heardeſ. For nyne are all the wyld beaſtes of the woddes, and thouſand beaſtes in thou- ſandes vppon the mountaynes. In an other place he ſayeth alſo, that hee hath noo nede of theyr golde and Temple: But yf thou ſtuddeſt to do me true ſer- uice go thy waye vnto thy neyghbour. Thou haſte a wyfe, chyldren, a family, neyghbourſ, rulers, lordes,  
mai-



maisters, and many other states. These shall fynde the busines inough. Therin do me seruice. If ther be any stubburme in thy familie or children, wyke not at it, but see it duely punished. If thy neyghbour be nedie, sorowfull or sycke, helpe hym, se vnto hym, conforthe him. Obey thy gouernour, and thinke that all this is done vnto me.

But it is greatly to be lamented that these thinges can by no meanes moue vs. For whatsoeuer we haue trespassed against god, all that doth god forgeue vs of his owne free will, so that we wil ou be beneficiall vnto our neyghbour, which thing god wil so take, as though it were done vnto himselfe. He therfore that were ignorant what the worlde were, and howe it handleth God, might learne hereby. For what other thing do al men of all degrees, then through wantonnes & folie daylye buffet god & treade him vnder fete? For this is all mens desyre how they may waxe riche them selues, how they may heape vp th. ir owne, caring nothing, how it goeth with their neyghbour. He that could thinke this with himselfe surely, that what soeuer he doth to his neyghbour, is done to god, might woorthelie abhorre & trêbie at the fashion and maners of the worlde. But ther is no man that thinketh this to be true. As Christ saith also. That the wicked shall say in the last day: Lord, when saw we thee hungrie and thirstie? But this shal nothing preuaile them. For as Christ sayth here. The second is like to the first: So shal he say then: That, that ye haue not done to one of y least of mine, haue ye not done vnto me. This is the first doct. ne out of this Gospell. God graunt, that we maye be moued therewith, and let euery man so consider his neyghbour when he doth hym good, that

Math. 25.

S

god



*The xviij. sonday after*

god may take it as done vnto hymselfe. Then is ther nothyng in the worlde so vile & base, with which God may not be serued. The seruant in the stable. The mayde in the dayrie or kitchyn, the child in the schole, yea all shoulde be the Lordes seruantes, and worshippers, if they woulde do that diligently that God commaunde. So shoulde houses be made churches, where as nothyng is keppe but gods seruice. But no man can be perswaded to care for this. No man will serue his neyghbour. All men endeuer to serue them selues & to seke their owne commoditie. Wherfore euen as by doing good to our neyghbour we may worke a thing acceptable to god: So the world doth alway gratifie and please the deuill in that it regard not Charitie toward his neyghbour. But the ende therof will be sorrowfull. For how can this please God, wher as god hath ordayned his seruice to be done so nigh, that without in the felde, within in the house, & whersoener thou doest the woorkes of thy vocation, thou art occupied as it were in an holy temple, wher moste acceptable seruice may be done to god. And yet we regard it not, but despise it, and had rather serue the deuill than hym.

Wherfore learne this, that he that geueth a benefite to his neyghbour, doth it not only to his neyghbour, but to his heauenly father also. For there is a layinge in this place, that God will take this to be done vnto him euen as though it were done to hym in heauen. For els woulde not Christ haue sayde: The second is lyke the first. He that can not be brought into this beleife, that he maye do heauenly thynges in the earth, and that he may fynde euery where a temple let hym get hym to the deuill. For euen as thou mayest make thee here a Paradise and an heauen,

when

*Math. 23.*

The benefite  
done to oure  
neyghboare  
on earthe, is  
done to god in  
heauen.

when thou doest good to thy neyghboure (for therein thou doest good to God whiche is in heauen) so when thou doest not good to thy neyghboure, thou makest a hell and damnation for thy selfe. For thou doest gratifie the deuill, whiche is appointed to hell. Neither doth it skyll, if thou doest not see it and fele it. For the tyme shall come when thou shalt both fele it and see it, when thou shalt accuse thy selfe for thy stubburnes and great folye.

Wherefore it were very necessarie for vs to learne to exercise oure selues to doe good vnto our neyghbours. For all thynges are geuen to vs from god to this entent, hole and perfect senses, riches, vnderstandynge, and suche other, that we myght hereby obey this commaundement, and do to hym this seruice. And as this doctrine as concernynge loue of GOD and our neyghbour belongeth to this present lyfe: So the second doctrine whiche teacheth, whose sonne Christe is, doth teache vs, howe we maye obtaine an other euerlastynge lyfe after this lyfe. For we shall not obtayne euerlastynge lyfe by this, if we knowe howe GOD and oure neyghbour ought to beloued of vs, althoughe we begyne to performe this in dede with all diligence, as the Phariseyes dyd suppose, whiche thought that if they had Moses, they needed no more. But Christ sheweth here, that this preuaileth not vnto the obtayninge of euerlastynge lyfe. We must clyme and ascend to a higher steppe, and learne perfectly what is Christ, and whose sonne he is. The Pharisees knewe, that he should be the son of Dauid. But Christe requireth more in this place. The reason is this.

For if Christe were no more but the sonne of Dauid,

S. liij.

Why god geueth vs these rynges, and in what case.

Too knowe christe is most necessary vnto saluation.

he must nedes die, as Dauid dyd, and should he haue only a corporal kyngdome. But Christ hath an eternall kyngdome. And Dauid his father calleth hym father in spirite. Howe doth this agree that Christ should be both Dauides sonne and Lorde? This is a question, to the whiche, the Phariseyes can make no answer, neither can any of the Jewes at this present time answer thereto. In this question is nothing belonging to thy neighbour, to charitie, & to good workes. But this is intended, euen to teache vs to know what Christ is. He that learneth y<sup>e</sup> can not wander fro the kyngdom of heauen and euerlasting life. For it is not sufficient to euerlasting lyfe, to know the law & what is to be don. The reason is this. Because, that also is required, that it should be done. Which thing is wont to procede very slowly. Wherefore this is of necessitie required, euen to know perfectly what CHRIST is. Wherefore Christ doth so put forth the question, and byddeth them to make answer, whose sonne Christe is, which after the flesh was Dauides sonne? But for as muche as Dauid calleth him not son but his Lord, yea and such a Lord, that sitteth at the right hande of god, & to whō god wil make all his enemies his footstoole. By this questiō Christ mindeth to stirre vp the Jewes and all vs, to haue a more hygher iudgement of Christ, & to beholde him with other maner of eyes, than with suche as see hym only to be the son of Dauid. For he is Dauides Lorde also, that is, he is not only a man, but also very God borne eternallie out of the father. Or els would not Dauid haue called him Lorde, if he had not ben more then a man, and if he had only byn Dauides sonne. For Dauid was an excellent holy man, and a most learned Kyng, and yet he

The knowe-  
ledge of the  
lawe sufficeth  
not vnto sal-  
uacion.



he calleth Christ, which is his sonne, lord. As though he should say and openly confesse: My son passeth me farre. I am a kyng, and beare the name of his father, but yet he is my lord, and such a Lord, that sitteth at the right hand of God, and by gods commandement beareth rule ouer all his enemies. For wher as he is a man it is easie to iudge what maner of enemies he hath, euen the deuill & death, as Dauid gathereth out of this very psalme. If the deuill then & death ought to be made a footestool to this sonne of Dauid, that he might be their Lord: this must nedes folowe, that a godly power is in this sonne of Dauid. For without this vertue he coulde do nothyng against death and the deuill, no more then other men can. By this meanes than doth Christ bringe vs to the true meaning, declaring the way to euerlasting lyfe. The law is a most profitable & necessary doctrine. For it sheweth what we ought to do to please God, & to serue him & to escape y<sup>e</sup> punishment of sinne. But this doctrine belongeth only to this present lyfe. But for as much as after this life we must come to an other lyfe which is euerlastyng: the doctrine of the lawe preuaileth nothing ther vnto. The reason is. There can be no hope of lyfe, excepte we be whollie ridde and deliuered fro sinne. And although the law be geuen to this ende, that sinne might be restrained, yet synnes be not thereby layde a syde. Wherfore we haue nede of an other doctrine aboue the lawe. For syth we can not perfectly fulfill the lawe. The law causeth vs to haue an euil conscience, & to feare gods wroth for our synnes sake. Wherfore this doctrine tendeth to this ende that thou sholdest learne what is Christ, and what he hath done. And nowe this is his voyce, that he is not onely the

psal. 110.  
1. Cor. 15.

The lawe.

S. Cij. son

The xviii. Sonday after

son of Dauid, as the Jewes beleue, but also Dauid's Lord, that is an euerlastinge and verrye god. But what dothe he? he putteth asyde from hym the forme of god as Paule sayeth and becommeth a man. He taketh vpon hym the deathe of the Crosse. And why so? Merilye because he is the sonne of god. that is to saye, a sacrifice for the synnes of the worlde. After that he dyed and rosse agayne the thyrde day from death vnto euerlastinge lyfe, and sitteth at the ryghte hande of god. This must we learne and beare a waye as touching Christ. For he that holdeth this faste, is safe. He that holdeth it not, shall perishe vnder his synnes. The reason is, we are all synners, and the lawe doth not only not deliuer vs from oure synnes, but maketh vs more greuous synners agaynst god, & accuseth vs before God so that we are in greate daunger and can fynde no wayes to escape by all that we can doe. In synnes are we conceaued and borne. and the longer that oure lyfe is, the more do oure synnes encrease. For this burden is put on vs not as an other burden, which we may put downe & cast of when we will. It cleaueth to our very mary bones, & most secret parts of vs, & neuer suffereth vs to be at reast, as we can not denie this, if we wold consider wel, & proue our strength. Against this, is this the only remedie, to learne what is Christ. For as sone as thou knowest, who he is, and then what he doth, this is the very way to come vnto saluation. The reason why is this. If thou be a sinner and haste sinned muche agaynst God, haue respecte to this. God sendeth this Christ to suffer for synners & to make satisfaction for synners. But what should this debte trouble the, whiche that most riche Christe hath taken vpon hym to pay, yea and hath payd

Phil. 2

Iohn. 1.

Rom. 3. 5. 7.

Psal. 51.

payd it allredie? wherfore this only remaineth, that thou embrace with true confidence and sayth this death and crosse of Chylste.

This can be unknowen to no man, that death is Deathe. dewe to vs all, and no man can haue any hope of a priuilege for the contrarie. When we are dead, we are vndone. We can not helpe our selues. But con-

sider wherof commeth death. Is it not for sinnes sake? Nowe haite thou heard wher thou muste fet remission of thy synnes, euen in the death of thy Lorde Iesu Chylst. This Chylst whan he was deade, remai-

Christe Lorde  
ouer deathe.

ned not in death. But he arose fro death to lyfe. And this is a sure profe, y he is Lord ouer death. wherfore euen as thou hast remission of syn through hym, so by him thou hast euerlastyng lyfe, in y he shall rayse thee vp againe thy flesch & bodie in y last day. And this the true knowing of Chylst & to know whose sonne he is, euen y son of Dauid. For he is a mā: & yet neuertheles y Lord of Dauid which sitteth at y right hāde of god, & hath for his footstoole his enemies, sin, death and hel. wherfore he y nedeth any helpe against these enemies must not require it of Moses, nor of y law, nor of his own worke or righteouines, but let him require it of y son & Lord of dauid, wheras he shalbe sure to find it.

This doth y idle kind of Phariseies not know. wherfore they care not for Chylst, & are cōtent w this y they know out of y law, how god & the neighbour is to be loued. wheras yet it is not possible that god shold be knownen (I will not speake of the loue of hym) except Chylst be knownen firste. As he saith in Math. 11. No

Math. 11.

man knoweth the father but the sonne, & he to whom the son openeth him. And this is the cause why Chylst by this occasiō moueth this perfect questiō: As though he should saye. This ye know, that god is to be loued.

No man can  
loue god ex-  
cept he know  
ethe Chylste.

S. iiii.

But



The xviii. Sunday after

But ye shal neuer loue god with all your heart, wyth all your soule, with all your mynde, excepte ye knowe Christ well and perceauē who he is. For how can we otherwise knowe, what grace and mercie God hath geuen vnto vs: This is no smale thinge, that God hath made vs, and geuen vs bodie and soule and all thinges. But we vse these thinges but for a litle time in this lyfe. But herein appeareth moſte eſpecially the riches and great goodnes and mere mercy of God, wheras he ſpared not his only begotten ſonne, but deliuered hym vnto the death of y<sup>e</sup> Crosse for our ſinnes, that we ſhould be deliuered from ſinne, and obtayne euerlaſting lyfe through hym. This is the euerlaſting infinite, and incomprehenſible loue and grace, whiche no man can know excepte he knowe Chriſt. And therefore he can neuer loue God truely without Chriſt.

Wherefore it appeareth hereby, what the Pharisees and Scribes get by their queſtion. Euen this verely, that they are openly conuicted of Chriſt before them al, that they can talke much of the loue of God: But they vnderſtande not, nor yet perceauē the leaſte part thereof truely. And wheras they knowe not god whiche hath beſtowed ſo great benefittes and liberalitie vpon them, how ſhall they loue their neyghbour, that hath nede of their helpe, and can recompence m<sup>any</sup> hyge for their pouertie? Wherefore let vs highly eſtēme this doctrine, and let vs geue thanks to God with all oure heart, that we are deliuered out of vncredible darkenes vnder the Popedome, euen like 'as the darkenes of the Jewes were here. And we haue the pure doctrine of Chriſt, whereby we do not only knowe howe we ought to be deliuered and ſaued from ſin, but we receaue the holy ghoſt. Whiche by this doctrine mo-  
ueth

Io<sup>h</sup>n. 3.  
Rom. 8.

neeth oure mindes so farre, that we may begin to loue  
God and our neyghbour. The whiche thing our Lord  
Jesus Chyist graunt vs. Amen. Amen.

The .xix. Sonday after Trinitie.

The Gospell. Math. ix.



Jesus entred into a shype, and passed ouer, and  
came into his owne citie. And beholde, they  
brought to him a man sicke of the paulsey, lying  
in a bedde. And when Jesus sawe the saythe of  
them, he sayd to the sicke of the paulsey: Sonne  
be of good cheare, thy sinnes be forgiven thee. And beholde,  
certayne of the Scribes sayde within them selues, this man  
blasphemethe. And when Jesus sawe theyr thoughtes, he  
sayde: Wherefoze thinke ye euill in your heartes: Whe-  
ther is it easier to saye, thy sinnes be forgiven thee: or to  
saye, aryse and walke: But that ye maye knowe that the  
sonne of man hath power to forgeue sinnes in earth. Then  
sayeth he to the sicke of the paulsey: Aryse take vp thy bedde  
and go vnto thine house. And he rose and departed to his  
house. But the people that sawe it marueyled, and glorified  
God, whiche hath geuen such power vnto men.

THE EXPOSITION.



E ought especiallie to marke out of this gos-  
pel, the word of grace which god hath com-  
municat and geuen among vs, that we  
might pronounce it amongst our selues:  
Thy synnes are forgiven thee, that we might merueil  
at it with those that are present here, and geue GOD  
heartie thankes, for that he hath geuen man suche po-  
wer.

The xix. Sunday after

Man hath  
power to for-  
geue sinnes.

wer. For it is doubtles a great power wher as Chri-  
stian men may say one to an other: brother mine, feare  
not: god is merciful vnto thee, only beleue & promise;  
whiche I pronounce in the name of Iesu. And so the  
matter shall be as sure, as though that God had pro-  
nounced it himselfe: Thy sins are forgiven thee. This  
power began by Christe as we haue heard, and after-  
ward remained with vs men, and specially with the,  
& are ministers. Howe be it neuer thelesse euery Chri-  
stian man hath this power, when thou felest despera-  
tion through sinne, to say vnto thee: why art thou so  
rowful? I as a Christian man say vnto thee, that thou  
doest wrong to thy selfe. For god is not angrie with  
thee. These wordes ought to haue no lesse estimation  
with him that his greued than if Christe hymselfe had  
pronounced them out of heauen, neyther ought they  
to be any thyng lesse esteemed, for the person that pro-  
nounceth them. For all the effecte consisteth herein,  
that thy hearte shoulde apprehende and beleue the pro-  
mise, and thinke it to be moste certaine, that **G O D**  
will be mercifull vnto thee for Christes sake, as is the  
example of this man that was sycke of the pallsie.  
Christ doth first adhort this man to sayth: be of good  
confort, saith he, and doubt not, Thy synnes are for-  
geuen thee. As soone as the sycke of the pallsie beleued  
this worde, his synnes were without doubt forge-  
uen hym. So doubtlesse do we obtayne remission  
of our synnes in the congregation, when the minister  
or any other Christian saith vnto thee: **G O D** is not  
angrie with thee. Beware that thou do no wronge  
to thy selfe. For he hath forgiven thee all thy synnes  
for Iesus **C H R I S T** his songes sake. Now is  
it thy duetie, to beleue this promise with all thy heart,  
and



and rather to suffer all euill and harime than to doubt of it. For if thou boubte, absolution doth thee no good, no althoughe **G O D** hymselfe with his angell should pronounce it ouer thee. For wher as sayth is not, there is god reprobued as a light & vaine person, as though it were not true that he promiset. God saue vs from suche unbeleife and mistrust, whiche is the most grenouise sinne. How be it, the deuill is a very subtil craftesman to bynge vs to this that we might counce God a lyer, that is, that we shoulde be loth to beleue gods promise.

But when the heart doth embrace the promise, God is glorified with the greatest glorie whiche pleaseth him most. For he is affirmed to be true, & that he can not deceaue, although he promise all thinges that are vnpossible. Wherfore this pleaseth Christ speciallie in this man, and therfore he speaketh so gently vnto him, my sonne. Thou art vexed wyth syckenes, the deuill hath endamaged thee with the palsei, and God for thy sin hath suffered it so to be Done, ther ensueth vpon this also a dread and an euill conscience, so that thou thynkest that Christ is angrie with thee, & that thou hast no way to escape. For it is naturallie geuen, when the punishment of God is on a man, to feare & dread in conscience, but thou must not geue place to this feare. Thou must not thynke this: that God hath no regard of thee, and that thou canste not tell whether he wyll haue mercie on thee or no, and that no sinner ought to be brought to **G O D**. al these thoughtes are wycked. Thou muste not haue respect to sinne or to the punishment of synne, but to that, that **C H R I S T** speaketh: even that thy synnes are forgiven.

wher

The xix. Sonday after

Wherefore the sycke of the palsei must thinke this; that althoughe he suffereth the palsei for his sins, yet that his sinnes are forgiven. Such a fayth can be hindered neither by the palsei neither by any disease.

The worde  
and saythe  
muske be ioy-  
ned together.

On this wise ought faith and the worde to be ioy-  
ned to gether. For none of them both can be without  
the other. He that beleueth and hath not the worde, be-  
leueth as the Turke & as the Jew doth. They thinke  
that god is merciful and fauorable. But they lacke a  
promesse. For out of Christ god will not be mercifull.  
If any man hath the worde, & is without faith, there  
also is the worde of no efficacie: so that faith and the  
word are knit to gether with suche a sure knot, & they  
can not be sundered by no meanes. A phāsticall per-  
son beleueth that the ende of the world shal be with-  
in this moneth, but this is but a counterfayted faith.  
For it is without the worde. The Turke beleueth  
that he may hope to be saued through Mahomet, but  
it is a lye. For ther is no worde for the profe therof.  
The Pope beleueth that Christiāns may get righteous-  
nes and saluation by their owne workes, but this is a  
fayned faith. For there is no such worde or promesse.  
So is it possible that there should be a fayth, but be-  
cause there is no worde, therfore can it not be a true  
fayth.

Gods merite  
is to be found  
in Christe a-  
lone.

But we Christians lacke not the worde. For we  
haue the pure and sincere worde. But we fele a want  
in our fayth. In that we can not so beleue the word,  
as we ought. This doth the deuill and original sinne  
worke in vs, and withdraueth vs from the word vn-  
to lies. For all we are naturallie borne with this sin,  
that we are glad to geue credence to lies. Wherefore it  
is a hard peece of worke to shake of this vnbeleife, al-  
though

though we haue this worde present. For the flesh  
 and the deuil withdraueth vs alwaye from the word.  
 For cōsider thou this with thy selfe, if I could trulie  
 and perfectly beleue this, which Chyste speaketh here  
 to the sycke of the pallsie, and also that, that is spoken  
 to euery one of vs in baptisme, In absolution & also in  
 common sermons, how that ther is no wyath of God  
 to be feared, no indignation lest to be dreadded, thin-  
 kest thou not that it would be an exceedyng ioye vnto  
 me, and that all thinges shoulde seme full of ioy and  
 pleasure? But for as much as we do not so, it is a sure  
 token, that the olde man and the deuil do all that they  
 can continually to hinder our faith. Wherefore thinke  
 this for a suretie, that both of them be necessarie. First  
 the worde must be heard, the must it also be beleued &  
 that without al doubting as much as is possible: and  
 after al this, must all those thinges be hoped for, which  
 the gospel promisseth, that are necessarie either for the  
 spiritual or for the temporall lyfe. And they that haue  
 no worde may easilie beleue. The reason is. Because  
 this vice is geuen by nature, that we are glad to be-  
 leue lies, for because our heart is prone therto. By  
 this meanes the Pope and his sectaries beleue con-  
 stantly in the masse, and in the seruice and intercession  
 of sainctes, in monasticall bowes, ceremonies, fastes,  
 &c. But it is a false and fayned sayth, and by your re-  
 uerence ful of whoredome & baudzie. The heart is full  
 of fornication. False faith causeth spiritual whoredom.  
 But on the contrari part we which (thanks be vnto  
 god) haue the pure and chaste spowse (for the word is  
 doubtlesse sincere and true) do not beleue constantly,  
 wher as neuerthelesse we sholde beleue cōstantly. But  
 they can not beleue so constantly, seing they haue not  
 the

Note well.

With out the  
 worde it is an  
 easie thing to  
 beleue lyes.



The xix. sonday after

the worde. All the cause therof is in oure olde man & in the deuill, for that, that we thoroow originall sinne depart from the worde and truth vnto lyes.

What things  
are to be lear-  
ned of this  
gospel.

Out of this gospel we must first learne, that we haue nede of the worde. And then that we embrace it with a sure faith. And that afterwarde doth therof ensue remission of sin and euerlastyng lyfe, so þ we are surely ridde from all difficulties and dangers both in this life and in the life euerlasting. But when the worde is lackyng, ther is a faith also, as the Anabaptistes, Arrians, Turkes, Jewes & Papistes haue a faith. But it is a faith without the worde, which is ingenerat in vs by nature through the fall of Adam. This is a lying farth, which by nature we may kepe more surely then the worde of God.

After that Christe had preached this to the sicke of the Palsye, and forgaue his synnes: The scribes thinke that Christ blasphemeth God, in that he forgeueth sin. This part is necessarie also and of greate wayght. For this is euident by the example of all phantasticall persons, that all are in this errour, that they know not howe synnes be forgeuen. Demaunde this of the Pope and of his doctours, add they can not tell thee, what absolution doth. For all the Popedome holdeth fast by this doctrine, and it is surely holden by ther: by, that grace is powored into them, & that he þ would obtaine it, hath nede of contrition, confession, & satisfaction. But when it is demanded, what is the office of absolution and of the keies: they answered that it is an external administration, which is obserued in þ church. So saye the Anabaptistes also: what shall baptisme preuayle to the obtayning of remission of synnes, sith it is but a litle water? The spirit is requisite.

To be short, no secte maker, no monke, no priest could see this, that remission of sinne, is a power geuen to man. Als it is here in the gospel. Wherfore learne thou this and say: I know that God doth onely forgive the sinne, that I confesse, yet this is also to be knownen, by what I may be certified, that my synnes are forgivenen, or what is the meane by the whiche my synnes are forgivenen. And there say: If I desire remission of sin, I must not go into some corner and say: O god forgive me my sins. And the loke for som Angel, whom god shold send vnto thee to say, that thy synnes are forgivenen. For god promiseth that he will come vnto vs, that baptisme may be amonge vs, and his word most holy, that it might be said: I baptise thee in the name of the father, of the son and of the holy ghost. He that beleueth and is baptised shall be saued. But thou sayste that baptisme is water onely. It is true, but this water is not alone, but Gods worde is with it. Therfore when I come to the minister, whiche hath the peculier comandement of GOD, or to any other Christian, and desyre remission of my synnes. There doth the minister pronounce: I in the steede of GOD declare vnto thee through Iesus the remission of all thy synnes. And here mayste thou surely truste, that thy synnes are forgivenen, For baptisme and the worde will not deceaue thee.

This dyd they not teache in the Popedome, neither doth any of their preachers vnderstand this. Wherfore geue you thanks to God for this benefite & light, and learne diligently that God alone forgiveth sinne. But how? verely no other wise then it is here: in that he hath geuen men such power: Als Christ begynneth  
that

God alone for  
giveth synne.  
The Minister  
certifyeth  
the conscience  
ther of  
by the worde.

Math. 28.

Marc. 16.

that in this place, and afterwarde geueth commande-  
ment, that frō henceforth it shold alwayes be obserued  
and kepte in the congregation vnto the ende of the  
worlde, that repentaunce & remission of sinnes sholde  
be preached in his name. So is remission of sinnes  
amongest men to be required, or in the worde, and no  
wher els. For ther only may it be founde. This suffe-  
reth thee not to ascend into heauen therfore: But whē  
thou desirest remission of synne, receaue baptisme if  
thou be not yet Christined, or if thou be, see that thou  
doest call to minde that promesse, and be not harde of  
of belife. So also, and be at one with thy neyghbour, &  
then aske absolution. And as thou hearest, that remis-  
sion of sinne is pronounced vnto thee in the name of  
Iesu, so beleue, and thou shalt obtaine thy desire: So  
that baptisme absolution, the publike worde, the sa-  
crament maye not seme a lyght tying vnto thee, but  
that remission of sin may be asked and required therby.  
For to this intent God hath called and ordained thy  
Pastour and Curate, thy father and mother, thy Chri-  
stian neyghbour, & hath put his word in their mouth,  
that thou shouldest aske confort and remission of syn  
of them, so that this maye so be counted the com-  
mandement and ordinance of god, that we shold geue  
credence to the wordes of men, when they accordyng  
to Christes worde and commandement, vse their mi-  
nistration and office. For these are not the wordes of  
men but of God. Wherefore these wordes are to be  
beleued constantly and not to be despised. When the  
minister baptiseth a childe accordyng to Christes com-  
madement There thou hearest the wordes pronounced  
of a man, But they are the wordes of God, neither  
must thou take them any otherwise, then if god had

Luke. 4.

Math. 5.

Math. 18.

Iohn. 20.



pronounced theym hymselfe. So whenne thy synnes are forgiven thee in absolution, thou mayest no more doubt, then yf God hadde spoken theym hymselfe. For GOD hym selfe pronounceth this sentence, that thy synnes maye be forgiven thee. Wherefore learne in this place the waye howe to aunswere these phantasticall persons, when they crie on this wyse: What is water but water? We knowe thys also. But they are ignorant hereof, that the worde of God is ioyned with suche water. Wherefore it is no longer pure water: but diuine water, whyche the mynister geueth not of hymselfe, but God commaunded it so to be geuen, to the intende that by it we myghte haue a new byrthe to enter into the kyngdome of God, and Remission of all oure synnes. And as GOD geueth the worde, whyche is hys and not oures, so dothe hee geue also faythe vnto the worde. For bothe of them are the gyftes of God, faythe and the worde. Wherefore Remission of synnes is the woork of GOD although God woorketh it by man. Thus then must Remission of synnes be required in the worde, which is put in mans mouthe: and in the Sacramentes, whiche are ministred by men, and no where els. For it can be found no where els.

Who can not vnderstande this, that my woorkes are farre otherwyse, whyche I doo, than the worde and woorkes of God? What madnesse thenne moueth the Papists, to attribute the Remission of their synnes to theyr woorkes? Wherefore, whenne they in the laste daye shall comme forth with their woorkes, CHRIST shall aske theym, and saye: Where is my worde then? I ordeyned in my Congregation, Baptisme, the Sacramente of my body and bloode,

Of the water  
of Baptisme.  
Note.

Fayth and the  
worde are  
both the gyftes  
of god.

The. xix. Sonday after

In the true  
churche of  
Christe is  
remission of  
synnes and no  
where els.

Math. 18.

absolution, the open preachyng of my word, that men  
myght by them obteyne remission of their synnes, and  
be partakers of my grace. Why haue not ye vsed this  
way and trade? Here might ye haue had a sure way of  
remission of synnes, but in your workes, there is no cer  
tainty. Wherefore you must marke this doctrine di  
ligently, what is properly the remission of sin, & how we  
may be assured therof, & wherof we muste aske it & re  
ceyue it. Verily in this ye must haue respect only vnto  
the holy church, wher the word & sacraments are: ther is  
it found, & not in heauen, as the Phariseis thynk, sup  
posyng that Christ blasphemeth God, because he remit  
teth syn. But beware thou of that, and say: God hath  
bestowd remission of synne in Baptisme, and in the  
worde, yea he hath put it in euery Christian mannes  
mouthe, when he comforteth thee, and sheweth to thee  
the grace of God, that thou mayste receaue and be  
leue it, no other wyse then yf Christ hym selfe had pro  
nounced it by hys owne mouthe, as he pronounceth  
to the man that was sycke of the palseye. Wherefore  
these heretikes are greatly deceaued, where as they  
sunder the worde frome Remission of synne. Thys  
myght be doone yf it were the worde of man, but  
it is Gods worde, and Gods water. He that goeth  
about to take that frome man, and to defraude hym  
of it, taketh awaye frome manne also remission of  
synnes, neyther is there any remedye agaynst it.  
Wherefore the Anabaptistes and other heretikes do  
loose also the Remission of synnes, Baptisme, the  
Sacramente, the holye Congregation, and all chris  
tian workes, because they caste awaye the worde,  
that they heare of the mynister, and care no more for  
it.

it, then yf it were the voyce of a beast. God spake ones by an asse, and yf he should yet speake by an ore, or by any other beast, he ought to be hearde. Why should it not preuaile than, when men speake by the commandement of God? For althoughe thou dost heare the voyce of a manne, yet doste thou heare God, and receauest for a suretie Remission of thy synnes frome GOD, if thou embrace it onely with faith.

Numer, 22.

I thought it good to make mention of this matter in thys place, that ye myght make stronge your selues agaynste sectes, and that ye myghte bee prepared agaynst theyr assaultes. For as I said, in the Popedom they knewe nothyng lesse then this doctrine. For this they thynk in the popedome, that baptisme came to an ende nowe longe agoe. But if they haue nede of remission of synne, then that contrition, confession, and satisfaction are requisite. For thus dydde they describe penance. But thys diuinitie is suche, that the dyuell canne well awayne therewith. For it hurteth not hys kyngedome. This is trewe, that contrition is requisite, and that we must be sorie for our synnes, but we obteyne not remission of synne thereby. For Remission of synnes cometh onely hereby, yf that I haue respecte to the worde, and promyse of God, and embrace that with a stronge faith. But they inuert this and turne it by syde downe. They omitt the worde, they regarde not what the Minister pronounceth by the commandement of Iesu CHRIST: they haue respecte onely to theyr contrition and penance. But by this meanes they lese bothe Christe, and all his benefytes. Neyther is it possible, that they shoulde conforthe or solace as much as one troubled conscience.

Contrition.

Tt.ii.

For



For they lette passe the woorde, in the whiche onelye remayneth all hope of saluation, and byngeth menne to contrition and rightuoussnesse. But lerne you this, as concernyng Remission of synnes, to conforthe both youre selues and other also. For as muche as God in Baptisme, in absolution, in the open preaching of his word, in the sacrament, doth talke with vs by his minister, and by al other christians, to this must credence be geuen, and then for a suretie we obteyn remission of our synnes, whiche remission in the Popedome was dead and buried. For as touchyng it, there is not a woorde mentioned in all the Popes bulles, onely they make rehersall of contrition, and referre the remission of synnes vnto it. And thus haue we remitt synne.

The proper-  
tie of the pal-  
seye.

Now let vs briesly touche the hystorie. The synke of the palsey is an example of all synners. For this is the propriete of this disease. The members can not do their offices: and when a man goeth aboute to drawe his fete or his handes to hym, the farther they falle frome hym. Wherefore Aristotle in his Ethikes compareth suche a man to wyld and fierce youthe, whyche can by no meanes be tamed. But he that wyll wel vnderstande this disease, muste take it to be spoken of hypocrites that wyll be iustified by theyr woorkes. For the more that these labour to drawe nyghe vnto God, and to pacifie hym, the farther they ar cast from hym. And when they thynke that they do hym moste pleasure, they displease hym most. For they haue no faythe. Therefore that coueteth to be ridde of this euill, let hym come to this man, which deliuereth on this wise when he saith: My sonne, be of good comfort, thy synnes ar forgeuen thee. By such a worde is strengthe resteed to the members, that they maye heale one an other.

For

For where as is remission of synnes, there shall ensue very true good workes, for sinne is taken away. This was Christes especial meaning with y<sup>e</sup> sick of y<sup>e</sup> palsy. He laye downe sicke in his bed, for his disease woulde suffer hym to do no other wise, he was as a killed hog and vnyprofitable in all his mēbers. But when Christ biddeth him to rise, he riseth and is strong and lustie, & where as he was wont to be caried from home, now he beareth home his owne couche.

This wold Christ that we herof shold take and behold an example and signe of that that he hath power in earth to forgeue synne. He speaketh playnely in the earth, that we shold not loke for it from heauen, or as the Pope taught to hope for remission of syns in purgatorie, by other mens workes and merites. For so it is in this place, that remission of synnes is a power, which is geuen to men in earth at Baptisme, at ministring of the sacramente, in absolution, and in open preachyng. Contrary wise, whatsoeuer is bound (that is) is excluded from Baptisme, the sacrament and the worde, is bounde also in heauen.

By this power that we men in earthe doo lose and bynd synnes, god is not spoiled of his glorie, neyther are we made Gods therby, as the prophane and wicked mynded men doo oftentymes say of this matter. For we haue no more than the ministerie and office. Wherfore God hath coupled vs together by this ministerie, that alwaies one of vs shoulde conforste and confirme an other: And that the other shoulde thynke hym selfe bounde to beleue as farre as the worde is purely preached vnto hym, that is to say, remission of synnes in the name of Christ. And this is the very byrnyng vnto God and remission of syns. He that dieth in thys

Note well.

beliefe dieth to his saluation. But hee that dyeth, as he is taught in the Popedome, with a confidence and trust of the intercession of Sainctes, dyeth euill, and to his destruction. For hee lackethe those defenders whiche God ordeyned agaynst the violence of death, (that is) the trewe pastoz, the pure worde, and absolution. So great miserie the deuill brought in by the Pope, yea and now begynneth to bee the authoz of an other infection by the sectaries. For they can not abyde the worde. This offendeth his eyes. Wherefore the Pope toke it clean away, and in his place brought in the monkes rules, masses, pilgimages, pardons, and suche other. This can the dyuel well away with. For it hyndreth his kyngdom nothyng. The Anabaptistes further the matter, which speake very contemptuously of the water of Baptisme. The Swenckfeldians also mooste vilely and wickedly contemne the outward preachyng of the worde. All haue loste the worde, wherfore they are to be auoyded, and this is to be learned, that remission is no where els, but there as the woorde is. That woorde is in Baptisme, in the Supper of the Lorde, in absolution, in publike preachyng. Wherefore remission of synne is there also, and let hym be accursed, that sayeth otherwise. But wher as the word is, there is faith requisite. And then the membres begyn to be fastned which the syck of palsey could before moue by no means. But loke wher the worde is not, the palsey is neuer taken away: and it is impossible, that any true mouyng should ioyne the membres together. This wold I the more earnestly dryue into you, because the Pope and sectes are the authozs of suche great disorder in the Congregation. The Pope byryngeth neyther to the worde nor sacramentes



mentes. The sectaries can not but speake contentiously of the worde, and sacrament, and nothyng preuaileth with them, but the holy Ghoste. And we knowe thys, that the holre ghoste wyl not doo hys worke without the woorde and sacramentes. Wherefore we can not despise the woorde and sacramentes, but we wyl obserue them for the chiefe thynges that we haue. God graunte his grace, that we maye preserue this pure doctrine, and continue in it to the end and be saued. Amen.

*The xx Sonday after Trinitie Sondaye.*

**The Gospell.** Math. xxii.



**I**esus sayde to his Disciples: The kyngdom of heauen is lyke vnto a man that was a kynge, which made a maryage for his sonne, and sent forth his seruauntes to call them that were bydden to the weddyng, and they woulde not come. A gayne, he sent forth other seruauntes, saying: Tell them which are bydden, behold I haue prepared my dinner, mine Oren and my fatlynges are kylled, and all thynges are redy, come vnto the mariage. But they made light of it, and went their wayes, one to his farme place, another to his marchaundise, and the remnaunt toke his seruauntes and intreated them shamefully, and slewe them. But when the kyng heard thereof, he was wrothe, and sent forth his men of warre, and destroyed those murtherers, and bzente by them. Then sayde he to his seruauntes: The maryage is dede is prepared, but they whiche were bydden, were not worthy. So ye therfore out into the hye wayes, and as many as ye fynde, bydde them to the maryage. And the seruauntes wente forth into the hyghe wayes, and gathered together all, as many as they coude fynde, bothe good and badde, and the weddyng was furnished

**At. iiii.**

with

The .xx. Sunday after

With geastes. When the kynge came in, to see the geastes, and when he spied there a man whiche had not on a wedding garment, he saide vnto him: Frende, howe camest thou in hyther, not hauyng a wedding garmente. And he was euen spechelesse. Then sayde the kynge to the ministers: Take and bryn e hym hande and foote, and caste him into bitter darknesse, there shalve weeping and gnashyng of teeth. For many be called, but fewe are chosen.

THE EXPOSITION.



In this Gospel ye heare that the kingdom of God is lyke vnto a mariage, vnto the whiche many are bydden, that not onely come not and regarde not, but that also reuile and kylle the seruants that call them.

Here must we first learn what this word kyngdom of heauen signifieth, even that it is no worldly kyngdom, but a kyngdome in heauen, where as God onely is kyng, That doo we call the holpe churche, whiche is nowe. For Christ dothe therfore vse the parable of the mariage, because that he beyng the kynges sonne, taketh the churche to be his spouse. Wherefore the kyngdome of heauen is to be taken on suche wise, that it is in earth, and yet it is no politicall or earthly kyngdome, but spirituall and eternall.

For the state of the Christians that are in this lyfe is suche, that they are halfe in the kyngdome of God, that is in soule and spirite, and after they sayth. Wherefore when thou hearest of the kyngdome of heauen, thou must not loke to heauen, but thou must seke after it in the earth amongst men, and that in all the world where soeuer the Gospel is beleued, and the true vse of the sacraments ministred. So þe properly þe kyngdom of

What the  
kyngdome of  
heauen signify  
ethe.

of heauen is nothyng els, then the kyngdom of Christ, the kyngdome of the Gospell, and of faith. For wher soeuer the Gospell is, there is Christ. And wher Christ is, there is the holy ghost, and his kyngdome, whiche is the true kyngdom of heauen. For the which cause, all that haue the word and sacramentes, and beleue & continue in Christ by faith: they are heauenly princes and sonnes of God. And onely this remaineth, that God moue away the half wall. which is put betwene, that is, that we die: then shall all thynges be heauen and saluation.

This therfore must be lerned first, that the kingdome of heauen is the kyngdome of Christe, where as the worde & faith is. For in this kyngdome we haue lyfe in hope, and are cleane from synnes, free from death & hell: Sauyng that the body of synne is leste, whiche is not yet abolyshed, and yet shalbe abolISHED when all thynges shalbe lyfe, saluation, and heauen.

To this mariage (sayeth Christ) God hathe called the Jewes his people, dyuers tymes before his comynge, by his holy Prophets. For it was their office specially, bycause they comanded the Jewes to waite for the mariage, that is, they put this people in a sure hope, that Christ would set forth the gospel throughtout all the worlde: and procure that remission of synnes and euerlastyng life shold be preached in his name. To this ought men to be exhorted, and they shoulde waite for the gospell, and trust in it, that they myghte be saued by Christ. But Christ saith here, they wold not come, as the Jewes in the desert would haue returned into Egypt. After that, he sent other seruantes when the tyme of Christes comyng was, whych shold open hymself with teachyng, with myracles and great



wonders for John and Christes disciples sayd, that all thynges were ready, and that there was nothyng lacking, but that they should make them selues redy to the mariage: But they could not be perswaded by the messengers to comine. They regarded not, saythe Christ, and one went to his farme, an other to his busynesse and merchandise. &c. It is a very vnworthye thyng to despise this feast, euen remission of synnes and euerlasting lyfe, and yet to hope for saluation. For if it were not so, they woulde neuer so gredilye haue gone to their farme or merchandise, and vtterly set at naught so noble a mariage.

But this is alwaies the state of the Gospel, as often as it is preached, the world wareth worse then it was before. They bled no suche merchandise before. But as soone as this callyng to the Gospell was set by, they falle to merchandise wyth all theyr studye. It canne not bee otherwyse.

Wherefore lette no manne be offended for these present maners, for that they geue them selfe so to comfournesse bothe in the citie, and also in the countrey, for that they bee so insolente and proude, and handle their shepheardes and curates, whyche call them to this feast, more vnwoorthily then they handle other men. Lett no man thynke, that this peruerse maner shall haue good successe. Neither wil I hope for much better state then other haue. Let not this offeice moue thee muche. For it is the long sufferance and patience of God, yet wyl he not suffer it to escape unpunished. So now we GOD can suffer men in theyr licentious lyuyng, to despise the Gospell and faithfull warnynges, to bynge in the dearthe of all thynges, to encrease theyr owne substance, he wyl at this, and maketh

maketh as though he sawe it not. But whenne God shall sende the pestilence, that men may dye and falle downe as flies, or leaues in the harueste, whenne he shall stirre by battaile, so that the violent souldiours shall breake into thy house, and destroye all thynges, and beate thee, and handle thy wyfe and chyldren villainously before thy face, whenne thou shalt cry out, at their cruell doynges, and complayne of the great wyathe of GOD. Then shall it appeare, what God thynketh of thy auarice, insolence, and great madnes. For thenne shalt thou bee reprovied on thys wyse: If thou couldest despise the counsaile of God before, thorough thy couetousnesse and insolence, now we muste thou holde thy selfe contente with these thynges, whyche thou hast stirred bypon thee by thy licentious and longe outragious lyuynge. For GOD suffereth not hym selfe to be mocked longe. Wherefore menne myghte doo well, yf they woulde ceasse betyme and amende, as Gods worde dothe diligently exhorte vs to doo. But we woulde haue licence to doo bothe, euen now to despyse the woorde of God, and to folow our lustes, and yet that God should abstepne from punishyng vs. But it will not be: as this Gospell teacheth farther of this matter.

Some of them that were byd, were so bolde, that they tooke the seruauntes, reuyled theym, and kylled them. By this doth Christ specially meane the citie of Iherusalem, whiche kylled the Prophetes, and at length the sonne of God. But what commeth therof? The kyng when he hearde thereof was wrothe, and sent his warriours, euen the Romaynes. These could not but serue Gods turne, and kyll these murderers,  
and

The .xx. Sonday after

and burne their citie, so that the Jewes were sold bet-  
ter cheape then byrdes, euen thirtie for a penye. There  
lacked no lamentation & cōplaining, when God toke  
vengeance, but for as muche as they refused to come,  
when they were called to repentance, and the mariage  
of the sonne: therfore God refuseth nowe agayne, to  
heare them: which thyng beware that it chance not to  
thee, There ar many thinges inough, with the which  
we offende god, as ire, bnpatience, auarice, care of li-  
uyng, lechery, hate, and other vices. All these are syn-  
nes, yet are all these thynges nothyng in comparison  
of this synne, whiche is contemnyng of gods worde.  
And yet it is the moste common synne. To bee geuen  
to auarice, to steale, to committe whoredome and for-  
nication are not so common synnes. For all the world  
is in danger of this synne, the citizens and husbando-  
med sette not this muche by the gospell. All sleape at  
this seruice, as a man may se in the churche. When one  
lokethe this way, an other that waye, and in so great a  
multitude scarsely ten or twelue come to thintente to  
learne any thyng.

The cōtempt  
of gods worde  
is the great-  
est synne that is.

Yea, and furthermore besyde all this, this encreseth  
the matter also, that it is such a cōmon synne, so death-  
lyke, so greuous, so hellyshe and diuellyshe, that it can  
not be noted, as other synnes bee. All count this for a  
lyght matter, to be presente at a sermon, and to take  
no hede, yea rather a great parte geue them selues to  
bousyng and bybbyng in tyme of the sermon, and re-  
gard it not, and thinke it no matter at all. No man is  
moued with this, no man is greued therfore, that men  
are so coldly affected with the worde, but it is not so  
in other synnes. For other synnes as slaughter, adul-  
terie, theft. &c. dothe make men oftentimes contrite  
and



and sorrowfull, so that they wold wishe it vndone. For no man can counte these thynges well done. But not to heare the word diligently, to despise it, to persecute it: no man count these matters of conscience. Wherefore it is suche a synne, for the whiche imperies, commonalties, and cities must be destroyed. For when it is not acknowledged, nor receaved, no repentance or amendement of lyfe can ensue. So chanced it therefore to all kyngedomes and to Jerusalem. And England also shall greuously be punished for this synne. For this synne cryeth daiely to God, neyther dothe it suffer God to rest before he saith in his wroth: I gaue you my sonne the highest prync that I had, and wold gladly haue had communication with you, to teache and instruct you to everlastyng life, but there is none that is desyring to heare. Wherefore I can not withdrawe the punishment, as it is in Iohn. This is damnation, that lyght came into the world, and men loue darkenes more then lyght. For they workes at euyl. As though he would saie: I would gladly wyne at the other syns, but this is damnation, that the worlde condemneth that I haue sent, euen my worde, and it careth not for it. This greueth me, they are full of synnes, and I would healpe them by my worde, and they wyll not. Therefore if they wil not hear my word let them heare the deuyls worde, and let them perishe also in the kyngdome of confusion.

Note and  
take hede.

Iohn. 3.

Thus hath it chaunced to the congregations of the east, and to the mooste flourisshyng commonalties, and to greate regions, whiche are now vnder the Turke. Hungarie also is almoste vndoone vtterlye. In other places they wyll not heare the gospel. Wherefore for a punishment they are constrained to heare the

The East  
churches.

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the Anabaptistes and other diuelyshe doctoures. This is the punishment where as Gods worde is despised and not hearde. For it is the greatest and moste heynous synne, and therefore the moste greatest and greuouslest punishment is prouided for it. This is gods will, that we should embrace the worde most louyngly, and not onely write it in fine letters in our bookes, but also in our heartes. But the world will not grant hym this place, and it scarcely suffereth it to be in bookes & sermons, it had rather haue the dyuel in the hert and it shall haue hym at length. Wherefore learne this also, that God hath cause inough to punish other synnes of oures. But this synne passeth all, whenne his worde is set at naught, and when they are yll ordered that call men to this mariage. He therfore that is holden wyth thys synne, lette hym learne to see vnto hym selfe by thys doctrine, that he may know that it is no lyttle synne, but the moste greatest and most greuous of all synnes, whiche God canne not suffer, but punyssheth it most greuously. All men crye out agaynste periurie and auarice, that they beare such route in the worlde.

And thus is frewe, that these thynges canne not longe escape unpunished. But in that we haue the Gospell, and care soo lyghtely for it, and in the meane tyme sette our myndes idelly vppon trifles, whyle that the woorde is preached, this is a synne passonge all other synnes, and doubtlesse shall so bee punished of **G O D**, that errours and lewde teachers maye enter in wyth all power, to take awaye all thynges. As it is in Grece and in other Regyons, where as nowe Mahomette reygneeth, whych at thys time  
dyueth

Dyuethe theym to the abhominations of the dyuell, whyche befoze hadde the worde of GOD, but wold not beleue it.

In the Popedome it chaunced thus also. There was first the trewe doctrine. When menne were unkynde, and despyled the doctrine, God punyshed that synne on thys wyse, that they allowed monkery, and mooste impudente lyes. Howe also is thys comynge to passe agayn. (For there must nedes chance to thys synne bothe corporall and spirituall punyshmentes) where as the dyuell casteth amongst vs Arrians and Anabaptistes. For why is not Goddes woorde regarded? Why is it not receaued thankfullie?

Remember ye therefore, that we muste beware of thys synne, and magnifye the woorde of GOD, and heare it dyligently. For although we had none other cause to doo it, yet this were a sufficient cause, that GOD hath commaunded it, for that it is a mooste acceptable seruice vnto hym. For it is no littell matter, that we doo serue suche a greate Lorde, Hee canne requite and recompence it mooste lyberallye. Wherefoze thys seruyce oughte to be mooste acceptable to all Christian men, that they might thynke: Trewely pf my Lorde and my GOD requyre thys that I shoulde heare hys worde, I wyll gladly doo hym thys seruyce, that I may boaste of this that I haue bestowed an hower of a daye in Goddes seruice.

This shoulde be a sufficient cause for vs to regarde Gods word. But besydes these, there are other causes also more euidente. For thys doth GOD promyse to  
the



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Causes that  
oughte to  
moue vs to  
heare Gods  
woorde.

the also, yf thou wylt heare my woorde, and kepe it. Thou shalt subdue the deuyl, so that he wyl not be so bolde as to come nere vnto thee. For where my word is, there am I. And where I am, the deuyl can haue no place. And besyde all this profite, thou shalt haue all thy synnes forgiven thee, and thy hearte inflamed to the true study of religion and obedience toward God and man: and to be short, thou shalt obayne at last lyfe euerlasting. For I poynt and prescribe to thee suche seruice to do, as for the whiche great profit may redounde vnto thee. For if there were no profite for thee at all, yet were thou bounde to doo it, because it is my will, that it should be doone. But now I commaunde thee to do such seruice, as is mooste for thy profite. As we proue by experience, when we do nothing but repete the ten commaundementes and the Lords prayer, there commeth alwayes therof a newe profite, that we may vnderstande some thyng that came not to our mynde before. And this commoditie is specially therewith, that the dyuell therby is dyuen frome thee that he may not hurt thee. Wherefore lette no churlian be so arrogant, that he thynke that hee vnderstandeth now the Lordes prayer, and the ten commandementes. And if any suche thyng come in mynde, iudge it to be a temptation, and say: If I haue sayd it to day, nowe wille I saye it agayne, that thou mayest alwayes repelle and put awaye the deuill frome thee, and so shalt thou doo vnto GOD mooste profytable seruice. If thou doest not so, thou shalt offende God greatly. But who would gladly proue and fele so greate wraethe of God?

But alas, thus goeth the matter: A great parte nothyng regardeth the worde. But yet nothyng is more certaine

certaine, then that if for sinnes pestilence and warre befallerh, that God will not regarde thee, but that he will stoppe his eares at thy crye. Euen as thou also hast deafe eares at his worde. As it is in Salomon: Because sayth he, I haue called, and ye haue refused, Pro. 1. I haue put forth my hand, and there was none that would see, ye haue despised all my counsell, and neglected my discipline, I also will laugh and scorne you, when that, that ye feared is chaunced vnto you: when sodain miserie shall fall vpon you, and destruction as a tempest breake in ou you. When tribulation and anguillie shall come vpon you. Then shall they call in to e and I will not heare them, in the morning they shall rylse and shall not fynde me, because they hated to be reformed, and receaued not the feare of the Lorde, and obeyed not my counsell, but did caste of all my correction.

This shalbe the punishment of this synne, when thou shalte at thy appointed tyme be bytterlye punished, euen then thou shalte haue **G O D** to laugh thee to scorne, which shall say, that this chaunced worthevely vnto thee, because that wheras he put forth vnto the doctrine of sincere counsell, thou despisedst it, now therfore it chaunceth worthevely vnto thee & thou hearest & deuill. If thou wilt not heare him that saith: Come vnto me all that labour and are heuie burdened & I wil refresh you: heare thou the vngodly souldier, which first curseth and banueth, and afterward thrust thee through with a speare. Thou cast not refuse this as wrongfallye done. For why diddest thou so despise the word of God, which thou sholdest haue heard and taken for thy cheif safegarde? But thou setteest more by thy felde & possessions then by & hearing of a mā.

The xx. sonday after

Thinkest thou that God will not take it greiuously? Six dayes hath he appoynted to thee for labour: and to exercise husbandrie, he requireth no more for himselfe then the seuenth daye, that then thou shouldest do hym seruice also, and yet shall he not obtayne that of thee? Wherefore learne this, it is an horrible and dreadfull sermon against the Jewes, because they despised this marriage, that is the preaching of the Gospell, and reuiled and killed by his seruantes. This kynge can not abide this. And therfore he sendeth his warriors euen the Romans, and destroyeth these murtherers, and burneth by ther citie. Who can say that god doth any wronge in this? If a great prince should sende his son to certain bound in prison, to deliuer them, & they would not only receaue that deliuerer thackfully, but also woulde kyll hym, and mocke the father also, how wold the father take this, thinkest thou. He wold destroy both the prisoners and the prison also. So doth our god. He sendeth his sonne to deliuer vs from syn, death and hel, & to geue vs everlasting lyfe. He oughte to be heard of vs, and to be receaued by fayth. But we cast hym behinde, and go to our landes and possessions. These thinges seme much better to vs. Wherefore if the plague and punishments of God breake out vpon vs by heapes and swarms, in pestilence in the Turke, and other warres, whome can we blame but our selues? And if we come vnto him then with mourning and lamenting, it shall not preuaile. For thynke thou how muche thou hast displeased God, in that so longe time thou hast denied him his true seruice. Compare thy faulte with this wrath of GOD, and thou shalt thynke it well, that he differreth so longe the euerlastyng paynes of hell. And by this temporall paye

Note.



paynes he calleth thee to repentance, that thou mayst amende, and cease from sin at last.

This is it, in this gospel, that the kyng destroyed the murderers and burned by their cite, to geue vs an example, that these despisers in the feldes and citis seduce vs not to folow their maners. For it wil be no otherwise in the worlde: it can not be perswaded to care for the worde. They alwayes set more by their feldes and merchandise. But they shall greuouly be punished. For what Iudgement they shal abide, the Jewes shewe by their example. wherfore let vs not folow it, but let vs rather heare the worde diligently and with deuotion. And before all thinges let vs honorably receaue the seruantes that cal vs for y<sup>e</sup> lords sake, from whome they are sent. Then shall we perceaue god to be our helper in all thinges of difficultie, which shalbe present with vs and defend vs, and at length shal geue vs life euerlasting through his son, our bridgrome Iesus Christ.

This is the first part as concerning the Jewes. They are now gon. And now herken what he sayth to the Gentils. These were wout, haring no law nor worde of god. They were not within y<sup>e</sup> wales, but in an open place, througħ y<sup>e</sup> which the deuil might runne at his libertie. These also commandeth this kyng to be called, that they might come al without any exception, men, women, olde, yonge, poore, rich. As we se at this daye, how god hath set forth baptisme, y<sup>e</sup> worde, & y<sup>e</sup> supper, that all might take part, that will. wherfore that calling is nothing els: then that Christ is preached to all men, we are baptised, that we might be gesses, and make mery in this mariage, that is, that we might haue remissio of sinnes & life euerlasting against y<sup>e</sup> deuil & hel gates. All we are bydden to this mariage.

¶ v. ij.

And

*The xx. sonday after*

And now whan the number of the gesses is fulfilled (for it is plaine here that both euell and good were called) the kyng himselſe commeth in and ſeeth what gesses he hath, and perceaueth ſome of the to be without their mariage garment. For ſo will it alwayes be amongest Chriſtians, that all are not true Chriſtians, ſome are faultie & vicious, & yet haue y<sup>e</sup> name of Chriſtians, becauſe they were baptiſed, vſe the ſacrament, & heare ſermons, & yet they haue no more but the name. For they thinke not y<sup>e</sup> matter to be earnest & true. This muſt a mā accuſtome to know. For it wil neuer come to paſſe by teaching, y<sup>e</sup> a whole Citie or vilage, yea or a hole houſe ſhold truly enſue after godlines. This will not come to paſſe, but as the maner is, ther commeth both good and euill. This muſt we abyde, & as touching the name to ſuffer them to be called Chriſtians. For we are al bydden, but al come not with y<sup>e</sup> mariage garment. This will be euen ſo vnto the laſt day. The at laſt ther ſhalbe made an other difference.

For thus is it ſurely decreed, that this king wil not only haue all called to the mariage of his ſon, but alſo he wil ſee this, whether they that be called, come wyth their mariage garment. If any man ſhould come to a mariage feaſte ſowle & ſluttiſhe out of their working ſhoppe, no mā would gladly receaue ſuch vnto the although they woer bidē to y<sup>e</sup> feaſte, yea & ſpecially y<sup>e</sup> brydgrome wold be greued therw<sup>th</sup> if he ſhold perceaue y<sup>e</sup> he were mocked of this or y<sup>e</sup> mad or proude perſon. For they muſt come to the feaſte w<sup>th</sup> the mariage garment.

So ſaith Chriſt y<sup>e</sup> it ſhal come to paſſe here alſo like wiſe. Although thou be Chriſtened, heareſt ſermons, vſeſt y<sup>e</sup> ſacrament, & yet art without the mariage garment, (that is) beleueſt not, careſt not earnestly for the  
gospel.



gospel, and wouldest vse but only the name of a Christian, as the Pope and his doe, that thou mightest get cominodities and prebendes therby: Thou art not a Christian for gods sake, neither for thy owne saluatiō, for then thou wouldest take greater pleasure therof. And truly thou must not thynke that thou mayst lye hyd there with thy hypocrisie. The kyng at his coming in, will see thee, & pluck the forth in the midst, or els in that last common day, or when thou shalt die, and will say: What makest thou here, syth thou hast but the name, & not the proprietie of a Christian, thou beleuedst not, as it behoueth a Christiā? Thou diddest neuer earnestly regard religion and godlines, howe thou mightest be deliuered from syn in dede, & obtaine righteousnes and saluation, Thou diddest onlie aspire to substance, thou gapedst howe thou mightest get & heape vp that. Wherfore now thou art come, without the mariage garment. Get thee hence. Ther is no rōme for thee amongst them, that were goodly decked against the mariage.

No hypocrite  
can hyde him  
selfe from the  
face of god.

When this (saith Christ) shalbe layd to these hypocrites charge, eyther in the later day, or at their death, they shalbe dōmbe, & is, they shalbe able to alleage nothinge for their defence. For what can they bring? God made all thinges, he gaue vnto them the moste holy baptisme: He put the gospeil yea all most in thy mouth, he gaue his supper & communion euerie wher, and absolution. He ordayned cōmon ministers, thou haddest at home both parentes and maisters, which should teach the what thou sholdest beleue and what godlines thou sholdest shewe in thy liuing. Wherfore thou canst not lay for thy excuse that thou were ignorant of the articles of thy beleife: but thou shalt nedes



The xx. Sunday after

be constrained to confesse: I was baptised. The gospel was sufficiently preached vnto me, But I cared not for it. I did sett more by wordlye thinges. This doth that signifie in this place, wher as he that lacked the marriage garment, is done. For what could he answere to this, wherto we must beare record, & he gaue vnto vs his sonne and shewed all maner of grace in baptism and in the gospel: so that this only remained: that we shoulde receaue with embracing armes, that which he offereth so willingly vnto vs.

Wherefore an horrible iudgement shall be geuen to these hypocrites, euen & they may be caste, bound hand and foote into the vtter darkenes, (that is) that they may be damned with the deuil in hell vnto euermore chaines. For their handes and feete are bounde, so that they can not deliuer the selues by their workes, and they shall abyde their damnation in darkenes. They shall lacke the light of god (that is) his comfort for euer, being alwaye in perpetuall miserie, anguish, and tormentes, so that they shall neuer come vnto the so muche as a sparke of light. This is an horrible miserie. Oh, that we could be moued therby, and consider what a dolful paine it is, to lyue miserablye in hell in chaynes with weeping and gnashinge of teeth. The gnashinge of teeth shalbe through froit and colde, the weeping and wayling for heate, as the doctours haue expounded it. Albeit Christ wolde signifie hereby all maner of tormentes, that may be inuented. This shalbe their punishment, because & time of their visitation is not knowen & receaued, wheras we were called, had the sacrament, baptisme, the gospel and absolution, & yet we beleued not, we vsed the not. And Christ would teach vs, and bringe vs to this, that we might know

know, how great felicitie hath chaunced to vs, in that we are called to such a magnificent noble & glorious marriage, where at we may be sure to find a reconerig frō sin, deuil, death, hell & euerlasting wayling. But he y will not knowlege so great grace, but counteth these things of no estimatiō, hath worthely for his reward eternal death. For one of these two must nedes be, y a man either receaue y gospell & beleue & get euerlasting saluatiō, or not beleue & so get euerlasting dānatiō. So y the gospel may iustly say y same, y Paule sayd to the Jewes, which spake against him & blasphemed: your blud be vpo your owne head, I frō this time forth go guiltlesse to y gētils. For whē y Jewes wold not come, god subdued thē to destruction, & sent his gospel to vs gētiles. And for as much as it is come to vs, this only remaineth, as it is describe here, y god wil cast out all thē y haue not their marriage garment. And y lord will partly by alluring & partly by fearing, bring vs to that point, y we shold take y gospel for our chiefe safegard & Act. 18. studiousely heare it, & beleue it. He allureth vs by his promise & great grace, & through his great punishmēt's he feareth vs. But whan he preuaileth by none of these two, an extreme destruction is sure to come. If god wold raine downe gold, perchance ther wold som begin to loke vp to heauen. But wheras he putteth forth vnto vs the punishment of eternal death, no mā careth for it, or hath respecte to life. This therfore is y some of y whole sermō, Christ wold gladly both allure & feare vs, y we might earnestly embrace & beleue his word, loke & wayte certainly for y most ioyful cōming in y last day, whē he shall retourne & deliuer vs frō all euil both bodely & gostly. The whych thig y almighty god and merciful father graunt vs through Christ his son and the holy ghoft. Amen.

*The xxi. Sonday after*  
*The. xxi Sonday after Trinitie Sonday.*  
**T**he Gospell of Iohn. iiii.

**T**here was a certayne ruler, whose sonne was sicke at Capernaum. As sone as the same heard that Iesus was come out of Iurpe into Galile, he wente vnto hym, and besoughte hym that he woulde come downe and heale his sonne, for he was euen at the poynt of deathe. Then sayde Iesus vnto hym: Creepete ye see signes and wonders, ye wyll not beleue. The ruler sayd vnto hym: Sir, come downe or euer that my sonne dye. Iesus saith vnto him: Go thy way, thy sonne lyueth. The man beleued the worde that Iesus had spoken vnto hym, and he went his way: And as he was going downe, the seruauntes mett him, and tolde hym, saying thy sonne lyueth. Then enquired he of them the houre when he began to amende: And they sayde vnto hym: Yester day at the seuenthe houre the feuer left him. So the father knewe that it was y<sup>e</sup> same houre in the which Iesus sayde vnto hym, thy sonne liueth: and he beleued and all his householde. This is agayne the seconde miracle y<sup>e</sup> Iesus dyd, when he was come out of Iurpe into Galile.

THE EXPOSITION.

**T**here are two thinges in this gospell, whiche are very profitable and therefore mooste worthe to be had in memorie. The first is the miracle that Christ sheweth to the child that was in perill, wheras he healeth him and yet commeth not at hym, onely he saith to the father: Go.



So thy waie, thy son lyueth, and forthwith by this worde the childe is recouered, whiche was many a mile from thence, and knew nothings of this worde. This is a great miracle, which declareth vnto vs how mightie the Word of our lord Iesus Christ is, and that <sup>The power</sup> of gods word, whatsoeuer it setteth vpon, it bringeth it to passe, although the deuill be neuer so muche against it. For this disease is no other wise to be esteemed of vs, than the other workes, wherewith the deuill bere vs moste miserable men. To the destroying of this worke of the deuill is nothing els prerequisite, but the worde of Christ, and then is health gotten. For the deuill muste geue place whether he will or no, as soone as the worde of this man Christ soundeth, As we see here.

Wherefore this miracle pertayneth specially to this ende, that we maye well knowe Christ, which is not only a man as other be that lyue a bodilye lyfe, but he is also almightie god, for as much as he is the Lorde ouer death and the deuill, yea such a Lord, which with a worde can helpe againste all euill. Therefore we also in our peril and necessitie must seeke helpe at hym, As this prince doth. And speciallly we oughte to make muche of his worde, as we wolde of a power that is almightie. For he that hath that, hath all, and can doe all thynges. And he that hath it not, can do nothyng againste synne, death and the deuill. For loke what Christ doth here with the sonne of the ruler, wher as <sup>Rom 1.</sup> <sup>Iac. 1.</sup> he defendeth him by his worde againste death & that lyfe shold not be oppressed of death: the very same doth he make to worke in vs all by his worde, if we do but receaue it, and purposeth not only to deliuer vs from corporall euils, but also from sin and eternall death. Wherefore we muste folow the example of this ruler, that

The xxi. Sonday after

that in our peril & euilles we may here require health, wheras the almightie worde, hath so redie and present power and wil to helpe vs. For wher as this ruler maketh haste, & hateth all delay, Christ maketh much more haste, and differreth not the helpinge vnto the conning of the father, but rather in this very houre and moment he wil haue the sycke child made whole. So we also must not doubt, but that Christ will be most redie to helpe vs: if we do but aske it of him, and trust surely for it of him. For to this intēt was he sent; and came into the earth, to deliuer vs from sin & death, to destrope the tyranny of the deuill, and to open the kyngdome of god for vs. For this very cause y father, our most merciful god sent him, for this cause he came into the earth. Wherfore he that asketh helpe of hym, shal not depart without helpe, as we see in this ruler; which only intreateth for bodelye heith. Howe much more redie shall his wil be, wheras is more perill, and where as helpe is more necessary for vs, wher as the matter of euerlastyng lyf is in hande?

Why christe  
was sent into  
this worlde.

This is the first, as touching the which, it is the vse to instructe, and teache when suche kynde of miracles be taught. For therfore dyd Christ worke them, and afterward they were preserued in monuments & bookes that we might know the power and will of Christe, and haue our refuge vnto him in all trouble and perill.

The second, whereof we must teach in this history, is, that a notable crample is sett forth vnto vs, in the whiche we may know certainly & truly what is faith. Our aduersaries the Papistes teache none other wise as touching faith, then that it is a certein knowledge concerninge Christ and what he hath don.

But

But in this y true Christians haue no more than the  
 deuill & hipocrites haue. For these also know of Christ &  
 of his miracles, & actes. But as concerninge Christian  
 faith y scripture speaketh on this wise, y by it we ob-  
 taine remission of sinnes, righteousnes, & euerlastinge  
 life. For this saith Paule, we suppose y a mā is iustified  
 by faith, without the workes of the law. And y Pro-  
 phet Abacuk saith: The righteous lyueth by faith. And  
 Christ saith to Mary, whose sinnes were forgiven: Go  
 thy wayes, thy faith hath saued thee. Wherefore this  
 faith, is no faith of the deuill & of hypocrites in the con-  
 gregation, whiche know only the listory, & hoide it as  
 purely & sincerely as Christians do. For this could not  
 be hid priuie fro the deuill, what he dyd & suffered in y  
 earth. But although this is necessary for a Christian  
 to knowe, yet this is not the true faith by the whiche  
 we obtayne remission of sinnes, and life euerlastinge.  
 But in this place it is described by an exāple what is  
 true faith, euē to thinke surely y, that Christ speaketh  
 & promiset, is most certaine, & without all faulte. For  
 these two are ioynd together, when god promiset y  
 we shold embrace it with faith, & doubt nothing but y it  
 is most true: And y it is most certaine, although we do  
 not perceauē it or see it. And loke wher y promise is, &  
 we embrace it w faith, that is a true & Christian faith,  
 as we see in this ruler. He cometh to Christe and  
 despyeth him, to go downe with him, and to helpe his  
 son. The ruler tooke it very heuily and was greatlye  
 afrayd. For he dreaded greatly, least y if he brough not  
 christ betimes, his son shold die, & afterward thre shold  
 be no hope of helpe. By this he declareth what maner  
 of faith he hath, wher as he knowledgeth christ for his  
 helper. For without this meaninge, he woulde neuer  
 haue come to Christ.

Of the christe  
 fapthe.

Rom. 3.  
 Abacuc. 2.  
 Luc. 7.

What the  
 true faith is.

where



*The xxi. Sonday after*

Wherefore this ought to be counted a greate thyng, that wher as by nature he despeired of recoueringe of lyfe (for men had no longer hope of lyfe in hym.) Yet he taketh a longe iorney to Christ, with that hope, that if he myght bring Christe to him before he was deade, he should not be past cure. But yet could not Christe take this for faith, because that although this was a certaine knowledge of Christ, yet was it not such, as for the setting forth wherof, he came into this worlde. For he will not be taken and acknowledged onely for an helper in bodilie necessities, yea and that, so he be present but such worde is set forth as touching him in the promise and reuelacion of the gospel, that we may fele, that his godly power is present against all euill, but speciallie againste spiriual euill. If he hath diuine and godlyke power, them must his worde be thought almighty. And to this point doth he adhorthe this ruler, that he might rather haue respect to the cause of the miracles then the miracles themselves, and that he mighte begine at last to hope for saluation out of the word, although ther had ben no miracle shewed. For in the miracles is ther alwayes present ayde required.

But this is true faith, that despeireth not of the promise of the worde, although ther be no signe of present ayde and succoure. And this must be the fayth of al saintes, that god may be glorified and not our will. And that if god sheweth not himselfe appliant vnto vs as soone as we will, and after what way we wil, yet that we shoulde not cease from praisynge hym, as the hypocrites doe. Wherefore he requirerth such a faith, that can abide patiently, although gods miracles be not done at his becke. But this faith can not be, excepte there be respecte had, to this word as touching Christ, which

whiche is that the deadly malediction and curse is by hym taken awaye, so that al that are incombred with bodilie euils and with death, although they are destitute of other signes in their deliuerance, yet should not despeire as touching the final & last deliuerance through the death and resurrection of Christe. And Christ commandeth that all shold loke & seeke for this signe, and as for the other he wold not haue vs careful for them. For as touching this cheif signe, he hath put forth his expresse worde, and that without any condition, that al might certainly beleue to haue remission of synnes, deliuerance from death, & life euerlasting, for Christes sake. And he wold that all his other miracles & signes should serue & geue place to this that is cheif. wherfore these thinges must be looked for in none other, then in them, which know that God is to be praised in this great signe aboue all, and doth so vse this, that neuerthelesse they may cheifly regarde the first and cheifest signe. And if it please God to omitt the inferiour signes, for the true procuring of that cheif signe, let vs beware that we be not importune, and that we thinke not, that they must be done of necessitie. For God requireth that the cheife should be counted such amongest vs al, that al shold beleue surely that they shalbe saued, for the most euident and pure couenant of God. Nevertheless in the meane season god doth not suspende and prolonge the ende & successe of these present temptations & specially amonge the weake, but yet so that they strengthen themselves by litle & litle to the spirituall vse, and learne to obey god in al thinges & please hym, and put his worde before them. And although the promise of this is to be looked for without a signe & sensuall feeling for a time, yet let them not faint and  
geue

Math. 12.

The xxij. sonday after

geue bp, but vse the holy ghost as a president and comfortour although Christ departe with his signes and miracles.

And this is the true faith, as I said before, whiche stycketh vnto the word of Christ as touching saluatiō & euerlasting life, & also as concerning the sure preservation of the church, & also of euery one of vs all, so & it be done without the temptation of God, and we wholly depēd of his wil, which therfore hath so bound himselfe, to the principal saluatiō which is certaine, that he might haue all other thinges depending on y<sup>e</sup> faith and trust therof, and that he may be iudged to administer them wel vnto vs, although he fulfil not our desires in all pointes. And betwene these two, which be longe to the common ecclesiasticall trade, he graunteth, as a man would saye, personal priuileges to this kyng, euen a peculiaer word as touchinge the saluatiō of his son. The which syth it is put forth so plaine & euident, it ought to be embraced with as sure faith, as that, that is put forth to all, as concernyng remission of sinne and euerlasting life in the name of Christ. For loke of what thing the word is put forth: with a promise that it shall certainly come to passe, that must certaineleye be beleued. For as GOD is tempted, whan that a signe of a determined and appointed promise is required: So is he not truly glorified when the appointed worde is not beleued, as it was in Achas. but this ruler doth glorifie GOD, when he beleueth the determined word of CHRIST, and forthwith obtayneth helth for his sonne, as he knoweth of his familie at his retournyng home.

Learne therfore in this place what is true sayth, euen to doubt nothing of the word of Christ & of his



promise, but to beleue surely, that as the worde promi-  
seth, so shall it come to passe, although it be not sene & The nature of  
Faith. perceaued. For this is the cheif nature of faith, to em-  
brace and beleue that, that is not present. For thinges  
present are not beleued, but are seen & felte. The riche  
man although he beleueth that he shall not die for hun-  
ger this yere, yet is this no faith. But he y<sup>e</sup> hath no store  
nor substance, & yet sticketh surely to gods word, y<sup>e</sup> god  
as a father will prouide for his liuing, but yet so that he  
caste not away y<sup>e</sup> feare of god, but serue his owne vo-  
cation, he beleueth trulie, and it is not possible y<sup>e</sup> such a  
faith should deceaue him. For it is grounded on gods  
word, which is almighty & promiset, that if first we  
seeke y<sup>e</sup> kyngdome of God & the righteousness therof, y<sup>e</sup>  
all other things shall be cast vnto vs. So all we do  
proue this, that we are so corrupted by sin, y<sup>e</sup> we lyue Math. 6.  
boyde of all righteousness. But when the worde prea-  
cheth vnto vs remission of sinnes and righteousness,  
this can none otherwise be apprehended, but by faith.  
Wherefore the state of a Christian is such, y<sup>e</sup> although he  
sustaineth y<sup>e</sup> body of sin, yet he is pure & righteous & w-  
out sin through faith & y<sup>e</sup> worde. And this both sayth  
worke in him, the worke ca<sup>n</sup> neuer do it as y<sup>e</sup> brainlesse  
papistes teach. For as touching y<sup>e</sup> workes, although he  
they be neuer so good yet are we vnprofitable seruants,  
as Christ saith.

And as I haue said as touching righteousness, so is Luc. 17.  
it also as concerning lyfe. We are so infected by synne,  
and drowned by in it, that we can not be sure of lyfe  
for the space of a momēt. So y<sup>e</sup> this may truly be said  
with y<sup>e</sup> wise Paynimes and Ethnicks: that nothing  
is more certaine to a man then death. As we proue  
that to be true not only by our examples, but also by  
the example of others also, that is, how soone men are  
mune.

inuegled and enuironed with sycknes and other dangers. And yet haue we y word set forth to vs which putteth vs in hope not only of lyfe, but also of euerlasting life. This do not we, that beleue, touche with our handes, we fele it not, we grope it not, but it is promised to vs in the worde, and we beleue it. And it is sure that this faith shall not deceaue vs. For it is grounded on gods worde, whiche is omnipotent and euerlastynge.

To be shorte, this is the nature of faith, As the worde doth promise thinges that are vnuisible and thigs to come, so doth faith beleue these inuisible thigs and surely loketh for them to come. The reason is. It knoweth that y word of god is almightie, & that god is true, and without lyinge, wherfore sayth hath diligent respect vnto the worde. If it perceaue the word, it embrace it boldlye, and careth nothinge eyther for the worlde or for the deuil. For it is sure of the end and what shal befall, although the deuil the fleshe and the worlde make neuer so muche a do. But wher as it perceaueth, that the worde is lackyng, it setteth not this much by the outward apperāce, by y threates, nor by any violence, whiche is done of the worlde, so that it maye perceaue that to be true, and will suffer all extremitie, rather then to be constrained to receaue any falschod. And if in the Dopedome we had had suche respecte vnto true faith, we had neuer fallen into such horrible Idolatries and errours.

Wherfore it is a very necessarie and profitable doctrine for vs, to be taught and certifyed as touchinge true faith, that is, that we should haue the worde of god and promise, and stycke surely therunto, and beleue that it shall surely come to passe. For to beleue  
any

any thyng without the worde of God, is no faythe, but a vaine opinion, which can neuer well escape. As if thou shouldest beleue, that thou shouldest be Emperour of Rome. Thou mayst this persuaide thy selfe, but yet so that thou perceauest not how it should come to passe. But when Dauid, which was of no high blud heard the word of God by Samuell the prophete, as touchyng the kyngdome of Israell, the ende and successe therof could not be voyde or frustrate, whatsoeuer Saules frendes dyd to the contrarie.

Wherethe  
worde is not  
ther can be no  
faythe.

So is it here also. This Ruler, where as he requirereth a signe and present ayde of Christe somewhat importunately, is by Christ wholly dnyen to the worde: And although that Christ woulde now also shewe a signe, and heale the Ruler out of hande, yet he wold haue hym endewed with faith before he fele heale. And when the woorde appoynteth hym so to doo: Go thy wayes, thy sonne lyueth. There doothe the Ruler beleue, as concernyng the lyfe of hys sonne by the worde. And as faith foloweth the woorde: so doth lyfe folowe faith thorough the woorde. As we also haue the worde and promyse, where as God doth generally confort all the worlde, and saith: He that beleueth in me, shall neuer see death. Likewise (sayeth John Baptist of hym: ) Beholde the Lambe of God that taketh away the synnes of the world. These are vniuersall and generall sermons, whiche pertayne to all men. For he sayth not, when he of this man shall beleue. But he speaketh generally: He that beleueth in me, shall neuer see death. Likewise John saith not, that Christ the Lambe sent from God, shal take away the synnes of this man or that man, but the synnes of all the worlde. Wherfore if thou bee a synner, and

John .8.

John .1.

not.

Et

art



art in the woorld, thynke that it appertayneth vnto thee, and doubt not but that thy matter is in hāde, and that it is done for thy sake. This is the foundation, wherin our faith, as muche as belongeth to Remission of synnes and euerlastyng lyfe, ought to leane: And shall no more deceaue vs that doo sticke therunto, then the ruler was deceaued by his faith.

For we must not thinke that it was an easier matter for so great a ruler than it is for vs, when Christe putteth the forth vnto hym suche a certayne woorde, where as hee sayeth: Go thy way, thy sonne lyueth. But it is an harder matter for vs, because there is noo suche certayne woorde putte forth vnto vs, but generallye to vs all. For CHRISTE hym selfe, althoughe he putte forth a generall woorde, yet as hee speaketh it here priuatly to the Ruler, sayinge: Go thy way thy sonne lyueth: So doth he speake this to euery man by himselfe: Sonne, thy synnes be forgiven thee: thine is that life euerlastyng. For to what other man dothe he speake thys, but to euery one of vs, that are baptised? Dothe not baptisme belonge to euery man? If other wil be partakers of baptisme they muste take it for them selues. But what dothe God saye to thee, and to all that are baptised? Is not the promise, that who soeuer beleueth, and is baptised, shall bee saued? Lykewise thou arte baptised to dye with Christe, because he dyed for thee, and by his deathe redeemed thee frome synne and deathe. Howe can God speake with thee more certainly, or ioyn thy person more certainly wyth his woorde, thenne it is doone in Baptisme, wher as it is bestowed in thee alone, and is thy propre Baptisme? So whenne thou wouldest bee absolued frome thy synnes, and comest to

to the Minister or to any other Christian, w<sup>th</sup> the hope to heare the woorde of GOD, and to obteyne confor<sup>t</sup>e, thys woorde that thou hearest there openly to all, that Christe dyed for the synnes of all, is pronounced to thee alone, that this deathe is auaylable for thy synnes. For the woordes of Absolution be these: Brother myne, all we are sinners, and therfore all shoulde abyde and susteyne damnation. But the sonne of God is becom man for our sake, and dyed also, and rose agayne from the deade for our Justification. Despaire not therfore, Christ hath satisfied for thee thou must pay nothyng: onely sticke vnto his passion, and trust in the same. Thus is it also concernynge the Supper of the Lord. There is the body and blood of Christ, geuen to thee alone, and there is it pronounced to thee alone, that his bodye was geuen for thee, and his blood shed for the, that thou maiest not doubt, but trust to such a sacrifice of Christ, as though it wer proper vnto thee alone. For it is put in thy mouth, & geuen peculiarly to thee, that thou maist eate and drinke for thy self. There dothe God medle with none beside: he speketh with none but with the, & comest vnto his supper, & there doest eate and drinke, as he comanded thee.

And here consider, & thinke with thy self, what manner of christiā<sup>s</sup> they be, which let passe such opportunity & neuer come to this most ioyfull supper of the Lorde. Wherefore if thou desire not this, that God shold comfort thee alone, and speke with thee & pronounce vnto thee remissio<sup>n</sup> of thy synnes, & life enerlasting, thou art woorthy to talke and company with the deuill. Wherefore, this is not lacking, as though God spake not with vs, but the fault is in this, that we folow not the example of the ruler, & that we receiue not, neither beleue it to be true, whatsoeuer Christ speketh vnto vs priuately.

Fr.ii.

The

The wordes  
of absolution.

Rom. 4.

*The. xix. Sunday after*

The Ruler also had occasion not to beleue, yf he would haue folowed his reason; and hadde no respect to the worde. For howe coulde he beleue, that thys lyttell worde woulde haue ben so effectuous so farre of, and brought suche a greate thyng to passe? He might haue sayde: It is not vnknowen to me, in what case I haue leste my sonne. Serenge there is no hope of lyfe agaynst so great perill, so small a woorde can be of no efficacie. He must nedes come more nere, and do greater thynges, if he will bryng to passe so great a thing. But the Ruler omitteth all these thynges, and onely embraceth the woorde, and geueth so greate credence thereto, as though he sawe the health of his sonne presently before his face. For except he had ben of this mynde, hee woulde not haue departed, as contented with this word. But he was content, as Iohn saith very well: The man beleued the woorde that Iesus spake vnto him, and went his waie.

And here doest thou knowe what faith is properly; what sayth if thou seekest the definition thereof, even no other  
15. thyng, than to beleue that, that Christe promyseth. Gette thee therfore acquainted with it, and first lerne whenne God promyseth to thee in Baptisme, Christe in the Gospell, and in his Supper. Embrace that promise with all thy heart, and lette nothing hynder thee therein, although thou shalt haue many lettes. We fele synne and deathe, whiche offer them selues alwayes to our syght and sence. And if thou let passe the word in thys case, synne and deathe wyll oppresse thee, and caste thee headlong into destruction. But what doth a Christian? he confesseth his synne, neyther is he vncertaine of deathe. But yet he despaireth not therefore.



fore. But hee taketh holde of the worde as muche as he canne, and saythe: CHRIST dyed for me, therefore am I free from synne, and I canne not dye, neyther hath death nor synne any power bypon me. For Chyste hath made satisfaction for all thynges that I shod pay. This is true faith, neither is it possible that he should be deceaued of this hope & sticketh to the word on this wise, This is true, it is not yet sene, or felte, but yet it is trewe, and the tyme shall surely comme, whenne it shalbe opened. The ruler dyd euen so, and stucked surely to the woorde. He perceyued not the thyng, but because he beleued the woorde, hys seruauntes come on the nexte dave with ioyefull tydynges, that hys sonne was alyue. At lengthe also, he seeth it wyth hys eyes. Then is Faith no longer requisite, it is come to passe as he beleued. Thus is it wyth vs also. We haue remission of oure synnes and euerlastyng lyfe. We heare the Gospel, we beleue the absolution, we vse the supper of the Lorde, yet do we styll fele alwayes deathe and synne, neyther can wee remoue thys sence and feelyng frome vs, whyle we lyue in thys lyfe. But yet beleue thou the word neuertheles. For so must we also wholly beleue gods word without signes, and vse the condition of Paule (that is) to lyue content with Gods grace. We must beleue Iohn. 2. 22 the worde, although it is not our chaunce to see with Thomas. But we shall see when the tyme shal come wyth thys Ruler, that as we beleued the Remission of synnes and euerlastyng lyfe by the woorde, euen soo shall wee haue it in dede in euerlastyng ryghteousnesse and lyfe. As long as we lyue here we muste be content wyth the word, and beleue it. After thys lyfe, we shall feele it, and haue it in dede.

*The.xx.Sunday after*

The whyche thyng God our mercifull father graunt  
for his sonne Iesus Christes sake, thorough his holpe  
spirite. Amen.

*The.xxii Sunday after Trinitie Sunday.*

¶ The Gospell. Math. xviii.



¶ Peter sayd vnto Iesus : Lorde howe oft shall I  
forgeue my brother if he sinne agaynst me,tyll  
seuen times? Iesus sayethe vnto hym : I saye  
not vnto the vntyll seuen tymes, but seuentie  
times seuen tymes. Wherefoze is the kynges  
dome of heauen lykenede vnto a certayne man that was a  
kynge, whiche woulde take accomptes of his seruauntes.  
And when he had begon to reckon, one was brought vnto  
hym, whiche ought hym ten thousande talentes. But for  
asmuche as he was not hable to paye, his Lorde commaun-  
ded hym to be solde, and his wyfe and chyldren, and all that  
he had, and payment to be made. The seruaunt fell downe,  
and besought him saying: Sir, haue pacience with me, and  
I wyll paye the all. Then had the Lorde pitie on that ser-  
uaunte, and losed hym, and forgaue hym the debt. So the  
same seruaunte wente out, and founde one of his felowes  
which ought hym an hundred.pence, and he layd handes on  
him & toke hym by the thyoate, saying: paye that thou owest.  
And his felowe fell downe and besought hym, saying: haue  
pacience with me, and I wyll paye the all. And he woulde  
not, but wente and caste hym into pryson, tyll he shoulde  
pay the debt. So when his felowes sawe what was done,  
they were very sorie, and came and tolde vnto theyr Lorde  
all that hadd happened. Then his Lorde called hym, and  
sayde vnto hym : O thou vngenerous seruaunte, I forgaue  
the all that debt when thou desiredst me; shouldest not thou  
also.

also haue had compassion on thy felowes, even as I had pittie on thee? And his Lorde was wroth, and deliuered hym to the paylers, tyll he shoulde pay all that was due vnto him. So likewise shall my heauenlye father do also vnto you, yf ye from your heartes forgeue not (euery one his brother) they: trespasses.

## THE EXPOSITION.



**Y**e heare in the very begynnynge, what is the summe of this Gospell: when Peter asketh of Christe, what was nedefull to be done, when his brother synned againste hym, and howe often hee shoulde forgeue hym, whether seuen tymes were inough? Christ answereth: Not seuen tymes, but seuentie tymes seuen tymes. That is, the forgeuyng of synnes amongst Christians, ought to bee withoute measure and ende, and they must pardon one an others synnes, and beware of reuengynge. For that belongeth only to God, whose maiestie ought not to bee violated, neyther hys iurisdiction to be broken. As the parable also sheweth it in order. And we afterwarde wyll gather together the causes, and declare them.

Christians  
must forgeue  
and not re-  
uenge.

Deut. 32.  
Rom. 12.  
Heb. 10.

But here muste we especially marke: howe Christe saith: That the kyngdome of God is lyke a kyng, whiche purposeth to make a rekenynge and accompt with his seruantes. For this commaundement as touching remission of sinne, is not to be applied to the gouernance of a communitie, where as are seuerall offices and diuersities of persons, & therefore all thynges there consist in the varieties of rulyng and obereng, that licence may not be geuen to the lustes and vices of men, but that a discipline and honest order maye be

Exiii.

had



hadde for the restraynyng of the lewde and wicked. Wherefore it is not ment, that parentes should geue theyr chylderne all lycencious libertie. They ought to vse a certayne kynde of reuengynge, and by no meanes to couete and desyre the name of facilitie and gentylnesse. Likewise is it also with the maysters ouer their household seruauntes, and with maiestrates and officers. Let all them knowe, that they are appointed certainly to reuenge. For thys is the worldes faulte, that it is the worse for libertie, as it appereth by world children, that wyl not obey theyr parentes, vntyll at length they come to hangynge.

Wherefore, this commandement is not to be vsed in a common welth, but in the kyngdom of God. where all we are equall, and are subiecte but onely to God, whiche is the head of the lyfe of vs all. He calleth the kyngdom of God not only the lyfe that is after this, but the holy churche in this lyfe, wher as God by hys word and by his holy spirite hath the gouernance. In thys churche thou must obserue this trade, if it be not thy peculiar office to reuenge synne, that there may alway be pardonyng one an other, and no reuengynge, that althings may be done toward thy neighbor with mercy & gentlenes whersoever he hath nede, althoughe by reason we might seme to haue a iust cause to do the contrarye. Why Christ requireth this, he sheweth sure causes in the parable of the two seruants, and of the king. The first is, that Christ requireth, that the christians should thynk with themselves howe great mercie God hath shewed vnto them, which also if he would deale extremely with vs, had many and great causes to be reuenged of vs, and to vere vs, with moste greuous euyls. But seying that we obtained mercy with-  
out

The worlde  
is the worse  
for libertie.

What the  
kyngdome of  
God is.

out our desert, we must shew mercy and gentlenes to our neighbor. And this must be obserued with great diligence. For by this Christ declareth, what is the true way to obteyn remission of synne, and sheweth vs to our selues what we are, as it were with a synger, and what God is: agayne, what is our merite before God, and yet what we obtaine.

For as concerning the parable of the seruaunt that ought ten thousand talentes, Christ putteth it forth to this ende, that he maye teache vs, what oure cause is before the Iudgemente of God. A talente wyth them that were in tymes paste, was almost in valoure syre hundred Crownes. Of these the seruaunt oughte tenne thousande Talentcs.

To so exceedyng greate a summe are oure synnes iustely compared before GOD, that by this it maye be declared, that those oure synnes can neuer be put away by our selues, or by our owne workes: againe, that we are not able to make satisfaction for them. For the first begynnyng of vs, and the verie propagation of our stocke is in synne, so that as sone as we be borne, we bringe synne with vs into this worlde. And afterwarde, the longer we lyue, the more we synne, so that besydes the Originall synne, wherin we are begotten, conceived, and borne: we also accumulate and heape vp our owne actuall syns, & by this meanes become so great debtors vnto god, that we may right wel be resembled, lykened & compared to this seruant, being in dede by no means able to satisfie so gret a det.

But what iudgement shall suche a seruant haue? Merely euen this. The Lorde commaundethe, that he, his wyfe, his chyldern, and all that euer he hath, shoulde be solde. By this Christe sheweth, that we synners.

What a talent was in tymes paste.

Oure synnes are innumerable.

Psal. 51.  
Iohn. 3.  
Ephc. 2.



The .xx. Sunday after

Rom. 6.

Gen. 2.

Rom. 4.

Synners are not only not able to paye our debtes, but we must also of necessitie for synnes sake, suffer death as S. Paule saith: The rewarde of synne is death. And God in Paradise threatned the same to Adam and Eue, sayenge: On whatsoeuer daye ye eate of thys tree, ye shall dye the death. After the transgression of this commaundement we al came to this point, that the lawe of God dothe vtterly condemne vs, yea and iudgeth vs vnto death, as S. Paul saith: By one man synne entred into the worlde, and deathe by the meanes of synne: and so death went ouer all menne, in somuche that all men synned. For yf syn were not, we shold neuer dye. Whyther therfore shall we turne vs? The debte is certayne, we can not denye it, and the Lorde requireth the debte, but wee are not hable to paye it.

Synne with all humilitie muste be confessed and mercy craued.

God by no meanes can abyde anye Justiciaries.

And here now we is set foorthe vnto vs a moste ioyfull and luckye thyng, whyche we ought to embrace, as they saye, with metyng armes, that by this meane we are deliuered from our debt, and so escape deathe. But for the attaynement hereof, we muste doo that, whiche Christ saith, this seruaunt dyd. He confesseth his great debte: he acknowlegeeth also his extreme povertie & beggery, and his payne, which he by no meanes can auoyde. Therfore he falleth downe before his Lorde, worshypeth him, and saith: Lord, beare with me, and I wil pay thee altogether. This order of praying in this seruant, Christ full well alloweth, & wold haue vs to praye after that maner, whensoever wee desyre forgiveness of oure debtes. For in so doyng we bothe confesse the debt, and also desire to haue favour shewed vs. For he that denyeth the debt as the phariseys do, whiche mainteine their own righteousness before



before God, setteth him self in worse case, then he was before. And when it is ones confessed, than is the danger present, foras much as we are not able to paye it. Therfore this is an abhominable errour in the Papacie, when men be sent away vnto theyr own workes and satisfactions, that by them their synnes maye be clenched and put awaye.

But thou wy't say vn'o me: The seruant byndeth hym selfe to pay altogether. It is true. He promiseteth that he wyll so doo. But we may not consyder what he saythe, but what he is able in dede to do. Though he promyse it, as one out of his wyttes, yet though he wyth all hys shoulde be sold, he is not able to satisfie for the leaste debte. Therefore it appeareth euidentely, that this is CHRISTES mynde, euen to declare, howe it goeth with manne, when he is in feare, daunger and trouble. In suche case he doubteth not to bynde hymselfe to extream inconueniences, yea to thynges impossible, so that he maye escape the present trouble, and the daungers and paynes, that are lyke to ensue. yea in suche case he would guage all his promyses, bargaynes, compactes, goodes, landes, mouables, and vnmouables, yea and his very lyfe also, so that he maye be deliuered from those euyls, that hange ouer his head. In lyke maner when the matter is come to this poynt betwene God and vs, that thorough the law our synnes are reueled and brought to lyght, (for by the law cometh the knoweledge of synne, as the Apostle saythe) to escape that daunger, wherinto thoro we synne, we are fallen, wee spare no impossible conditions, so that we maye obteyne some respite and fauour, for as muche as we ryghte welle perceauy, that we are not able to satisfie the debte.

In daunger  
we seke all  
means to es-  
cape trouble.

Rom. 3. 5. 7.

But

The .xxii. Sonday after

But yet the Lorde here doothe not forgeue hys seruaunt for the condition of the bargayne, whiche he knoweth to be impossible, but because the seruant desyreth fauoure, mercye, and pardon, whiche he esteemeth moze then the debtes of all the worlde. whiche notwithstandinge, is not so to bee vnderstanded, as though after that a man hath obteyned forgeuenesse, he should afterwarde in noo poynte shewe hym selfe thankfull for so greate liberalitie and louynge kyndenesse, as it shall afterwarde bee declared, when thys seruaunte sheweth no gratitude, no thankfulnesse, no gentylnesse, noo kyndenesse agayne: but rather declareth hymselfe moost cruell, mooste fierce, mooste churlysshe agaynste hys fellowe seruaunte.

We oughte to be such to our neyghbours, as god is to vs.

Of gods mercie only muste we leke for remission of our synnes.

Obedyence toward the lawe of GOD is wyth a necessarye condytion: and yet it is not to be referred vnto this ende, as though the Lorde because of that, shoulde remytte and forgeue the debt. The forgeuenesse of debt and of synnes is grounded onely in the mercy of GOD. Vnto thys alone must wee haue oure resorte: Thys is to bee desyred and heartyplye to bee called for: neyther oughte wee to doubt, but that wee shall haue God as mercypfull, and as readye to pleasure vs, as he shewed hymselfe good and bounteous, beneficiall and lyberall to this seruaunt. As the Sonne of GOD, whiche is in the bosome of the father, pronounceth in thys our gospel of the seruant: The Lorde (sayeth he) hadde pitie on hym, sette hym at lybertie, and forgaue hym all hys debte.

What we ought to thinke of god in the myddeste of our synnes.

This perswasyon and fayth muste we vndoubtedly haue of God, when synne and lawe do most of all bere

life vs, and threaten vnto vs death and damnation, that GOD despyeth not the deathe of a synner, but rather that he shoulde tourne and lyue, as he sayeth by the Prophet: My despye is not, that any manne shoulde dye (sayeth the Lorde GOD) returne and lyue.

Ezech .33.

Agayne: As surely as I lyue (saith the Lord GOD :) I wyll not the deathe of the vngodly, but rather that

Ezech .18.

the vngodly turne from his wayes and lyue. Turne.

O turne from your wicked waies, and wherfore will ye dye, O ye house of Israell? For where as our heretikes thynke, that God is a cruell Judge, with whome synners haue no hope of forgivenesse of theyr synnes: it is a false imagination. For thys ought not to take awaye our hope from the mercy of God, because the lawe is so fierce and vnmereyfull agaynst synners. For the Lawe dothe but her office, declaryng what the Iudgement of God shall bee agaynst synners.

Neither canne the cause of synners bee otherwyse, if it be examined by the Lawe, whyrche accuseth, curseth, condemneth, woundeth, and kylleth so manye as it fyndeth gyltie withoute exception. For synners muste needes abyde the sentence and Iudgemente of the Lawe, because of the ryghtuousnesse, which GOD lawfully requireth of all menne. Yet for all that, the Lawe is no lette vnto God, but that he by hys grace maye restore theym, and sette them withoute all daunger, that were before condemned of the lawe. Who so euer therefore appeale frome God, thorow the decrees of the lawe, cruell, and suche one as wil not be intreated, vnto god mercifull, and such one as wyll not the deathe of synners, and falle downe before the Lorde with this seruaunt, and despye mercy, they without doubt obteyne the inwarde mercy of



The xxii Sonday after

of Gods moſte mercyfull bowels, as the teſtimonie of Chriſte is here, that the bowels of God yearne and are moued, when ſynners are drinen by the lawe and ſynne to deſtruction and euerlaſting bondage. Wherefore when thou feeleſt thy debt, haue thy recourſe with this ſeruaunt to the mercy of God, and thyake for a ſuertie, that it is Goddes will, that thou ſholdeſt not dye, but haue euerlaſtyng lyfe.

And what is the meane by the whiche God would haue mercy vpon vs, the Goſpel ſheweth in other places, euen that the ſonne of God Jeſus Chriſt is becom man for vs ſynners, and toke our ſyns vpon him, and ſatiſfied for them by his death. Loke where this faith is, as touchyng Chriſt & his deathe, there is the wrath of God ouercome, ſo that he ſuffreth himſelfe to be reconciled to man, and is no more angry with him. For he hath declared in Jeſu Chriſte, that he hath a verpe prompt & redy mynd to mercy, whiche hath mercy on vs, as the father on his chyldren. For he forthwith as ſoone as the kyngdom of death and of ſynne was ſet vp by Adam and Eue, ſet forth a hope of ſaluation agaynſt thys kyngdome by the promyſe as touchynge the ſeede of the woman.

And thys is oure doctrine, which thanks be to god in our Church is ſette forth ſyncerely and withoute fault, that remiſſion of ſinnes cometh vnto vs only by the grace and mercy of God: As it is deſcribed in thys place by the ſeruant, which oweth ſuch a great ſumme but yet obtaineth a quittance of it, not by merite and deſert, but onely by mercy and grace, and that only for this, that he ſticketh ſure to grace, and prayeth for the mercy of God. Wherefore the doctrine of the Papyſtes is erronious, falſe, and blaſphemous, whenne they preach

Pſal. 103.  
Gen 3.

preache as concernynge remission of synnes. For they caste menne with theyr vnpayable dettes vnto theyr owne workes. But when we teache, that remission of synne is onely to be asked of God by Christe, they condemne it as heresie and false. But iudge thou thys by the true meanyng of the Gospell, which of vs both do preache more truly as touching remission of sinnes whether we that comend the mercy of God in Christ, or they that perswade mē to workes and satisfactions? To be brieft, al this sermon tendeth to this end, that we shold learn that God hath mercy on vs freely, and for-  
 geueth all our debt for naught. Christ admonisheth vs <sup>F/a, 43</sup> here, as touching this grace, that we also by this ex-  
 ample shold behaue our selues likewise, & shew no cruel-  
 tie to warde our neighbour, for that we haue receaued the remittynge of so great debtes from God. For other wise can they not do, that acknowledge truly y remission of sinnes before GOD. And this is the fyrst cause the whyche Christe hath set foorthe, and in the meane tyme hee doothe teache, what is the way vnto Saluation, whereby we myght obteyne grace and Remission of synnes.

The seconde cause is, when Christ requireth of vs, to consyder well the wronge and damage doone vnto vs. For yf that wee trye all thynges by a iust ballaunce, we shall perceaue that oure debtes to God be alwayes tenne myllions of talentes, in compar-  
 son of the debte of the hundred pence, that our neigh-  
 bour dooth owe vnto vs. If thys bee welle consy-  
 dered, it wyll admonyche vs, where as GOD hathe forgeuen vs so greate a summe, that we shold not to straightly require our minute, but iudge al thin-  
 gs according to equitie. For what are a hundred peng  
 u

The xx. Sonday after

In respecte of tenne milliyons of talentes? Wherefor these thynges wyll make vs ashamed, and not without a iuste cause, yf thāt wee, whiche haue gotten Remission of so greate thynges, wyll not pardon our neighbours in lytle thyngs. They do not well esteeme the mercy of God, that are so strait to their neighbors.

The third cause is, that Chyste in this Parable calleth vs all seruauntes. Thys seruānt (sayeth he) went forth, and chaunced vppon one of his fellowe seruauntes that owed vnto hym an hundred pence. Thys also might worthily adhort vs vnto mercifulnes, and withdraue vs from reuengyng. For we are but fellow seruauntes, and all we haue one Lorde, whose propre office it is to reuenge all trespasses, whose maiestie is not to be resisted, nor hys power to be mynished: neyther will he suffer thee, if thou do so: as he saith in another place: Leauē to me the reuēging, & I wil reward (saith the Lorde:) For without thy reuengyng it is Gods office to punyshe syn. And to thys ministratiō he hath not onely the deuyl, that vereth the body and goodes, when GOD permytteth hym so to doo, but he hath also certayne powers in the earthe, that euerie one for their parte shoulde punyshe and reuenge, that is, the parentes, and officers. All these are commaunded to be a terrour and feare to euyl woorkes. To these reuengers must al flee vnto, that suffer wroōg eyther in Cities, or in houtholdes. For they are all fellow seruauntes, and ought not to reuenge their owne wronges. If any haue an office to punyshe, and yet punysbeth not, GOD wyll not leaue hym unpunysshed. For hee doothe not onely challenge thys for his owne office: But hee hym selfe also, whenne these reuengers appoynted of hym, cease frome dooyng them.

Deut. 32.

Rom. 12.

Heb. 10.



their dutie , exerciseth reuenging for the oppressed and bered. Wherfore all men must beware ꝑ they reuenge not their owne wronge. This is the meaninge of Christes saying, wheras he sayth in the parable : This seruant fell vpon one of his felow seruants.

The fowerth cause is. He that will not also thinke vpon the greatnes of Gods mercie, and the litle and small debt of his felowe seruant, in whom he hath no power but is only a felow seruant, and would require his right rigorously of hym , he shall do nothinge els by this meanes then cause, that this rigorousnes and cruell bytternes can not longe lye hid. Other Christians will take this greuously , and will bringe this crueltie of this seruant to the lords eares : That is to say , that vniust pride and vnnmercifulnes , will gene and moue the holye spirite in Christians , that they in their sorowe wyll make their pitiful complaint vnto the Lord. And let no man thinke, that this complaint shall fall voyde. For although that god wolde of hym selfe neglecte this wrong yet shoulde he be constrained by Christian mennes prayers , not to neglecte it. Therfore as the prayers of the righteous are not voide, so shal not the common curses of the people, and the cryng out for reuenginge, fall voyd and frustrat. And therfore Christ will not haue vs neglecte them, but for feare of this perill to shew our selues gentle to our felow seruants.

Then shalt thou perceaue in dede ꝑ there be some, ꝑ for this thy gentlenes , wyll wishe all prosperitie and successe to thee again. Wherfore these men can neuer thriue, that regarde not the curlings and blessinges of of the people. Als it is to see in time of dearch.

The miserable multitude curseth ꝑ couetous nigardes

*The xxii. sonday after*

Pro. ii.

as Salomon sayth in his Prouerbes : The people curse hym that hydeth his grayne, but blessinge is vpon them that sell. But the vngodly couetous regardeth this not. But consider thou, whether this curse be not effectuous, wheras they with all their goods are compassed about with all troubles and miseries. Wherfore this is not to be esteemed lightly, wheras Christ in this place sheweth howe we should beware, that we geue no occasion to make our felow seruantes to complaine vnto the Lorde, and shewe what they haue seen in Iudgementes. For it is an horrible thing that foloweth. The lord, saith he, called the seruant vnto him.

And this is the fyfte cause, y thou mightest thinke wel vpon this end. For if thou wilt shewe no mercie vnto thy felow seruaunt, but requirest thy right rigorously, thinke not, y god wil wink at it, & lay nothing to thy charge for it. But he will declare this his reuenging both at other times & specially in the latter Iudgemēt, whē he shal geue his greuous sentēce against thee. Euen that thou be deliuered to the tormenters, vntil thou payst the whole debte. What speciall thing shalt y haue then for thy stubburnes? Wheras thou with thy gentlenes & mercy to the neyghbour shouldest haue god mercifull vnto thee, and shouldest haue escaped scotfree from all thy debtes: Nowe shalt thou fele him vnmercifull, & y he wil pardō no part of thy debtes. And this is nothing els thē according to y Prouerbe, to take vp the stalke & let go the eare, wheras thou castest awaie many thousand, to winne one halfpenny: Although this parable is farre beneth y matter, wout the which a mā cau not obtaine remission of sins, but is constrained to sustaine y everlasting wrath of god.

Wher

wherefore Christ cōcludeth & saith: thus shal my heauenly father deale with you also, if you forgeue not euery man his brother frō the bottom of your heart al their offences. He sayth, that we are brothers, therefore there ought to be no enimitie and hatred among vs. Howbeit our infirmitie is so great, that we shal neuer liue without offending eche other. But what doth god require of vs? euen that we shold not liue in hatred and strife, but from our heartes forgeue one another, and thynke this: he is my brother, why shold I be so cruell against him? Seing God is so good vnto me, and forgeueth me suche a great summe freely for Christes sake, what should I esteeme my selfe so highly and disdaine to forgeue my brother suche triflynge debtes? If I maye come to that point, that he will forgeue me. I will be right glad to suffer my neyghbours debte to be stricken out of my counting booke. Yea and will thaunke god also for that he of his mercie hath pardoned me, wheras he might haue required of me vnnumerable debtes and caste me to be bounde in euerlasting chaynes.

And this is the doctrine, whiche the Lorde Iesus Christe putteth forth to his people this day, euen that we should refraine our selues from wraoth and reuenging, & forgeue our neyghbour gladlie, that so we may be sure that god forgeueth vs.

But daylie experience teacheth, howe disobedient we are in this behalfe, and howe obedient we are in following the deuil, whan soeuer he moueth vs to wraoth, to reuenge, and to all that he requireth of vs, althoughe it be to our greate damaige. For Christes saying is true. If thou forgeuest, thou mayeste

By. ij. be



*The xxii. sonday after*

be sure god will forgene thee, so that if thou be mercifull, thou shalt still obtaine gods mercie. If not, loke for asuretie, that God wilbe mercifull vnto thee. If thou hast a pleasure to reuenge, then muste **G O D** Do likewise vnto thee. And yet thou canst reuenge and hurt for a time, but gods reuenging and wzath, which thou procurest by thy folishe and impotent wzath, hath no end. And this reuengynge of thine hath no iust cause. for all power of reuengynge belongeth to God and not to thee. And thou mayst be sure, that if thou resign thy right of reuenginge to god, and preuentest him not through thy hastie wzath, then he wil reuenge and punishe it muche moze greuousslye, then thou woldest desire.

*Math. 6.*

*Prayer.*

But howe it goeth with them, þ are so desirous to reuenge, may wel be perceaued, if men wil cōsider but this, how synne is punished by him. For they that are geue to wzath & desire of vengeance, are so fare out of Charitie through ire, that at last they cease from saying of the Lords prayer. For here is þ sharpe nayle alwaie in their soze, which continually pricketh. Then wheras they are cōmanded therein to pray vnto god for the forgeuinge of their trespaces, as they forgene other that trespase against them. Here they know that if they cā not obtaine forgeuenes of their owne trespaces, except they forgene other, that then they shall neuer obtayne it. Wherfore lest they shoulde by this meanes geue iudgement, to their owne damnatiō, they neuer say that prayer. And what thyng maye we thyncke that the deuill can deuise moze greuoussly and cruelllye against a man: than to bynge hym in suche case by wzath and anger, that he dare not pray?

*And*

And what shal a Christian man do if he can not pray? If prayer, whiche is the onely refuge of Christen men, be taken fro them: than must all go to nought. Yea and all suche also beginne to refuse the communion, and so therby depriuen themselves of great comfort and solace, which they thereat shoulde receaue against syn and greife of conscience. But were it not muche better for them, to suffer wrong & to lay aside all wrath, rise it neuer of so iust a cause: then this by their stubburnes to purchase gods wrath and heuie displeasure? Wherefore he that feleth his heart thus to be hardened with desire of reuengyng, let him looke in this gospel, and behold as in a glasse what greates danger he is in, and let hym pray vnto God for forgeuenes, for that he hath so longe time borne hated in his heart against his neyghbour, so proudly despisyng the Iudgement of God. And let him also forthwith begin to forgeue his neyghbour from the bottom of his heart, least he fall into the Iudgement of god, before he obtaine remission of sinne and life euerlastyng, through Christ our redimer and sauour. The whiche thing the mercifull God and heauenly father graunte vs. Amen.

*The xxiii. Son lay after trinitie Sonday*

*The Gospell      Math. xxii.*



When the Phariseis went out, and toke counsaile howe they might tangle him in his wordes. And they sente out vnto him theyr Disciples with Herodes seruantes, saying: Master, we knowe that thou art true, and teachest the waye of God trulye, neyther carest thou for anye

Hy. iij.      man,

The xxiii. Sondag after

man, for thou regardest not the outwarde appearaunce of men. Tell vs therfore howe thinkest thou: Is it lawfull that tribute be geuen vnto Ceasar, or not? But Iesus perceauinge they wyckednes sayde: Why tempte ye me ye hypocrites: Shewe me the tribute moneye. And they toke hym a pence. And he sayd vnto them: Whose is this ymage and superscription: They sayde vnto hym: Ceasars. Then said he vnto them: Geue therfore vnto Ceasar, the thyngs whiche are Ceasars, and vnto God, those thynges whiche are Gods. When they hearde these wordes, they maruailed and left him, and went theyr way.

THE EXPOSITION.

A conditional  
promise made  
to the Iewes



He cause of this gospel depēdeth hereof, that the Iewes in the law of Moses had such a promise: If they kept the commandementes of God, they should haue a kyngdome and a kyng of their owne, & neuer be subiectes to any straḡe gouernour. They trusted so much to this promise, that they thought they shold neuer loose their kyngdō. And although at y presēt they serued a straḡe ruler, yet they thought, y they had not lost their right of y possession of that their kyngdome. And therfore they many times rebelled against y Romaines, when they had neuer so litle occasion offered, to this end, that they might recouer again their kyngdome and imperie, although many of them dyinge for y matter, they neuer preuailed against the mightie Romaines. And albeit w al their iurisdicōs, cōmotions, & rebellōs they did so litle, yea rather nothig, profit, y al thyngs at al tūces grewe to be worse & worse: yet for y recovery of their right

The cause of  
rebellion a-  
monge the  
Iewes.



right, which they thought to be right good & lawfull, thei left nothig vnattēpted. This is a meruelous exāple of hypocrisie. The Jewes could both nobly & notably bragge & boſte of y<sup>e</sup> promise y<sup>e</sup> was made vnto them cōcerning the proprietie of their kingdom, & the cōtinual possession of the same, but they neuer remembred y<sup>e</sup> cōdition, which was, if they kept the cōmandements of God & walked in his wayes, y<sup>e</sup> they mighte obserue y<sup>e</sup> for y<sup>e</sup> promise sake. They wold haue the kyngdō made sure vnto them, & yet the obedience, whiche they promised to god, they performed nothing at al. The kingdom, said they, is ours: it is promised to vs, therefore wil we by no means suffer it to be takē away frō vs: euen as stubborne & disobedient seruants alledge alwayes their couenaūtes & bargaines, whatsoeuer they do after ward. But they ought to know, y<sup>e</sup> as y<sup>e</sup> maister is bounde to performe y<sup>e</sup> couenauntes and bargain made w<sup>th</sup> his seruant: so is y<sup>e</sup> seruant first of all likewise bounde to worcke, & diligētly to do y<sup>e</sup>, which his vocatiō & callig requireth, & what his masters will is y<sup>e</sup> he shold do. So was y<sup>e</sup> matter also with y<sup>e</sup> Jewes. They rebelled against god, & vtterly neglected this cōmandements, & yet wold they enioye their libertie. Therefore this was a waighthy & earnest question amōge them, whether they ought of right to obeye the Emperour of Rome, which was a stranger, & none of the Jewes stocke, seying they had so euident and plaine promise, y<sup>e</sup> they shold haue a kyng of therr owne. And about this matter come they now to Christ, that they may snarle him, and take him in a trappe (as they thought) what soeuer he answere th.

They ioyne vnto thē Herodes seruāts, & demaūde, whether it be lawfull to pay tribute vnto Cesar, or not. For thus they were perswaded & surely thought, that

We wold also haue heauen: but we to nothing worthe of heauen

Seruantes:

Why the phariseis and herodians came to christ

if

The xxiii. Sunday after

Note the sub-  
tutie of the  
aduersaries.

if Christ answered: It is lawfull: he shoulde fall into the indignation of the people, and be counted to haue done a greate faulte, for asmuche as he spake that, which was contrary to the law of God. For the promise was, that this people should haue a kyng of their owne blood, and that they should haue no strangers to reigne ouer them. Now on the contrarie side, if he should say, that it is not lawfull: then were there no waye with hym but present death. For the Romans would neuer suffer that. Christ therfore after they iudgement, muste nedes be taken in a trap and fall into present danger, whether he doth affirme or denie: so maliciously go they about to snarle Christ, and to cast him into danger.

There is no  
wisdome no  
forcast no coun-  
sell that can  
preuaile as-  
gainsst the lord  
saye the Salo-  
mon.

Pro. 21,

But what followed? how handled Christ y<sup>e</sup> matter? verely euen so, y<sup>e</sup> he cut his aduersaries throtes wyth their owne swordes. She we me, saith he, the tribute money. And when they shewed hym the coyne according to his request, he demaunded of them, whose image and superscription that was? The Phariseyes thinckynge that their device should nothing be hindred by their answer, said: It is Cessars. Christ hath nowe that he desired, and therfore streight wayes he answereth them to the question: If ye, saith he, saye, that this is the image and superscription of Cesar, then according to your confession geue Cesar his owne, and that whiche is due vnto him. For why should ye not geue that to Cesar, whiche ye your selfe saye, that it is his. This could none other wise be vnderstaded, but y<sup>e</sup> they cōfessed, that they had receaued Cesar to be their Lord, ruler, and gouernour. Therfore it was no harde matter for Christ, euē by their owne wordes to tourne the whole matter vpon their owne heades, that he should

should not take that awaie from Cesar, that was Cæsars in dede, euen by the confession of them, that put forth the question. And this is the cause of this gospel, a moste wise and prudent stratageme, or a politike subtilitie or subtile policie of warre, whereby he casteth his aduersaries into that snare, which they had prepared for him. Their desier was to snarle him in his answer. For they thought, that Christ durste neither affirme nor denie the matter. Christ prouoketh the again to answere, and when they haue answered, they are snarled in their owne snares, taken in their owne trappes, and perceauie right wel, that their deuise was naught and plaine folyshnes, yea and most pernicious to them selves.

In this historie two thinges are diligently to be considered, noted, & marked. First in this example of the Jewes, let vs learne our peruersitie and frowardnes. We gladly complaine, when we are oppressed, and alwayes thincke that we haue wrong done vs. And it is true, if we consider the state of the worlde, we are many times inured and wronged. And afterwarde we thincke, that we haue a iuste and sufficient cause to set forth our right, and to accuse the violence & iniquitie of other, so that there is no end of complaining, as here the Jewes complained of y<sup>e</sup> Romains for vsurping their kingdom. For what iuste cause had the Romains against the Jewes? Therfore by this comparison they were certain, that they had the best and greatest right, and the most iust title to the kyngdom. But yet there was a fault in the Jewes. For although thy neyghbour doth the wrong, yet must thou consider the matter more depely, and thincke on this maner: what if I haue moste greuously offended the Lorde my god,

Two thinges are to be learned of this historie.

In all miseries our sinns agaynst God are to be considered.



The xxiii. Sonday after

god, and haue longe before this deserued, that he shold take awaye from me not only this my ritght, but also my very body and lyfe. This one thyng must we learne. For this semed very greuous to the Jewes, to be subiectes to an heathē Emperour. They thought thus with thē selues: We are the people of God. The heathen know nothing of god. They are defiled with Idolatrie, with adulterie, whooredome, dronckennes, & all other kynde of wickednes: why then shoulde we serue them, & knowledgē them to be our lordes and rulers. But they that feared god, & prayed vnto god for their deliuerance, trusted litle or nothing at al to their right & title, neither did they bragge of y<sup>e</sup> matter. For they perceaued right well that they had deserued that plague, if it had ben much greater. For as cōcernyng y<sup>e</sup> doctrine y<sup>e</sup> was publicquely & cōmonly taught, it was very corrupte & vnpure, as y<sup>e</sup> Euangelical historie testifieth, the common wealthe was not iustly & vprightly gouerned. As for couetousnes, vsurie, pride, drōckēnes, bancketing, fleshely pleasure, & suche other vices, they were cōmonly vsed, yea & that frely and without punishment, as it is also among vs at this present daye. Among y<sup>e</sup> Jewes there was nothing almost in good order, whether we respecte duties towards god or mā what shold god now do? Shold he dissemble & wicke at such & so great contempte both of himselfe and of his word, & in the meane while defende these naughty packes with their right & title, when they to set forth his honour would do nothing at all, nor amende any thing that was amisse? Verely God had here a iuste cause, that forasmuch as they did cast awaye so beastly the right of God, he also shoulde suffer the right of this prople to decay and come to naught.

The miserable  
face of the  
common weale  
of the Jewes

For the Jewes had not their kingdome on this condition, that it should stand for ever. For god gaue the that kingdom vnder a certain condition, whiche was that they should performe, that, which he commanded them to do. On this manner was his promise: If they were righteous and obedient, and kepte his commandmentes. But they would haue this promise without any condition, although they on their behalfe shewed no obedience at all. A good kynde of people, which would haue all things, & do nothing, yea they shoulde haue remembred this rule: do thy dutie, & so shalt thou receaue what is due vnto thee. If an husbandman of the countrey plaiteh the vnthyste and riotously spendeth a waie that he hath, so that he payeth not his rent at the time appointed: is he iniured & wronged, if he be put awaye from his farme, & that farme hired forth to an other, which is better then he, and wil kepe his couenautes better? Therfore must we also learne to moderat our complaining, and not onely consider our right, and what vnright our neyghbour doth vs, but also what gods right is, and howe vnrightly we haue dealte with hym, and so patiently and humbly lyfitynge by our heartes & handes vnto god, mekely & reuerently say: I haue not deserued, that this man should do me this iniurie & wrong. Notwithstāding I must let him go, & loke vpon my selfe, & consider how y<sup>e</sup> matter goeth betwene god & me. Oh, there finde I a great & lōge register, which declareth vnto me, y<sup>e</sup> I am ten times worse, & y<sup>e</sup> I haue ten times, yea ten thousand times more offended god, then my neyghbour hath offended me. Therfore wil I paciēty beare this litle displeasure y<sup>e</sup> my neyghbour hath done against me, lest God seing my scarce & cruel minde against my neyghbour reuēge

The right is clamyed, the condition is forgotten.

Note and practise.

also

The xxiii. Sonday after

also and punishe that wickednes, whiche I haue committed against him. O Lord, forgeue me, handle me not according to my deserte: and I will also gladly forgeue, whatsoeuer is done against me.

For it were against all right, that we shoulde so greatly brge & force our right, which haue so vnrightly dealt with God concerning his right. He that can preserue, kepe, and defende his right, life, and goods by lawfull meanes, doth wel. But he that can not this do, let him not outragiously complaine, but quieting himselfe, let him with a contented minde saye: That should be my righte, and they that thus wronge me, do very vniustly: Notwithstanding I franckly and freely confesse, that before God I haue deserued farre more greuous thinges. And by this meanes we shall not be lyke the Jewes, which thorow their o'wn wickednes were the cause of all their miseries and plagues, and yet thought to enioye their right and libertie, although they had cast out God among them from his right longe afore: euen as euill subiectes shoulde require of their maiestrate helpe and defence againste their enemies, and yet would be free from paying tribute, toll, rent, subsidie, and such other paymentes that are due from them to the maiestrate. But God aforeseing this, hath geuen the maiestrate a swearde, that he shoulde compel the vnwilling and disobedient. The comon people also would gladly haue Pastours and preachers among them, and yet do they defraude their ministers most vniustly of their tythes and other duties, which they ought of conscience to paye. And forasmuche as the spirituall Pastour hath no power to compell them, that refuse to paye their duties: the miserable captiues poll, and pill, bribe and steale, defraude

and

**Maiestrates.**

**Preachers.**

**The wickednes of the comon people against their Pastours.**



and conuey from the good pastour, which continually both in prayer and exhortation watcheth like a faithfull sheppeheard for the saluatiō of their soules, all that euer they can, & thincke it well gotten good, although they haue gotten it neuer so wickedly and vniustly. *Math. 10. Luc. 10. 1. Cor. 9.* I sweare, say they, by Iesus Christ: It is wel gottē, that is gotten of a Priest. The godly maiestrates in this behalfe ought to maintaine the right of the Pastours, and seuerely to punish such rebelles as walke inordinately, and wil not paye their duties. The woꝝkeman is worthy of his rewarde, sayth our Sauour Christ. The blessed Apostle writeth who goeth a warfare any time at his owne coste? Who planteth a vineyarde, & eateth not of y<sup>e</sup> fruite therof? Or who fedeth a flocke, and eateth not of the mylke of the flocke? saye I these thinges after the maner of men? Saith not the lawe the same also? For it is written in the lawe of Moyses. Thou shalt not mosell the mouth of the ore, that treadeth out the corne? Doth not God take thought for oren? Saith he it not altogether for our sakes? For our sakes no doubt is this written, y<sup>e</sup> he which eareth, should eare in hope, & that he which thresseth in hope, should be partaker of his hope. If we sowe vnto you spirituall thinges, is it a great thinge, if we reape your bodely thynges? &c. Do ye not know, howe that they, which minister about holy thinges, lyue of y<sup>e</sup> scripture? They which wayte of the temple, are pertakers of the temple. Euen so also did the Lord ordaine, that they whiche preache the gospell shoulde lyue of the gospell. Againe he saith: Let him that is taught in the word, minister vnto him, y<sup>e</sup> teacheth him, in all good thinges. Be not deceaued: God is not mocked. Also in an other place: The elders that rule well, are worthy of double

*Math. 10.**Luc. 10.**1. Cor. 9.**Deut. 25.**Math. 10.**Luc. 10.**Galat. 9.**1. timoth. 5.**Deut. 25.*

LUC. 10.

honour most specially they which labour in the word and teaching. For the scripture sayth: Thou shalt not mofell the mouth of the Oxe that treadeth out the corne. And the labourer is worthe of his rewarde.

But if y<sup>e</sup> maiestrate be negligent, & will not loke to this matter, as he ought, & as he is bound by his office, so y<sup>e</sup> by this meanes y<sup>e</sup> vngodly parishioners are encouraged to go forth in their wickednes, & to withhold fro y<sup>e</sup> pastours y<sup>e</sup> is their due: is it to be thought y<sup>e</sup> those vngodly people shal escape unpunished? Nay verely. What shalbe y<sup>e</sup> end the? verely if y<sup>e</sup> pastour be not able to folow his right, god wout doubt both is able & also wil do it. He wil sende to those caterpillers, plagues, & pestilences, to destroy both mā & beast. He wil sende theues to robbe & spoile those cormorants goods, he wil sende also tempestes to destroy those things y<sup>e</sup> are necessary for their liuing as their corne, their wine, their herbes, their fruites, &c. Mea he will sende those vnrighteous persons short & fewe dayes vpon the earth, & geue their goods, which they vniustly gotte, to other, which shal as wastefully spend the, as they warely & niggardlye kept them. Nowe what then haue these leude people gottē by this their deceit to their pastours, in defrauding the of their duties? verely y<sup>e</sup> anger of god, a wicked cōscience, a guiltie minde, losse of their goods, corne, & cattel, short life, & an vtter dissipation of all that they haue, as I may speake nothing more greuoufly. Whē men are thus iustly plagued for their sinnes, though they cōplaine, yet shal they receaue this answer. Why, ye haue no nede to cōplaine. There hath nothig chaunced vnto you, whiche ye haue not worthely deserved, loke vpon your couetousnes, pride, gluttony, drunkennes, whooredō, adulterie, enuye, malice, cōtempt of y<sup>e</sup> worde,

Diso-

God wyll re-  
uenge the  
cause of the  
spiritual pas-  
tours.

We holde the  
Parishioners  
and beware.



disobedience to the maiestrats, dishonour to their Da-  
 stours, carnall securitie, carelesse life, &c. haue all these  
 your euils deserued no plagues? It is y great mercy of  
 god, that ye & all yours are not cōsumed with fire and  
 brimstone frō heauen, as Sodome & Gomor was. *Gene . . 9.*  
 Your sinnes are y occasion, that ye are thus afflicted.  
 So doth Chrust in this place admonish y Jewes also,  
 y seing they haue lost their kingdō, & be now brought  
 into the power of y Romaings, they shold not so great-  
 ly cōplaine of loosing their right, but rather consyder  
 their sinnes, which are y occasion of all their plagues,  
 miseries, & punishments, which they nowe worthely  
 suffer: again, seing y they haue not performed y vnto  
 god, which they ought him, y god is no more boude to  
 performe y he promised thē. But this could y Jewes  
 by no meanes be perswaded, y they were dispossessed of  
 their kyngdome for their synnes sake, & that therfore  
 they ought to take it paciētly & quietly. They obiected  
 al wayes their right & title, & y they had greatly wrong  
 done vnto thē. But all this profited nothing at all, se-  
 ing y God was otherwise determined for the punish-  
 mēt, of their sins, yea & y worthely & not without de-  
 sert. Therfore he sendeth the Emperour of Rome vnto  
 them, which cōpelleth them to obey, will they, nil they,  
 for the kyngdom was not otherwise promised to the  
 Jewes, then vnder a cōdition, y is to say, if they serued  
 god according to his word, lyued vprightly, did no mā  
 wrog, &c. If they did not this, it was told them plain-  
 ly, that they shold loose their kingdom, & they become  
 subiectes to a strāger. And thus must we also thincke  
 in all our miseries, calamities, and wofull chaunces.  
 Our sinnes are the occasion of them all.

Our sinnes  
 are the occasi-  
 on of all our  
 miseries.

The Turke is a more scarce and cruell enemy to  
 the



the Christen religion; then any Prince in the worlde, although neuer so sauage and barbarous, and daylye getteth victories of vs Christen men, so that by this meanes his empire is maruelouslye enlarged, and he become a most mightie and stronge Prince. Nowe in the consideration of this matter, where shall we beginne, of the Turke, or rather of our selues? verely of our selues. We thoroꝝ our sinnes haue geuen hym entraunce into the Christen borders: we haue weakened our selues, and fortified him. We haue geuen him prosperous successe in his warres, & many noble & notable victories against our selues. Our sinnes against God, and our wickednes one against an other, hath brought this thing to passe, so that whatsoeuer we suffer at the Turckes hande, we suffer it worthely & according to our desertes.

The papistes

The Papistes also go forth to defende their Idolatries and supersticions, and most cruelly persecute and put to death the true professours of gods trueth. We wold gladly haue their Idolatrie and tyranny taken awaye, that we might haue the gospel of our Saviour Christ quietly and freely preached and taught among vs. But why then do not we, y know the gospel and professe the same with our lyppes, repent vs of our former wicked life, and so lyue, as it becometh them that professe Christ? Howe can God otherwise do, then suffer suche Idolatrous tyrantes & tirannical Idolaters to lyue and raigne among vs, to persecute, and plague vs, to be prickes and thornes in our eyes, seing that with our mouth we professe that we know God, but with our workes we vtterly deny hym, as the Apostle saith? Thus muche haue I spoken concerning the first part of our gospel.

Tit. 1.

Ciuite regl-  
ment is appo-  
ued of god.

In the seconde parte we learne, that there is a difference betwene the kyngdome of the world and the kyngdome of Christe, and that Christe in thys oure Gospell dothe not condemne the ciuite regimēte, but rather confirmeth the same, with all the thinges that pertainē vnto it, as landes, possessions, tribute, families, and whatsoeuer other thyng maketh vnto the confyrmation and ornamente of the politike state. For where as Christe sayeth: Geue those thynges to Cesar, that are due to Cesar, it is as much as though he should saye: If thou be a subiect, or one of eyther the hygher or lower degree, be content with thy state, and trouble not the politike order with thy impotētie and lewde behauioure. Hee that hathe an householde, lette hym saythfully looke to hys householde. Lette the subiectes obey the rulers as officers appoynted of GOD for the punishment of wicked doers, but for the prayse and safegarde of theym that doo well. Lette the chyldren be obedient to their parentes. Christe reproveth not, neyther doothe he condemne any of these ordinaunces, or degrees of persons. For they are necessarie vnto a politike kyngdome, whyche God canne not want. All thys tendeth to thys ende, that a Christian manne should not exempt hym selfe frome the politike kyngedome, as the Monkes dyd, whyche thought thus, that if they should lyue after the common sorte of men, they should hardely be saued. But Christ teacheth the contrary, because that no manne shoulde thynke, that he wyth hys doctrine and Gospelle, taketh awaye any Ciuite ordinaunce and politike regimēt. Therefore abyde in thy state. Continue in thy vocation and callinge. Geue to Cesar, that is due to Cesar: And geue to god

that, whiche belongeth to God: that is to say: Beleue in Iesus Christe, heare his Gospell, and embrace the same: Lyue in y<sup>e</sup> feare of God: Be obedient to his commandementes: Be charitable, louyng, mercysful, gentle, patiente. &c If thou geue thys to God, he requirereth no more. As concernyng thynges belongynge to thy body, to thy householde, to thy state or condition of lyfe, lette all these thynges bee subiecte to Cesar: A Christian may serue God and Cesar together. But the truthe is, the Jewes woulde nether haue geuen to God that was due to God, nor to Cesar, that belongeth vnto Cesar.

The tempo-  
rall Magi-  
strate maye  
not trouble  
the kyngdome  
of Tynte.

And here muste we diligently note, that as GOD geueth to Cesar his imperie and regimente perfecte, whole, and sounde. (For before God, or in thy faith, it byngeth no impediment, whatsoeuer thy office or vocation bee: thou mayest also, if thou wylte, with that thy outwarde office, exercise trewe godlynesse.) so likewyse Cesar ought not to trouble the kyngdom of God, nor violently to compelle menne, that they should not geue that to God, whych is due to god. What we doo owe to God, it was declared before, namely to heare his worde gladly, and accordyng vnto that, to order oure lyfe, and to doo nothyng contrary vnto it. We canne doo no more to God here in this worlde. Nether oughte Cesar, nor any magistrat, to bee an impedimente to theyr subiectes in thys seruice of GOD. For if the Magistrate wold presume to doo it: the subiectes oughte not to obeye hym, yea, they ought rather to suffer all extremities thein to doo any thyng agaynste God, and theyr conscience. Therefore this is a moste horrible synne, whenne the Magistrate is so importune in requyr-  
ing

Magistrates con-  
mending a-  
gainst god, are  
not to be obe-  
yed.



ryng obedience, that he wyll forbydde that obedience  
 whiche is due vnto God. As whenne they forbydde  
 the trewe doctrine of the Gospel to bee taughte in  
 theyr countreys, and punyſhe theyr ſubiectes, whenne  
 they receaue the Sacrament of the body and blood  
 of CHRIST vnder bothe kyndes, accordeinge to  
 Chriſtes institution: Agayne, whenne they enforce  
 and by compulſion dyue men vnto Idolatrie, wor-  
 ſhippyng of images, goyng on pylgremage, inuo-  
 cation of Sainctes, byenge of the Popes pardons,  
 Maſſes for ſoules departed, and ſuche other abhomi-  
 nations. In theſe and ſuch lyke they excede and paſſe  
 the boundes of theyr power, and hynder that obedi-  
 ence, whiche is dewe vnto God. For that doth God  
 require of vs aboue all thynges. And lette vs obeye  
 hym in all poyntes. Therfore when the Magiſtrates  
 ſette them ſelues agaynſt God and the trewe woo-  
 ſhippyng of hym, the ſubiectes ought to know, that  
 in thys behalfe they owe noo obedience to theyr ru-  
 lers, neyther are they to be obeyed. For it is written,  
 We muſte obeye God more then menne. And Chriſt  
 commaundeth here not ouely to geue to Ceſar, that  
 is dewe to Ceſar, but alſo, to geue to God that is  
 due to God.

Note well.

Act 5.

If the magiſtrate can not abide this, but for thine obe-  
 diēce ſake toward god & his word, doth cruelly entreat  
 thee, yea taketh thy life from thee: be content, ſuffer his  
 tirany patiently, & comit thy cauſe to God: and let this  
 comfort thee, & although the magiſtrat hath power ouer  
 vs, yet hath he not power alone, but god alſo, euen the  
 Lord that dwelleth in heuen, which is greater then ei-  
 ther king or Ceſar, & therfore more to be obeyd thā any  
 magiſtrate vnder hē heuē. And if it ſo be, & one of their

Subiectes  
 maye not re-  
 bellageſte  
 theyr Rulers  
 be they neuer  
 ſo oppreſſed.

*The xxiii. Sunday after*

God is more  
to be obeyed,  
then man.

*Math. 10.*

Cesar what  
it signifieth in  
thys our gos-  
pell.

*Apoc. 20.*

commaundementes muste bee neglected and sette aside: the commaundement of Cesar oughte to geue place to the commaundement of God. For if thou wilt not obeye God, but shewe thy selfe a flatterer to the Magistrate, God is so myghtie a Lorde, that he will punyssh that disobedience, that thou doest vnto him, wyth hell fyre and euerlastynge dampnation. Who knowyng this, wyll wyttingly cast himselfe into such myserye, and not rather wythe onely one Cesar, but also all Cesars, yea the whole worlde to be agaynst hym, thenne he shoulde disobeye the Lorde hys God, and thorowge that disobedience to purchase to hym selfe eternall deathe? Bee the magistrates neuer so madde, they can do no more but punyssh the body, as o ure Sauour CHRIST sayeth: Bee not a frayde of theym that kille the bodye: As for the soule they canne not kille: But feare hym rather, whyche is able to destroye bothe body and soule in hell fyre.

But we shall here marke, that vnder this one word Cesar, not onely the persone of Cesar is to be vnderstanded, but also euery ciuile Magistrate, temporall ruler, worldly gouernour, officer. &c. Geue (sayeth Christ) to Cesar, that is dewe to Cesar, and to God, that is due to God. Nowe consyder also the rewardes. If thou obeye God, and folowe his commaundemente, the rewarde of thys obedyence shall be euerlastynge and immortall, that is to saye, heauen and eternall lyfe. But yf thou obeye the temporall magistrate agaynste God, the rewarde that thou shalte receaue, shall bee but shorthe and transitorye, and after that thou shalte suffer the peynes of euerlastynge damnation in that moste horrible lake that burnethe

burneth with fyre and bypynstone. Such as lyue vnder tyrants ought to consyder this, that they may certainly knowe, that God requireth of all men his obedience, whych also oughte vnfainedly to bee shewed, come lyfe, come death, maugre the tyrantes beardes. GOD doothe not forbydde, but that thou mayste geue to Cesar, that belongethe vnto Cesar: yet so, that that whiche is due vnto hym, be not omitted nor lesse vndone. And that not withoute a cause. For of Cesar we haue no more, but meate, drynke, cloth, defence, peace, and whatsoener is requysite vnto thys present lyfe. But of God we haue all these thynges, body, soule, and at the last euerlastyng lyfe. Why then should we sette lesse by God, of whome we haue all good and heauenly thynges, then by men? God forbydde, that we shoulde growe vnto suche madnesse so to doo, and so to offende the Lorde our God. The magistrate ought to looke better vnto his office, then to compell his subiectes so to doo. If CHRIST hadde thus sayde: Geue to Cesar all that he desyreth, or all that thou haste: he myght lawfully haue requyred it of his subiectes: and if they would not haue geuen it hym wyllingly: he myghte iustely haue taken it awaye frome theym. But oure Sauoure Christ in thys place saythe thus: Geue those thynges to Cesar, whyche are dewe vnto Cesar. That is to saye, It is certayne and determyned what is hys, and therewyth he ought to bee contente. Ciuile obedience, outwarde honour, tribute, toll, and suche lyke worldly thyngs are due vnto hym. All this geue him. This oughte to suffice hym. If he wyl require more, and chalenge that whyche belongethe vnto GOD,

Note well.

What is Cesar.



**D** tiranny.

then know ye, that in this behalfe ye owe him nothing at all. No man vnder paine of euermlasting damnation ought to geue that to the temporall magistrate, which is due to God alone. For as Cesar can not lawfully require it: so dothe God streightly forbyd the subiects to geue that to Cesar, which he vniustly asketh. Therfore this is a greate impietie and wyckednesse, that certayne Poppysh Princes, but chiesly Bysshoppes; whyche in deede are nothyng els then Princes and worldly potentates, are so proude and statelly toward their subiectes. For they are not content with this obedience that they haue bothe the bodie and goodes of their subiectes, not onely to serue theyr necessities, but also their pleasures, excepte they also require this, that the subiectes do beleue and serue GOD as it pleaseth them, not onely not agreable, but also contrary to the worde of God. The true religion of God they forbid. They wyl not suffer their subiects to resort vnto such places; where the woorde of God is truely taughte. They forbyd bothe the bookes of holy Scripture, and also all other good and godly woorkes, that their subiectes shold not rede them, and so come vnto the knowledge of their saluation. They hyre blasphemous preachers to sette forth and mainteyne the olde abominations of Antichriste, at whose mouthes not one worde can be heard, that may comfort the conscience of the weaklyngs, or edifie in true knowledge such as be ignorant: yea and that is most horrible, these sycophantes do nothyng els, thenne in all theyr sermons blaspheme the Gospell, and moste spitefully rayle on the professoures of the same. And they thynke, they haue done theyr duetie notably well, yf they mainteyne the sacrifice of the Masse, the Inuocation of

saintes,

Saintes, Pilgremages, Purgatorie, pardons, the Monasticall lyfe, the synge lyfe of Priestes, the receiuyng of the Sacrament vnder one kinde, the Popes primacie. &c. and confirme a false perswasion of the remission of synnes, for confession, contrition, satisfaction, penance, wyl woorkes. &c. But they exercise theyr tyrannye chiefly, when theyr subiectes receiue the holy misteries of Chyestes body and bloode vnder bothe kyndes, when notwithstanding it is most euident and playne, that so is the institution of Chyeste, and the primatiue church and the holy Fathers vsed the same order many hundred yeares after Chyestes Ascension.

The doctrine of the papistes.

The receiuyng of the Sacramente vnder bothe kyndes.

Math. 16.  
1. Cor. 11.

And notwithstanding this popyshe and wicked order, they will haue to be obserued of their subiects, yea and that vnder the pretence of the obedience that is due vnto the magistrate. As though it were here thus commanded: Geue all thynges to Cesar, and to God nothyng. For in matters of religion to obeye Cesar, and not the word of God, is to set Cesar aboue God, to robbe God of all thynges, and to geue to Cesar all thynges. But so ought we not to do. God dothe not onely graunt to Cesar the obedience of his subiectes, but he also stablysheth the same with his commandement, and defendeth the same so earnestly, that no sedition agaynst the magistrate dyd euer escape unpunished, as examples bothe diuine and prophane doo euidently declare. But in the meane while God also requireth his obedience. He willet body and goodes to be subiect to Cesar: only this he requireth, that the hearte and conscience be kept for God, that he by his worde and by his holy spirite maye gouerne there alone. But whenne GOD may not thus doo, for as

Sedition agaynst the Magistrate neuer escape unpunished.

*The.xxiii.Sunday after*

muche as Cesar contrarpe to ryghte, chalengeth also that is none of his, euen to bee Lorde of the conſcience, and that meinne ſhould haue no other opinion of religion, then it pleaſeth hym, and not as God appoureteth in hys worde: the ende of this violence, tyranny, and wyckednes can not be good. For God by no meanes came abyde, that hys kyngdome ſhoulde bee deſtroyed, or that his wor:hyppynge and ſeruice, which he hath commaunded in hys worde, ſhoulde be abo- lyſhed. That magiſtrate, whyche taketh vypon hym ſo to doo muſte nedes come to confuſion, as the exam- ples of moſte myghty kynges and princes, do te- ſtifie. So ſoone as they chalenged altogether to them ſelues, and leſt nothyng for God: God defended and recoerded his owne right, and as for the tyrantes, the brought them to nought ſhame and confuſion.

Therefore this is woorthie here to be remembred, that Chriſte hath appoynted certayne lymittes, be- yonde the whyche Ceſars power ought not to go, namely, that he rule in hys courte, and that he med- dle not wyth Gods kyngdome. Geue to Ceſar ſaith he, the thynges that belonge to Ceſar. As though he ſhoulde ſay: That whyche is Gods, and not Ceſars, looke ye geue it not to Ceſar, leſte ye fall away from me, and obeye Ceſar to muche, whyche peraduen- ture wyll rewarde you for a tyme: but notwithſtan- dyng whoſoeuer ſhall thus diſobeye me, eyther for feare, or for fauoure, eyther for rewarde or otherwiſe he ſhall ſurely ſuffer the paynes of hell fyre. Lette Ce- ſar therefore bee contente wyth hys owne: or yf hee wyll not ſo doo, neuer geue thou that to hym, whi- che is none of his. For there muſte bee a difference

kept



kept betwene these two kyngdomes, that there bee made no confusyon, that GOD maye haue hys, and Cesar lykewylse that whyche is, although in corporall matters also Cesar ought to keepe a meane, and to excede in nothyng. For there is a difference betwene a lausfull magistrate and a cruell tyrant. A tyrant violently plucketh vnto hym all that he can gette. Hee measurethe hys ryghte by hys power and pleasure.

A chastyse magistrate ought to kepe a measure in his actions.

But a Godly and lawfull magistrate knowethe, that hee is appoynted of GOD for the healthe and preseruation of hys subiectes, and not to oppresse and to destroye them, whyche Christe also declarethe by thys, in that he maketh a difference betwene euerye priuate mannes goodes and possessions, and betwene that whyche is dewe to Cesar, or to the Magistrate. The temporall ruler therefore doothe not hys office, whenne thorough hys pollynge and pyllynge, he dyrueth hys subiectes vnto slauerie and beggery. Shepe are to be shorne, and not to be all rent and torne. The magistrate muste so take tribute and toll of his subiectes, that he leaueth vnto them sufficient, wherewith they may defende them selues, exercise theyr occupations, and noxi he bothe themselves, and suche as appertayn vnto them. When any other great peryll and daunger is at hand, there to maynteyn the publike peace, and to defende the countrey, all thyngs ar to be don of the subiects. All that euer they are able to do eyther in body or in goodes, they ought to do it at the magistrates commandement. But in all other matters, y<sup>e</sup> magistrate ought not to forget righteous moderatio & tēperat rule, y<sup>e</sup> he oppresse not his subiects with vnrightheous and vnlawfull exactions, but be content

for the defense of their countrey all men ought to be stowe bothe body and goodes.

*The .xxiii. Sunday after*

content wyth that whyche is sufficiente, and that is all redy appropriated to his office and calling. Otherwyse the Magistrates are vnrightheous and wicked, and take away that whiche is not theyr owne, and they doo geue **G O D** a greate cause to bee angrie with theym, and surely he wyll reuenge it, by one meane or other, by seditions, conspiracies, insurrections, inuasions of foreyne enemies, or by some other waye, as he saythe by the Psalmographe: For the oppression of the poore, and for the pitifull complaynte of the uedye, I wyll nowe ryle vpye (saith the Lorde.

Thus muche haue we spoken of this Gospelle. **G O D** geue oure magistrates and vs grace, that wee together maye geue that vnto God, whyche is due vnto hym: agayne, that we, whyche are subiectes maye geue wylllyngely and gladly that to our rulers, whyche is dewe vnto theym, and that they therwyth may be content. So shall we in this world leade an honeste and godly lyfe wyth all peace and tranquillitie, and in the worlde to comme thoroughe faythe in **C H R I S T E**, obteyne euerlastyng Saluation.

Whyce thyng the Lorde our God graunt vs, thorough Iesus Chyste hys sonne and our alone sauioꝝ: To whome wyth God the father, and God the holy Ghoste, be all honour, glory, and prayse both now and euer. Amen.

*The .xxiiii. Sunday after Trinitie Sunday.*

**The Gospell.** Math, ix,



Wyle Iesus spake vnto the people beholde  
there came a certayne ruler and worshippede  
him, saying: my daughter is euen now diseas-  
sed, but come and laye thy hand vpon her, and  
shee shall lyue. And Iesus arose and folowed  
hym, and so dyd his Disciples. And behold a woman which  
was diseased with an issue of bloud twelue yere, came be-  
hynde hym and touched the hemme of his besture. For shee  
said within her selfe: If I may touche but euen his besture  
onlye, I shall be safe. But Iesus turned hym, aboute, and  
when he sawe her, he sayde: daughter be of good comforte,  
thy faythe hath made the safe. And the woman was made  
whole euen the same tyme. And when Iesus came into the  
rulers house, and sawe the minstrelles and people makinge  
a noyse, he sayde vnto them: Get you hence, for the mayde  
is not dead, but slepeth. And they laughede hym to scoorne.  
But when the people were put forth, he went in, and toke  
her by the hand, and sayde, damosell arise. And the damo-  
sell arose. And this noyse was a byode in all that lande.

THE EXPOSITION.



I n this Gospell are sette foorth the two  
miracles, which ought bothe depelye  
and diligently to bee consydered and  
pondred of vs. First of the diseased wo-  
man, which hadde so stronge faith in  
Christ, that if she myght but touch his  
garment only, although he knew not of it, she doubted  
not, but that she should recouer her healthe. The second  
is of a certain ruler, which beleueth also, that although  
his daughter be deade, yet that Christ wyll make her  
alpyue agayne. And truly faith is maruailously sette  
foorth.



foozthe in bothe these miracles, yea and that for oure sake, that we maye know & vnderstand, of how great bertue, myght, strength, and power, the true & chysten faith is, and what excellent and great thinges it woorketh: agayn, that whosoever hath thys faith, that leaddeth vnto Christe, he shall neuer lacke healpe and comfort at Gods hande, but abundantly receaue, what soeuer he hath nede of, accordyng to this promysle: what thynges soeuer ye desyre when ye pray, beleue that ye receaue them, and ye shall haue them.

But fyrst of all let vs consyder the example of the woman that was troubled so longe with a greuous and noysom disease. Marke the Euangelist saith, that she had spent all her substance vppon phisitions. For she had ben diseased of that sicknes by the space of. xii. yeaues, and was alwaye worse and worse, so that it is meruayle, that she continued alyue so long, hauyng that disease, and yet is she easily restored to her helth, doyng nothing els (for as much as she had heard that some had recouered therr healthe onely by touchyng Christes garment) but labouryng that she also myght come vnto the touchyng of his vesture. Therefore she enforceth her self asmuch as she can, to go throw y gret throng of people vnto Christ. For she is afraid to make intercession vnto Christe for her health, so that of very humilitie and lowlines of mynd, she cometh behynd, as though Christ shold not knowe of it, toucheth his garment, & streight waies as she beleued, she begā to be better, & the issue of bloud was staied, where as before she had proued all thinges, ye & that with great losse of her goodes, and yet founde she no ease, but dayly worse & worse, as S. Marke in his Gospell dothe testifie.

And this also is diligently to be noted, that Christe  
not

Matte. 116

Matte. 95

not haue thys miracle of healyng the woman, kepte secrete, but he demaundeth, who touched hym? The Apostles also thought, that it was a matter almoste worthy to be laughed at, that Christ shoulde aske this question, who touched hym, seyng there was so great a thrōg of people about him on euery side. But Christ felt that, which they knew not. For there was not only the touchyng of handes, but also of heart, and of a certayn and sure faith, confidence and trust in Christ whiche was the cause that so great power wente out of Christ, so that he hym selfe perceyued it. And Christ would not haue that touchyng hyd, yea and that for our sake. By askyng the question, who touched him he breged, and as it were enforced the woman to come forth, and to declare openly al thyngs before so many as were presente, what hadde chanced, that he myghte haue an occasion to commend thys womans faith. For this is the moste acceptable and hyghest honoure, that we can geue vnto Christ, euen to beleue in him and to looke for all good thynges at hys hande. Therefore he prayseth the womanne, and speaketh vnto her moste curteously, sayenge: Be of good confort daughter: Thy faith hath made thee whole. Go in peace, and be whole frome thy disease. And here now must the disciples needes confesse, that it was not for nothyng, that Christ asked, who touched hym? Agayn, that it was no common touchyng, but some notable and excellent thyng, seyng that Christe so greatly cōmendeth the woman, & calleth her daughter, yea & also maketh her whole, with no small praise of her faith.

But this is a meruailous sayeng of Christ, yf wee wyll weygh the matter aryghte. He confesse the power proceded from him. And when the woman cō-

How the woman touched Christe.

fesseth



feſſeth the matter openly before hym, he doothe not impute it to hym ſeſe, but to the fayth of the woman, that ſo greate vertue and power goeth frome hym, when not withſtandynge thys healthe proceeded not frome the womanne, but frome Chriſte. But Chriſt doothe this to thys ende, that hee maye ſhewe vnto vs, how greatly this thyng pleaſeth hym, when the faythe is ſuche, as moſte certainly hopeth and looketh for health and helpe of hym alone. As though he ſhoulde ſaye: onely provide thys, that ye may bee well endewed with faythe, in what ſoever daunger ye bee. For my mynde is muche more ready to helpe, then your deſyre is to craue it. I doo much more redyly delyuer you from death, then ye deſyre lyfe. This to bee true, Chriſte declareth it plainly in this place, ſeyng that he ſo bothe liberally and gladly ſuffreth vertue and power to procede from hym in healpyng this woman.

From chriſt  
alone muſte  
we looke for  
all healpe, in  
oure aduerſi-  
ties.

Therefore we ought to learne by this example, that in all perylls and daungers we ſhould ſet our faith only vpon Chriſt, and looke for all healpe at his hande onely. But what doo we? We heare this at ſermons in the temples: we are put in remembrance thereof at home, neyther doo wee wante his miracles at thys daye: yet canne not our faith be excited and ſtirred vp to beleue hym. Whenne wyll not beleue, tyll they haue great abundance of all neceſſarye thynges. As long as we are in healthe, we hope and beleue well, of the helpe of God. But if pouertie and ſyckneſſes come, we haue no faith at all. We lament, we crye, we complayne, as though there were no healpe to be had neither in heauen, nor in earth, although we heare dayly both in ſermons and otherwiſe, that God wyll



will haue mercy on vs for Christes sake, and deliuer vs from all euill, if we flee vnto hym with strong faith, and doubt nothyng of his mercifull promise made vnto vs in the blood of Christ. But how doth this agre with the womans act? whiche peradventure ones or twise had heard of Christe, and of his myracles, and yet commeth she with so stout and strong faith vnto Christ, that if Christ had ben in the highest part of heauen, this faith would haue blast thorow all thynges yea and haue brought Christ downe into the earth for to haue holpen her. For as we haue oftentymes sayd: God can not there deny helpe, where he is truely and with a right faith sought and called vpon.

The force of  
faith.

Wherefore we are (alaz for sorow) to muche wretches, whiche hauyng the worde of God so playnly, yet suffer not our faith therby to be excited, stirred vp and confirmed. But all the faulte of this matter is in the diuell, and in oure corrupte and wycked fleshe. For if thys were not, we shoulde neuer be so vntowarde to beleue, that Christ would helpe vs in all our necessities and combraunces, were they neuer so great and many. For as it is sayde, faythe can not deceaue vs. Therefore Christ dooth here ascribe it to faith, that he made thys woman whole. Thy fayth (sayeth he) hath made thee whole: Go in peace, & be thou whole from thy disease. So lykerwise shall faith in Christe rase vp from death vnto lyfe, banquyche the deuyl, destroye synne, and byng euerlastyng saluation. Although CHRIST doothe suche woorkes, yet are they the woorks of fayth: for without faith such woorkes are not wrought, as ye know, that neither Christ nor the sacramentes, nor the word of God profite any thyng without faith. Faith muste doo all thynges,

or els

The xxiii. Sonday after

Rom. 4.

Lnc. 8.

or els they must be leste vndoone: I speake of things pertaynyng vnto saluation. For what soeuer is not of Faith, is synne. And thus much of the first miracle.

The second miracle is of the rulers daughter, that was dead. Luke recordeth, that thys mayde was so olde in yeres, as the woman was diseased of the bloudy issue, that is to saye, she was .xij. yeres olde: for so long had the woman be troubled with her sycknesse. All thynges were prepared for the funerall. The minstrelles, whyche by theyr syngyng and playinge (as the maner of that people was) gaue tokens of the buryall, were there present. There was a great noyse of them that wept, & cried, as the maner is in preparation for so noble a buryall. In the meane season, the father of the mayde, when all thynges were past hope (for what hope can there bee, when lyfe is gone out of the body?) maketh haste vnto Christe, nothyng doubting, but if Christe were present, the mayde myght easely be restored vnto her lyfe. For so declare his wordes: He fell downe at the feete of Iesus (sayth the Euangelist, and sayd: My daughter is dead: I pray thee, come, and lay thy hand vpon her, that she may be safe and lyue. For although Marke and Luke saye, that he came to Iesus, when hys daughter laye a dyenge, yet they also declare, that before Christe came to the rulers house, the mayde had geuen by the Ghost, and notwithstanding they signifie, that the father dydde not caste awaye his faith, but surely beleueed, that CHRIST woulde restore vnto her bothe lyfe and healthe. Who hathe euer sene or hearde of such meruaylous people? A woman whyche in no place of the worlde coulde fynde healpe, conceaued suche

saythe

sayth, hope, truſte, and confidence in Chriſt, that if  
 ſhe might but touche the hemme of his garment, ſhe  
 ſhould be healed. And this her perſuaſion was not ſo  
 farre out of the waye, but that as ſhe beleued, ſo came  
 it to paſſe in very dede. In like maner the maides fa-  
 ther, when his daughter was dead, was certainly per-  
 ſuaded, that if Chriſte did but laye his hande vpon the  
 dead mayd, ſhe ſhould receaue her lyfe againe. It is  
 eaſie to be beleued, that a man by his hande may raiſe  
 vp one that is fallen a ſleape: But to raiſe vp one frō  
 death, no hande, no diligence, no paine taking, no noiſe  
 &c. Is able to do it. Would not reaſon thus thincke?  
 But the ruler thought not ſo: for if he had, he would  
 haue tarried at home, and neuer haue taken that iour-  
 ney vnto Chriſt but he ſurely beleued, that Chriſt both  
 was able and alſo would reſtore his dead daughter vn-  
 to life. And here may we ſee, how acceptable & plea-  
 ſant a thing, faith is to Chriſt, which faith notwithstanding  
 reaſon & the worlde iudgeth plaine ſiſhnes. For  
 although Chriſt was occupied about neceſſary buſi-  
 nes, & was in diſputation with the diſciples of John,  
 yet all theſe things ſet a part, when he perceaued this  
 faith of the ruler, he turneth vnto him, ſolo weth him,  
 & ſatiſfieth his deſire according to his faith: in ſomuch  
 that when he cometh into the houſe, & ſeeth all things  
 prepared for the buriall fearinge leſt that preſent ſight  
 ſhould tourne y<sup>e</sup> fathers minde, & that the example and  
 incredulitie of the men that were there preſent, ſhould  
 cauſe him to fall from his faith, he ſtraightwayes ſa-  
 leth vnto the cōfirmatiō of the fathers faith bydding  
 him to be of good cheare, and not to feare, but only be-  
 lieue. He cōmadeth alſo the people, y<sup>e</sup> were preſent, to ac-  
 cōpany the corps vnto y<sup>e</sup> buriall, for to depart & to go



*The xxiiii. sonday after*

out of the house, where the dead maide lay. As though he should say: what haue ye to do here? Do ye thincke to cary out the dead? ye are deceaued, ye muste seke a dead corps in an other place. Here is none for you. This maide onely sleapeth. But they laughed him to scorne, knowing right wel  $\hat{y}$  she was dead. But Christ affirmeth,  $\hat{y}$  she is not dead, so that now this only remaineth,  $\hat{y}$  he proue his sentence to be true be shewing  $\hat{y}$  she lyueth. And amōg al that were there present, ther was none of that minde with Christ, but the father of the mayde, & Christ was content therwith, so that for him, that is to say, for his faith sake, he worcketh this miracle and sheweth euidently, that the mayd liueth. If it had not bene for the fathers faith, the mayd had neuer reuiued, nor had lyfe again before the great day of the generall resurrection, but had remained styl not in sleape, but in death: so noble a thing before God is faith, which loketh for health and helpe at the hande of Christ only. Therfore Christ cometh vnto the mayde, taketh her by the hand, and by the power of his worde he calleth her again vnto lyfe: and streightwayes the mayde rose vp, euen as though she had bene waken out of a swete sleape. We ought to note diligently these wordes, that Christe sayeth here: The mayde is not deade, but she sleapeth. For they are wordes right wel worthie to be remembred, yea and if it were possible, all that we haue, were to be geuen, so that we might kepe, vnderstand, and beleue these wordes, euen so as Christ meaneth. For he that knew this, when he beholdeth a dead corps of a man, he wold cōsider and right wel vnderstād that the man is not dead, but sleapeth. He that could so chaunge his iudgement, that he woulde counte him that is dead to be but as one a sleape:

sleape : he might worthely reioyce , & he hath learned  
 a most excellent art. But this we learne by experience  
 both in our selves and in other, that the more any man  
 excelleth in reason, the lesse doth he beleue this , and  
 the more laughe it to scorne as a droulie dreame and  
 merz madnes, as it appeareth here , when they deride  
 the Lorde Christ, and laugh him to scorne, and thincke  
 on this maner : what , will this felow rayse vp dead  
 folke vnto life? Is it not to be thought & he is madde?  
 But so goeth the worlde: So high is the wisdom of  
 God, that reason couerteth it plaine foolishnes. For thinck  
 this with thy selfe : yf thy child were dead, & I should  
 saye to the : He is not dead, but sleapeth onely, and he  
 maye be waken and raysed vp from his sleape wyth  
 this litle finger of mine : woldest thou not take it for  
 a plaine mocke, and a plaine laughing to scorne of thy  
 calamitie and mishappe? Euen so Christ in this place  
 is in like maner handled , that is to saye , laughed to  
 scorne, and taken for a foole.

Reason can  
 not compe=  
 hend the milke  
 reys of god.

wherfore learne thou this of this gospel, that death  
 before Christ is but a sleape, as likewise sickness before  
 him is health , as we see here : He rayseth vp the dead  
 mayde with his finger, as one that weare a slepe. The  
 woman was diseased, but when she cometh ones vn-  
 to Christ, she is diseased no more. So likewise of other.  
 The blynd , when they come to hym , receaue their  
 sight, synners are iustified : & condemned are saued, so  
 wonderfully can he deale with vs , & farre otherwise  
 then either reason can ymagine, or beleue. This mayd  
 before all men is dead. But before mine eyes , sayeth  
 Christ, she lyueth , and only slepeth. Dauid before his  
 owne , and before all mens eyes is a shephearde and  
 keper of shepe, but before me he is a kyng.

*The xxiiii. sonday after*

All ye that beleue in me, before your selues are sinners, but before me ye are holy and as the Angels of God. For I do no more but speake the word, and sin, death, disease, &c. streight wayes geueth place, and in their steade commeth righteousness, lyfe, healt h, &c. As I speake the worde, so must the matter be.

Therefore god in this place speaketh so maruelous a worde, & so against all reason after the iudgement of the worlde, when he saith of the maide, that she is not dead. If he had sayd only, she sleapeth: mē might haue said according to the comon prouerbe, yea she sleapeth. S. Michaels scape, which continueth till the daye of iudgement. But he sayeth expressly: she is not dead, other saue: Surely she is not alieue. It is true before their eyes, but before Christ she liueth: and y they may vnderstād this to be true, he rayseth her vp only with his finger, as one child vseth to rayse vp an other, whē he is a sleape. To be short: all these things tend to this ende, that we should not consyder our mishappes according to the iudgement of reason, but with Christen eyes & after the sentence of faith. For the Christen eyes are suche, that when they loke vpon synne, hel & death: they saye. I see not death: I fele no sinne: I perceauē no damnation: but I see thorow Christ lyfe, holines, & saluation, In lyke maner when I am poore, I feele no pouertie, but I perceauē that I haue ynough euen to the vttermost. For I haue Christ, which in a momēt is able to geue vnto me, whatsoeuer I haue nede of, although I haue nothing presently. He that coulde get suche eyes, he might truly glorie of the Christen eyes, & he should farre otherwise iudge of thinges in y time of dearth, pestilence, &c. Then the world vseth to iudge. All men behold & loke bpō the present abundāce: and

With Christen  
eyes must wee  
consyder all  
thinges.



and as the store is, so is their hope concerning the life. If there be muche, then are they of good confort. If there be but lytle: Then they despaire. So lyke wise whē the plague is, they that are able, provide for them selues by fleing, and thinke they may be sure in other places. But a Christian man althoughe he be neuer so greatly diseased and infected with the plague shall not withstanding thinke thus: I haue Christ: If it is please hym, this disease can not hurt me. And vndoubtedly, if we had suche farthe, what so euer aduersitie came, it shoulde neuer trouble vs, but we shoulde be without all feare, yea mery and quiet. But when we beleue not, neyther haue suche eyes, but beholde all thinges with carnall eyes: herof cometh vnto vs so greate feare and tremblyng, that we thinke that the vengeance of god will fall vpon vs out of hāde, and that we by no meanes can auoyde it. Note.

So saith Christe in the gospel: It is written, I am the God of Abraham, and the god of Isaac, and the God of Jacob. God is not the god of the dead, but of the liuinge. Ergo Abraham, Isaac, and Jacob do liue, and are not dead. When not withstanding they were dead and buried moze then iij, thousande yeres past and consumed before many hondzed yeres vnto duste, so that there remaineth nothing at all of them. But Christe proueth for a certeintie, that they liue. The reason is: For all thinges liue to God, but to vs all thinges are dead. For the worde and reason can none other wise but behold death. But the eyes of the Christians see those thinges, which they see not, & only heare in the worde, as here Christ and the father do behold the dead mayd. And as we haue spoken of death, so may it be sayd of sunne. The knowledge and confes- Math. 22.  
Exor. 3.

The xxv. Sonday after

Marc. 16.  
Math. 25.

1. Cor. 13

John. 1.

tion of sinne is necessarie, and the glorie of righteou-  
nes ought to be in sight. For the worde of Christe in  
baptisme is: He that beleueth and is baptised, shalbe  
saued. Again, his worde in the supper is this: Take,  
eate, this is my body that is broken for you: Drinke:  
This cuppe is a newe Testament in my blood, which  
shalbe shed for you vnto y remissio of sins. This word  
must be beleued that it is true: and although I see &  
see the contrary, yet is there no credit to be geuen vn-  
to it. In like maner when thou seest a Christen man  
dyinge, thy eyes beholde the dead man, but thou must  
shutte and close vp those eyes, and open suche eyes as  
beholde the word, and so shalt thou see that the man is  
not dead, but that he lyueth before god. For the word  
of Christ is: He that beleueth in me, shal neuer se death.  
And this must we learne of this gospel, that all that  
is before our eyes, be it neuer so plaine & euident, ne-  
uer so wide and open. Yet is it nothing. For if death  
in a Christian is to be reputed and taken for nothing:  
Merely blindnes, deafnes, leprosie, pestilence, and other  
diseases are to be counted lesse then nothinge. Ther-  
fore when pouertie, sicknes, syn, &c. offer them selues  
to thy eyes, be not therfore troubled, but shut thy car-  
nall eyes, and open thy Christen eyes, and saye: I am a  
Christian and haue a Lord. Whiche is able to rule all  
these thinges with a worde. Why then should I bere  
my selfe? For this is certain: loke how easely Christ de-  
liuereth this mayd from corporal death: euen so easely  
also wil he deliuer vs, if we only beleue, & haue a sure  
hope to be relieved and holpen by him. For this also  
must we consider here, that this mayd was not resto-  
red to life by her owne faith. For he that is dead, bele-  
ueth not no more then he seeth or heareth, but her fa-  
ther

ther beleueth and this his faith is so mightie, that the maide receaueth life again. Again. For as Chyist saith: All thinges are possible to him that beleueth.

So mightie is faith. Be the matter neuer so great, if thou canst beleue, and haue sure hope in Chyist, thou shalt neuer be deceaued of thy desire, neither shall the deuill or death be able to preuaile any thyng at all against thee, as both these miracles testifie, whiche are set forth to vs for this purpose, and the faith both of the woman and of the dead maydes father commended of Chyist, that he might prouoke vs also to beleue, and that we shold otherwise beholde creatures before god, and otherwise before vs. Therefore although before our selues we be poore and dead, subiecte to syn, and afflicted with pouertie, pestilence, or any other diseases yet must we beleue, that it is otherwise before god, & boldly say on this maner: Although pouertie, pestilence, sin, death, do now trouble me, yet this as a christian I know, that there is no pouertie, no pestilence, no sinne no death at hand. For before Chyist all thinges are wealth, health, righteousnes & life. And although I see not this presently, yet if the worde should come, I should see it with these my carnall eyes. And this is true, and by no meanes to be doubted of. God graunt vs for his son Iesu Chyistes sake our alon Sauicour and redemer thoro the holy ghost, such eyes, as may behold all calamities and mishappes otherwise, then the worlde beholdeth them, and kepe suche conforte & sight vnto the ende, that in this worlde we may receaue ioye and pleasure and in the worlde to come everlasting lyfe. Amen.



The xxv. Sondag after

The xxii. Sondag after Trinitie Sondag.

The Gospell of Iohn. vi.



When Iesus lift vp his eyes, and sawe a greate company come vnto hym, he saithe vnto Philip: Whence shal we bye bread that these may eate: This he sayde to proue hym, for hee hym selfe knewe what he woulde do. Philip answered him: Two hundred penyworthe of bread are not sufficient for them, that euery man may take a litle. One of his Disciples (Andrew, Simon Peters brother) sayde vnto hym: There is a ladde here which hath fīue barley loaves and two fishes, but what are they among so many? And Iesus sayd: Make the people sit downe. There was much grasse in the place. So the men sat downe, in number aboute fīue thousande. And Iesus toke the bread, and when he had geuen thanks, he gaue to the disciples, and the disciples to them that were set downe, & likewise of the fishes as much as they would. When they had eaten enough, he saith vnto his disciples: Gather vp the broken meate which remaineth, that nothinge be losse. And they gathered it together, and fylled twelue baskettes with the broken meate of the fīue barley loaves, which broken meate remayned vnto them that had eaten. When those men (when they had sene the miracle that Iesus dyd) saide: This is of a trueth the same prophet that shoulde come into the worlde.

THE EXPOSITION.



The Gospell of this present Sondag is red in the temples of the Christiān twyle in the yere. First, on y fourth sondag in lent. Secondly, on this present Sondag, as ye haue hearde. And albeit we treated of this Gospell in lent

lent and declared what good and comfortable doctrine  
 is contained in the same: yet for asmuche as it is reade  
 this day in the Church, I will speake somewhat of it  
 again, that our faith may be increased, and we wel co-  
 forted thoro the mercifull promises of god againste  
 the care of the bellye. For there is not at this present  
 daye a greater obstacle and let to the gospel of Christ,  
 then this belly care. It vtterly plucketh vs awaye frō  
 the true faith, which we ought to haue in God and in  
 his promises, & enforceth vs vnto diuerse vices, sinnes,  
 and wickedneses, as we maye see in these our dayes  
 thoro out the worlde. For what is it, that is not at-  
 tempted to auoyde belly care, and that we may haue,  
 wherof commodiouslye and wealthely to lyue? One  
 playeth the vsurer, an other the Jugler, the thirde a  
 baud, the fourth an extorcioner. &c. As I may speake  
 nothing of the whoredome, theafte, murder, periury,  
 flattery, dissimulation, fained friendship, contempte  
 of true religion, and such other most vile and wicked  
 vices, which are practised in this our time, & the bellye  
 may not lacke. Forasmuch therfore as this belly care  
 prouoketh men vnto all kynde of wickednes, and suf-  
 freth them not to aspire vnto any point of godlines:  
 our Saviour Christ in this our gospell laboureth to  
 heale this disease, and to cure this mischiefe, by fedyng  
 a great multitude of people in the wilderness, by this  
 meanes declaryng, what a fatherly care he hath for all  
 them that seke the kynzdom of God & the righteous-  
 nes therof, and that we therfore ought not to be care-  
 full for corruptible thynges appertaynyng vnto this  
 mortall lyfe; but rather study to walke worthely and  
 faithfully in our vocation and callinge, and as for all  
 other thynges cast our care vpo him. Therfore taking

Belly care is  
 a g eat enemy  
 to religion.

MS. A. 1. 1. 1. 1.  
 189. 1. 1. 1. 1.  
 189. 1. 1. 1. 1.

The xxiiii. Sondag after

an occasion thorow this miracle, we will exhort  
all godly men to caste all care for their liuinge vpon  
Christ, which is careful for þ faithful, as a most kynde  
and louing father for his children, and liberally nour-  
risheth and fedeth them. I beseeche you therefore geue  
good eare, and harken well to that, whiche shal now  
be spoken in this behalfe. For the often meditation of  
this miracle shalbe a mooste present remedy against þ  
vngodly carefulnes, whiche many times disquieteth  
and vereth our mindes. It shal therefore be your parte  
diligently to cōsider this miracle, that ye may be þ more  
able to ouercome the tentation of hunger, and learne  
to truste in Christ, and to looke for all good things at  
his hande. Christ accordinge to his naturall disposi-  
tion and singuler bountie was greatly moued with  
the necessitie of the people, and miraculously fedde in  
the wildernes a mightie great company of people, that  
we mighte haue a mooste certein signe, and sure ar-  
gument of his carefulnes for vs, and so commit all  
oure whole life vnto him, with all that euer partay-  
neth to the same.

We ought worthely and not without a cause to  
cast our care on Christ, which can none other wise do,  
but be careful for the faithfull that put their truste in  
hym. And that hath he here declared by this present  
miracle. For when Christ was accompanied with great  
multitudes of people, and they had nothinge to eate.  
He was streightwayes moued with their necessitie, &  
willingly without any motion of other, cōsulted with  
his disciples concerning meate to be prepared for the,  
before they should fall into daunger for lacke of suste-  
naunce. Whom woulde not this singuler goodnes of  
Christ moue, to commit him selfe wholly vnto him, If  
this



This example can do no good, nor take any place with vs: then are we no true Christians, but falsly and vniustly challenge vnto vs that name, which ought only, to be appropriated to the faithfull. For he is no Christian, that disdaineth to commit the care of his belly to Christ. In consideration wherof Christ himselfe admonisheth vs of oure dutie, sayinge: Be not carefull, sayinge: What shal we eate, or what shal we drinke, or wherewith shall we be couered? Do not the heathen enquire after all these things: your heauenly father knoweth, that ye haue nede of all these things. Seke ye rather first of all the kingdom of God & the righteousness therof, and all these things shall be cast vnto you. Christ doth here take away fro vs the care of temporall liuing, & attributeth that to the prophane Gentiles, which are without faith. It is therefore very vnfitting & vnwourthy a Christen man, after the manner of y<sup>e</sup> heathen to be troubled with belly care, whereby also he degenerateth & groweth out of kynde, & is made of a Christian an Ethnicke, an heathen, an Infidel. Christ requireth this in a godly and faithfull man, that he should auoyde the carefulnes of the belly, and labour for the kyngdom of God, that is to say, the gospel, wherin he shal finde heauenly treasures, as Christ saith in an other place: worcke for y<sup>e</sup> meate, not for that meate which perisheth, but for y<sup>e</sup> meate, which abideth vnto euerlasting life. We ought not only directly and plainly to caste awaye from vs all belly care, but we are commanded of God in his holy worde.

So to do. For what other thing meanech this commandement: Thou shalt haue no strange gods in my sight: but y<sup>e</sup> we shold trust to y<sup>e</sup> goodnes of god, alone, & aske and loke for at his hande all good things both for body & soule: He that is infected w<sup>th</sup> belly care, depēdeth  
not

Math. 6.

Iohn. 6.

Exod. 22.

The xxv. Sonday after

not on god alone, neither can he beleue, that he shal receaue all good thinges of him, yea he putteth all hys hope and confidence in worldly richesse for the prouision of his life. This incredulitie and vnfaithfulnes doth merueillously fight with the lawe of god: a whoso euer is infected therewith, he worshippeth that foule dombe Idoll Mammon in stead of the most noble God and liuing Lord, which thing Christ himselfe, also reprimeth, saying: ye can not serue two maisters eyther he shall hate the one, and loue the other: or he shal cleaue to the one, and neglect the other. (I meane) ye can not serue god and Mammon. Here is it euident, that belly care and the true worshippinge of God can not agree together. Therfore that we may not fall awaye from true godlines, it is necessarie, that we cast awaye that filthie care for the belly.

Math. 6.

Sentences  
concerninge  
gods prou-  
dence.  
Psal. 33.

Psal. 34.

Psal. 105.  
Psal. 105.  
Psal. 45.

Furthermore the holy scriptures with many promises do commend and set forth vnto vs the fatherly goodnes of God. For thus saith that Princelike Prophete Dauid in his psalmes: They that feare  $\gamma$  Lord shall haue no scarcenes. They, whiche seke the Lorde, shall want no good thing. Beholde, the eyes of  $\gamma$  lorde are vpon them that feare hym, and vpon them  $\gamma$  trust in his mercy, that he may deliuer their lyues fro death, and nourrishe them in time of hunger. Lave thy care on the lorde, and he shall nourrishe thee. All creatures depend vpon thee, O Lorde, and thou geuest them meate in due time. For thou geuing it them, they take it: and thou opening thy hand, they are well satisfied. The eyes of all thinges loke vpon thee O Lord and thou geuest them meate in due season. Thou openest thy hand, and fyllest euery liuing thing with thy blessing. The Lord geueth meate to the hongrie. Lynge

Psal. 145.

Sal. 145.

Salomon also Dauids sonne saith: The Lorde wyl not let the soule of the righteous suffer hunger, but he putteth the vngodly fro his desire. The blessing of the lord maketh men rich, & there shall no grieve accompanie the. Pro. 10. Jesus the sonne of Syrach sayth: Trust in God, Eccle. 1. and abyde in thy place. For it is an easie thinge in the sight of god, quickly to enriche a poore man. Did Tobias said to his son: Feare not my son, we lede a poore life: Notwithstanding we shal haue plentie of al good thinges, if we feare the Lorde, departe from syn and do well. The blessed Apostle S. Paule saith: The lord is at hand. Be not carefull for any thing. God geueth vs abundantly in all thinges to enioye them. Likewise saith S. Peter: Cast all your care vpon God. For he careth for you. I omitte to reherse mo places of the holy scripture. These may seme for this present abundantly to suffice.

Seing then we haue so many noble and liberal promises of god, it is mete, that we geue credit vnto the. For whatsoeuer God hath promised, that will he vndoubtedly performe to them that beleue. It were then very vnfittinge & vnseemly for Christians to doubt of his truth & of the performauce of his promise, seinge he is not only true, but also the selfe trueth, & such one as neither will nor can deceaue, and to accuse God of vanitie: wheras we ought to be thorowly perswaded, & most certainly assured of his promises, seing he hath not onely promised, but the heavenly father also hath confirmed and ratified those his promises at diuers times with many & diuers miracles, wherin contrary to all reason he vouched safte to fede many people, when they were oppressed wyth greate penurie and hunger. Who knoweth not, that God in times past

obn. 14.  
Examples.  
xoi. 6.  
mar:



*The xxv. sonday after*

3. Reg. 17.

Dani. 14.

Iohn. 2.

Iohn. 6.

Math. 5.

Marc. 8.

maruelously did fede the people of Israell many yeres  
in the wyldernes with meate from heauen, and gaue  
them duncke out of the hard rocke, so that they wated  
nothing, that was necessary for them? Dyd not God  
send meate by the Rauens to Helias y Prophet? How  
liberally God dealt with the wydow of Sarepta He-  
lias hostesse, who knoweth not? did not the Angell of  
god take Abacuck the Prophet by the top, & bare him  
by y heare of the head, & thorough a mightie wynd set  
him in Babylon vpon the denne, where Daniell was  
prisoner for y Lords cause, & gaue him y meate, which  
the Prophet had prepared for his reapers? Our Saut-  
our Christ being at a certein marriage, whē they lacked  
wine, supplied their necessitie by turning water into  
wine. And in y gospel of this presēt sonday we heard,  
that Christ with fyue barly loues & two fyshes fedde  
fyue thousand people: And yet therof remained xij. bas-  
kettes ful of y fragmēts. At an other time in like ma-  
ner, with seuen loues & fewe litle fishes he fedde foure  
thousand menne besides women and children, and yet  
there remained seuen baskettes ful of y broken meate.  
There are many other miracles, which ought to moue  
vs not to distrust the goodnes of our heavenly father.  
but to flee vnto that, as vnto an holy ancker, in all our  
necessities. Seing then that God hath confirmed his  
promises with so many noble and notable miracles:  
how can we otherwise, then resigne and geue ouer  
our selues, our thought for liuing, and our whole care  
for the bodie, to the prouidence of God, and loke for al  
necessarie thinges at his mercifull goodnes. This re-  
quireth our profession, our faith, our doctrine, our vo-  
cation & calling. Otherwise we shew our selues no  
Christians, but Ethnicks, not faythful, but unfaith-  
full,

full, not such as beleue the promises of God, but suche rather as count God a lyar: whiche thinge ought to be farre from a Christen heart.

If we worship god with a true faith, Depēd wholly vpon his fatherly prouidence, cast the care of our body vpon him, and loke for all necessary thinges at his liberal hande: we shall do that, which most highly please <sup>1ere. 5.</sup> god, whose eyes loke only vpon faith, as the Prophet saith: Hea by this meanes we shall obtaine al thinges nedefull and expedient for this present lyfe. For God geueth to the faithfull his blessing, and graunteth to <sup>psal. 37.</sup> them all thinges, whatsoeuer they haue nede of, as the Psalmographe testifieth saying: I haue bene ponge, and am nowe old: and yet did I neuer see righteous <sup>psal. 107.</sup> mā forsaken, nor his seide begging their bread. Again he sayth in an other place: He satisfied y empty soule, and fylled the hongry soule w goodnes. These present places & such like declare, y god wil not forsake y faithfull, but y he wil helpe & blesse them in all their necessities, as god himselfe saith: I wil not faile thee, neyther forsake thee. How mercifully dealt he in times paste with that poore widow, which was Eliseus hostesse, in multiplying & encreasing her oyle. Herof cometh it, that Iesus Syrach conforteth & exhorteth vs moste <sup>Heb. 13.</sup> goodly, saying: Abide thou in y word of god, & exercise <sup>4. Red. 4.</sup> thy selfe in it, & remaine in thy vocatiō. Let it nothing <sup>Eccle. 11.</sup> moue thee, y the wicked are rich & welthy, put thou thy trust in God, & abide in thy calling. For it is an easye thing to god, sodenly to make a poore man riche. God blesseth y goods of y righteous. This place fortreseth vs against y couetousnes of y wicked & exhorteth vs to truste in god, and to do our dutie in our vocatiō, & in so doing it promisetht that **G O D** will prosper and

*The xxv. sonday after*

increase, the goodes of the right eous, that is to saye,  
of them that do beleue. Labour or paines takinge is  
not here excluded, but faith is required, whiche faith  
Doth her office in euery vocation, and yet committeth  
all care to God.

Labour is not  
forbidden, but  
gredy carefull-  
ness.

Wherefore he that desireth to lyue in this worlde cō-  
modiously, and to want no good thinge, let him cōmit  
himselfe wholly to god, and truly beleue in him, and at  
his hand loke for all necessarie thinges: so shal he haue  
good successe in all his doinges, and haue abundance  
of all thinges necessary for this present lyfe. Of this  
thinge the present miracle containned in the gospell of  
this daye is a most euident testimonie, and sure wit-  
nesse, wherin is expressed Christes hospitalitie toward  
the people whiche for the feruent affection and bere  
loue that they bare both toward h̄ hearing of Christs  
doctrine, and the beholding of his miracles, folowed  
him euen into the wyldernes, hauinge no regard ney-  
ther to their thinges at home, nor to their thinges a-  
brood: yea the care of fedinge their belly they vicerly  
neglected, and thought them selues most happye, in h̄  
they might heare and see Christ. Here appeareth it ma-  
nifestly, that they shall lacke nothyng, whiche follow  
Christ with a faithfull mynde.

Moreover if we cōmit the care of our belly to god,  
then shall we be free from many and diuerse trouble-  
some cares, wherewith the vnfaithfull and couetous  
persons are wrapped, vered, and entangled: we shall  
also be preserued and kepte from many greuous and  
nopsome sinnes. For we see, that the wycked mople &  
turmoyle them selues, swyncke and sweate beyond all  
measure, carcke and care without ende, to get h̄ goods  
of the worlde: neither can they haue any quietnes in  
their





they breaste, but are lyke to men that are diseased of the dropsey, whyche the more they drynke, the more they thyrste. For suche insatiable couetousnesse occupyeth theyr heartes, that the more they haue, the more they couete, accordynge to this sayenge of the Poete: Crescit amor nummi, quantum ipsa pecunia crescit, That is to say: The more money a man hath, the more dothe he desyre. Blessed S. Paule paynteth out this matter very lyuely and truely. They, saythe he, that wyl be ryche, fall into temptation and snares and into many foolyshe and noysome lustes, whyche browne men into perdition and destruction. For couetousnes of money is the roote of all euyl: whyche whyle some lusted after, they erred from the saythe, and tangled theym selues with manye sorowes. But thou manne of God, flee such thynges. Follow Ryghtuousnesse, Godlynesse, faith, Loue, Pacience, Meekenesse. &c. These woordes of the Apostle proue sufficiently, that the wycked and vngodlye are troubled woth meruailous great cares and lustes, yea and holden captiue at the deuyls pleasure: in danger of perdition and vtter destruction: free from all goodnes and godlynes. These ragyng lustes and carkinge cares do so greatly bere the vnfaythfull, that to satisfie theyr couetous desires, they attempt all kynde of mischief: to gette money, they spare no man, neyther are they afrayde of God, nor stande in awe of Gods vengeance. For couetousnes blyndeth mens eyes, and prouoketh them vnto all vngodlynes and crueltie, so that it is not without a cause called of the Apostle, the roote of all euyls. But faith delyuereth vs from all these thynges. For faith taketh away from vs all belly care and pensiuenes for the sustentation of this pre-

1. timoth. 6.

Couetousnes.

1. timoth. 6.

The xxv. Sunday after

sent lyfe: it worketh accordyng to her vocation and calling: it taketh in good part, whatsoeuer God sendeth, be it muche, bee it lyttell: it vseth no vnlauffull meanes to get the goodes of this world: it dependeth ouely vpon the blessing of the heauenly Father, and with that is abundantly content. Godlines is great riches (saith y<sup>e</sup> apostle) if a man be cōtēt with y<sup>e</sup> he hath. For we brought nothyng into the world: neyther may we cary any thing out. But when we haue foode and rayment, we must therewith be content.

Suche as are vngodly and wycked people take vnrēstfull paynes for a lyttell and transitorie peaske of thys worlde. To gayne and to gette, they spare no labour, no trauayle, bothe by sea and by lande, yea and that many tymes not without great daunger of theyr lyfe. Verily no lucre, no gayne, no aduantage ought so to be esteemed, that for that any man shold rashely caste hym selfe into a daunger, or hasarde of his lyfe. Notwithstandyng at this day all men in a manner wythout exception, are so geuen to couetousnes and fythye desyre of worldly goodes, that for their sake they neyther spare good name and fame, nor life, nor substance: yea the saluation of theyr soules wyl they not feare to hasarde for to gette money, so that it is truely sayde of the Prophete: From the leaste vnto the moste, they hange all vppon couetousnesse, and from the Prophete to the Priest, they go all aboute wyth falschode and lyes. Agayne hee saythe: From the lowest to the hyghest, they folowe all fylthye lucre, and from the Prophete vnto the priest, they deale all with lyes.

But the faithfull wyth muche lesse busynesse and trauayle doo gette all good thynges at the hande of  
the

the Lorde, sayng that they fyyst of all seeke the kyngdome of **GOD**, and the ryghtcousnesse thereof, and truste only to the goodnesse of **GOD**, and afterwarde eschewyng ydelnesse, they labour in theyr office, euery man accordyng to his vocation & callynge. By this meanes it commeth to passe, that **GOD** blesseth theyr trauayle, and encreaseeth theyr goodes dayely more and more, as the wyse manne saythe: The blessing of the Lorde makethe menne ryche: as for carefulle trauayle it doth nothyng therto. Thys is therfore the true and spedy way to ware ryche, euen first of all to seeke the kyngdome of **GOD**, and the rightcousnesse thereof, to beleue the worde of **GOD**, to looke for all good thynges at the hande of **GOD**, to be content with that which is sufficient and diligently to labour in our office, euery man accordyng to his vocation and callynge: and so may we be sure to haue good successe in all our trauayles, so that we shall want no good thing. They therfore are vtterly deceaued, which otherwise go aboute to gette the goodes of the worlde, and will sodeinly ware riche by right or by wrong. Heare what Salomon sayth: A man that dealeth faithfully, shall be fylled with blesynges: and he that maketh to much haste for to be riche, shall not be vngyltie. He that wil be ryche, all to sone, hath an euyl eye, and considereth not, that pouertie shall come vpon hym.

Here we see, by this testimonie of Salomon, that the blessing of **GOD** is graunted to the faythefulle manne: but contrarywyse, to hym that is vnfaithfull and couetous, pouertie and the curse of **GOD** is threatened, accordyng to our common prouerbe: Haste maketh waste. Agayn: Soone rypp, soone rotten: Lette vs not therfore thorough infidelitie make

Pro. 10.

The true way  
to ware riche

Pro. 28.



The xxv. Sunday after

to muche haste vniustly to be ryche, but lette vs patiently and with a faithfull mynde looke for all necessary good thynges at the hande of God : and so vndoubtedly shall all thynges succede and come to passe according to our desyre.

But yf we truste not God, nor cast all our care vpon hym, but walke in infidelitie and vnrightousnes: then shall we not onely labour in vayne, but also thorrowe our incredulitie, wee shall prouoke the whotte wrath, fierse anger, and the vnquenchable displeasure of almyghty God against vs. For God is most highly offended, when we beleue not his promises, but doubt of his fatherly care and bounteous liberalitie toward vs, whiche he hath confirmed, declared & shewed with so many signes tokens and miracles. Therfore Christ in a certayne place of the Gospell dyd vpbraid his disciples by theyr incredulitie and vbelefe, sayeng: Why take ye thought, because ye haue no bread? Perceauue ye not yet, neyther doo ye vnderstande? Haue ye your heartes yet blynded? Haue ye eyes, and see not? And haue ye eares and heare not? Doo ye not remembre, when I brake fyue loaues among fyue thousand men howe many baskets full of broken meate toke ye vp? They sayde vnto hym, twelue. When I brake seuen loaues among foure thousande: Howe many baskets of the leauynge of the broken meat toke ye vp? They sayd seuen. And he sayd vnto them: How happeneth it then, that ye do not vnderstande? Here may we see howe greatly the slownesse and vnbeliefe of the disciples greued Christ, and how sharply he reprovned them that by this meanes he myght heale and redresse their infirmitie. If we also wyll not caste away our vnbeliefe, surely we shal worthyly deserue the wrath of god  
and

and moſte greuous punyſhement. Therefore bleſſed  
 Paule dothe dehorſte and diſſuade vs from increduli-  
 tie or vnbeleſe, ſaying: Let vs not tempt Chriſte, as 1. Cor. 10.  
 ſome of them tempted hym, and were ſlain of the ſer-  
 pentes: neyther murmure ye, as ſome of them murmu-  
 red, and were deſtroyed of the deſtroyer. The apoſtle  
 in this place very wittily fraieth vs a way from incre-  
 dultie by the example of other, that is to ſaie, the old  
 Iſraelites. It is a ſaſire thing to beware by an other  
 mans madnes. Hitherto pertaineth an other exam-  
 ple, wherin we reade, that a certayn noble man was  
 troden downe of the people euen vnto death, becauſe  
 he woulde not beleue the promiſe of Helizeus the pro- 4. Reg. 1.  
 phete, whiche he prophecied concerning the deliuerance  
 frome ſampn to be at hande. This preſent fact threat-  
 neth alſo to the vnfaithfull the vengeance of GOD  
 whiche ſhall fall vpon them that beleue not the pro-  
 miſe of GOD. Therfore that we may not ſo wretched  
 ly perſhe with them: let vs caſte the care of our lyfe  
 on GOD, beleue his promiſe, and loke for all good thi-  
 nges at his mercifull hand.

We haue heard (deſerly beloued) howe Chriſte euen  
 of his owne free wyl was moued with fatherly pitie  
 and tender compaſſion towarde the people, whyche  
 folowed hym, to heare his doctrine, and to ſe his mi-  
 racles, and howe miraculouſly and meruailouſly hee  
 fedde ſo great a multitude in the wyldernes, that here-  
 by we ſhoulde haue a ſure argumente and an infalli-  
 ble token of his fatherly care towarde vs, and ſo com-  
 mytte our lyfe vnto hym. Verily this ſo ready care  
 and goodnes of Chriſt toward the people, oughte of  
 ryght to moue vs, that we ſhold geue ouer our ſclues  
 wholly vnto hym. This requireth of vs alſo the fyrſt

*The xxv. Sunday after*

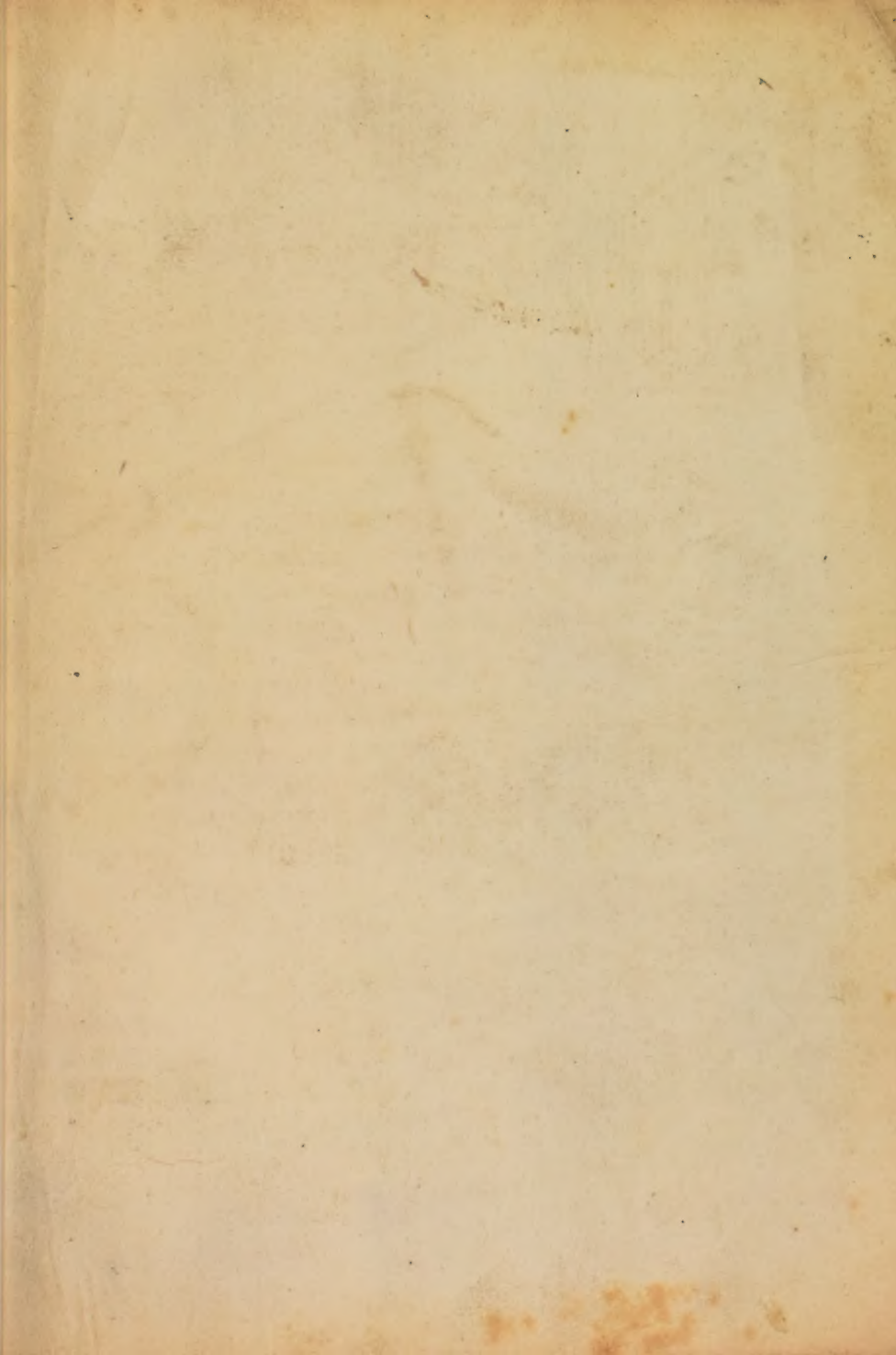
maundement. And that we should thus doo, We are prouoked with many and noble promyses of GOD, which he hath also confirmed with so many noble and notable miracles. To ende, yf we worshyppe GOD with a true faith, and caste all the care of our lyfe vpon hym: thenne vndoubtedly wyl God geue vs all thynges that we haue neede of for the sustentation of this present lyfe, and delyuer vs from a greate multitude of cares, wherewith the heartes of the vnfaithfull are continually mooste myserably bexed and tormented. For there is no surer nor more easy waye to get richesse, then to truste in God, and with a faithful and constant mynde to looke for his blessinge, and to hope for to receyue of hym all thynges, wherof soeuer we haue nede. If we will not thus doo, then thorow our incredulitie shall we deserue the wrathe of GOD and haue our porcion with the Idolaters and hypocrites in that lake, that burneth with fyre and brimstone. Whych thyng GOD for hys sonne Christes sake turne awaye from vs, and make vs partakers of his glorious kyngdom, thorow the same CHRIST our Lorde: To whom with God the Father and the holy Ghost be all honour and glorye bothe nowe and euer. Amen.

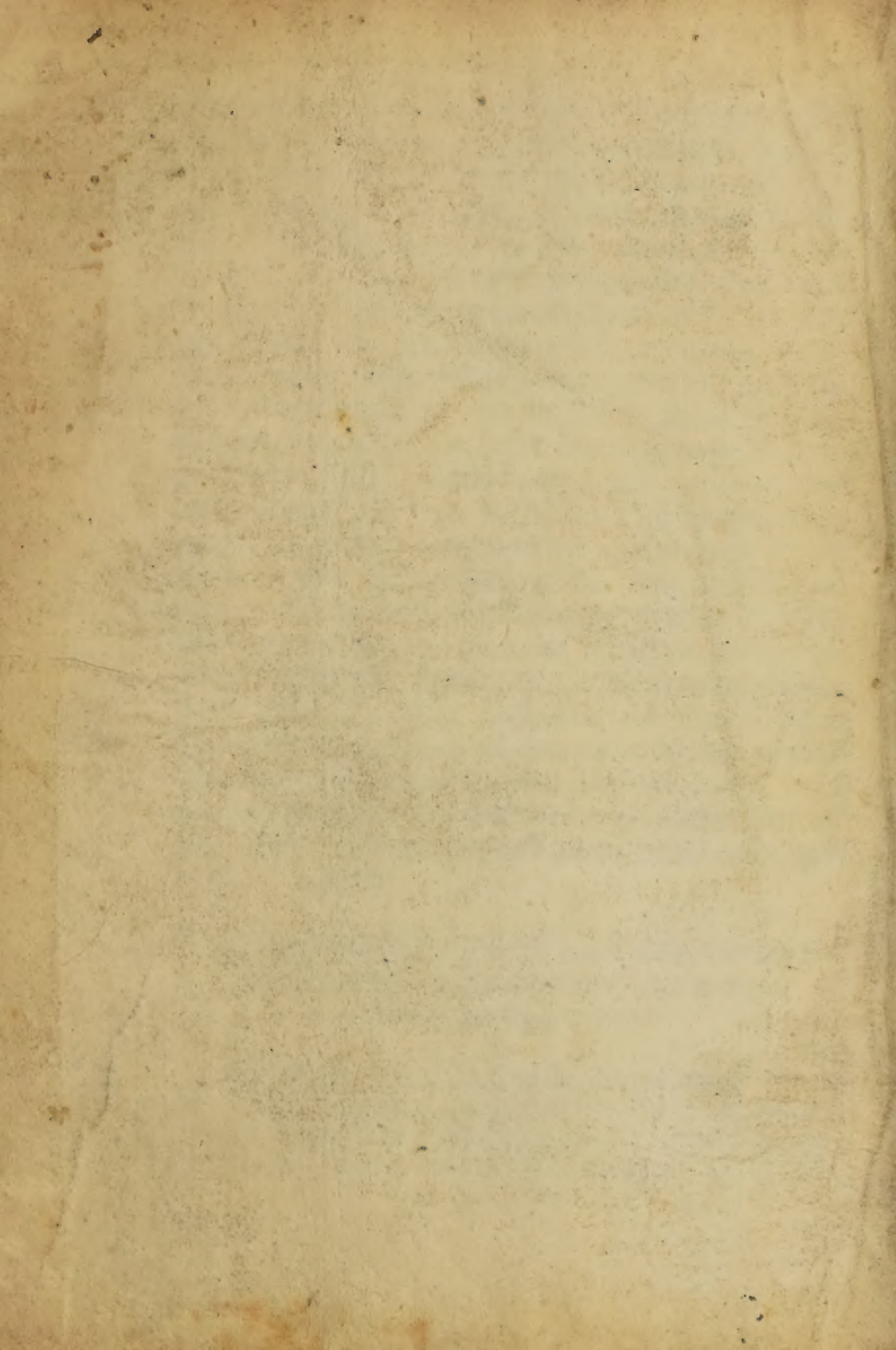
Apoc 20.

**T**Hus endeth the Postill vpon al the Gospels that be redde in the Churche thorow out the yeare on the Sundayes.

To God the Father, to God the Sonne, and to God the holy Ghoste, whych is one everlastyng God, be prayse, glorie, and honour, for this wholsome doctrine, and for all his other benefites, bothe now and worlde without end. AMEN.







N<sup>o</sup> 37



